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“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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If thou canst Death defy,
If thy Faith is entire,
Press onward, for thine eye
Shall see thy heart's desire.

—ROBERT BRIDGES

THE SEVENTEENTH DAY of the eleventh month is regarded as an important and auspicious day. It has astrological significance; but as astrology is a lost art this significance also remains unrecognized.

On this day [42] years ago THE THEOSOPHICAL MOVEMENT was started. For [42] years it has tried to help the individual student of the Wisdom-Religion to live the higher life. Two important ideas have been reiterated:

(1) Seeking and following the inner voice—the still, small Voice of our Spiritual Consciousness. There are numerous voices which the personal man hears, not only from the noisy world without, but also from the confusing and misleading worlds within. The true Voice which the aspiring student has to learn to listen to is the Voice of Manas in conjunction with Buddhi. This is something very special (*cf. The Secret Doctrine*, I. 288 fn.), and to hear it we require the aid and guidance which comes from the second idea.

(2) Learning the Living Wisdom of the Living Mahatmas. The Voice of that Wisdom and of those Wise Men is not only of the past, or even only of the future. It is the Voice, articulate and audible, of Eternal Knowledge; it is the record of that Knowledge. It is obtainable by a method peculiar to the Teachers who impart it to willing

learners, *i.e.*, learners who *will* to obtain that Knowledge by full recognition of the principle implicit in the aphorism "Thus have I heard" in contradistinction to "Behold, I know." The Living Masters are philanthropists and Their one and only motive is the emancipation of the animal man and his elevation to real Manhood.

The purpose of the Theosophical Movement of this and all previous eras expresses the Soul aspect of the great task of the Great Fraternity of Adepts. That purpose is to teach masses of men certain basic, fundamental truths about human evolution. Whence has man emerged? What is his *dharma* now and here? Whither is he going? The action of Divine Law which guides this motion from the far-off past to the far-off future. The process of a stone becoming a plant, a plant an animal; of metempsychosis in the animal kingdom; of reincarnation in the human — as a manifestation of the Divine Law. Thence, by special Progression, to the attaining of Supreme Perfection. All this has been repeatedly imparted by Masters to mortals, cycle after cycle. Civilizations learn and forget and the mighty Art becomes submerged again and over again.

To teach these basic truths to masses of men the Great School, the Assembly of the Lords of Light, needs the aid of special persons who are willing to become Their Companions. It is such aspiring persons who undertake the arduous duty of forgetting the method of obtaining knowledge by repeating "Behold, I know" and of learning the method of humbly repeating "Thus have I heard." But what shall such Companions repeat?

The very first requisite has been well described by H.P.B. in numerous places and, to begin with, the earnest student should comprehend in full the implication of what she has said in *Lucifer* (October 1889):

What I do believe in is: (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered*; and (3) that the Masters are thoroughly versed in the science based on such *uninterrupted* teaching.

In the *Mahatma Letters* to Mr. A. P. Sinnett instructions were given which were used in the preparation of a series of important articles originally published by H.P.B. in her *Theosophist*, Vols. III and IV, and which have been reprinted in the magazine *Theosophy*, Vol. II, as well as in our own pages (Vols. xxiv and xxv). The following im-

portant and significant words in one of these "Fragments of Occult Truth" deserve calm consideration by the earnest aspirant:

What constitutes real knowledge? The question lies at the very threshold of occult study. It is, in actual practice, the first put before a regular student of occultism who is taken in hand by the teachers of the occult world. And the student is taught — or is led to see — that there are two kinds of knowledge, the real and the unreal; the real concerned with eternal verities and primal causes, the unreal with illusory effects. . . . Does Occult Philosophy make an arbitrary choice between rival methods, as a chemist might select one or other of two different methods of analysis? Not at all. Real philosophy cannot make any choice arbitrarily; there is but one eternal verity, and, in pursuit of that, thought is forced to travel along one road. . . .

Who possesses the real knowledge as contradistinguished from the unreal? the student of occultism is asked, and he is taught to reply — that which we have shown to be the only possible reply — "The adepts alone possess the real knowledge, their minds alone being *en rapport* with the universal mind."

Let the reader note — the student of Occultism "is taught to reply." This, of course, is theoretical, for Occultism, like applied science, follows well-digested theoretical knowledge. The question and its answer lie "at the very threshold of occult study."

The source of Theosophy or the Wisdom-Religion is the preliminary subject in our study of this Esoteric Philosophy. Its great importance is powerfully impressed by H.P.B. somewhat generally in *Isis Unveiled* but very definitely and emphatically in *The Secret Doctrine* (I. 272-73). This first of the Six Items of fundamental principles needs to be taught and reiterated, not only to individual students but also to study classes of the U.L.T. (See *Texts for the Theosophical Meetings*, pp. 1-2.)

Our faith in Theosophy gains strength and we acquire clear understanding by a constant and consistent effort at studying what we call "The Ancient Source." Furthermore, this conviction gained, the student acquires the mental habit of seeking the aid and the guidance offered by the one body of knowledge, the exoteric and esoteric Message of Theosophy recorded in the writings of H. P. Blavatsky and William Quan Judge. Without such aid and guidance he is bound to go astray in living his daily life. Therefore in our pages we reiterate this primary idea of the Soul Science, so that the student can remember

that he has at hand the one infallible source of help in applying the teachings of the Esoteric Philosophy.

This monthly is devoted to the Living of the Higher Life, which requires that our faith be our entire strength. Faith in what? In the effort to achieve freedom from every kind of spiritual slavery, and to attain illumination because (1) one has rejected false learning and (2) one has garnered the wisdom to say "Thus have I heard." Pride of knowledge and so-called independence of soul dig the grave wherein are buried the failures of spiritual life. Humility is the virtue we are called upon to cultivate if we would attain to Wisdom — "Be humbler still, when Wisdom thou hast mastered." The superlative degree of humility is implicit in the description of the Sublime Robe of the Nirmanakaya as "humble."

We shall be able to defy Death because we have made our Faith entire and whole and indivisible and concentrated. We should press onward in and by that Faith and we shall see our heart's desire fulfilled. What is that heart's desire? What else than to be true to the Divinity who sits in the cave of the Heart, who whispers in our ear the words of good cheer and of hope, who sings to us the Song of calmness and of courage, who renews every hour our devotion.

WE NEVER PRETENDED to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents.

—FROM A MASTER'S LETTER (*U.L.T. Pamphlet No. 29*)

THE THEOSOPHIC PHILOSOPHY

I

TO COMPREHEND adequately the true significance of Theosophia it is necessary to distinguish between the Theosophical Movement and the several Theosophical organizations. It is not the purpose of this article to narrate the chequered story of the original Theosophical Society founded in the city of New York in 1875, and which Society split, till today there are several bodies claiming to be *the* Theosophical Society.

Important and valuable is the place of the Theosophical Movement in the cultural life of the last quarter of the last century; its influence has run into the twentieth and is active even today, albeit unrecognized and mostly unknown. To emphasize the distinction we are drawing between the Movement and the Organization, we may say that while the latter dates from 1875, the real expression of the Movement in the public world may be said to have begun with the publication of *Isis Unveiled* by H. P. Blavatsky in 1877. After the formation of the Society of which she was the chief founder and in which she assumed the duties and responsibilities of its Corresponding Secretary, she was busy writing the book which was to contain the first instalment of the philosophy she was commissioned to put before the world.

The dedication of *Isis Unveiled* clearly indicates the purpose H.P.B. had in mind in writing it. The two volumes are dedicated "to the Theosophical Society" — why? "To study the subjects of which they treat." This first book has been called "polemical" and "destructive"; it would be correct to say that it was iconoclastic in part, for its writer was clearing the ground covered over with the weeds of ignorance and the *upas* trees of superstitions. The first volume clears the jungle brought into existence by the young science with its strong materialistic bias, while the second exposes false theological nostrums, especially of Christian theology. But, while the iconoclasm of these volumes has become more or less redundant (for science is no more crassly materialistic, and who bothers today about the claims of the churches and the sects?), the teachings imparted in *Isis Unveiled* are as precious in 1972 as they were in 1877. In handling the weaknesses of modern science and of sectarian theology, H.P.B. also dealt with the "miracles" of religions and the phenomena of spiritualism which should really be named spiritism. Her exposition offended her many spiritistic friends who never forgave her and ever after attacked her. But it was a new and growing movement, very dangerous to human morals and sanity, and H.P.B.

threw the light of her great knowledge of Asiatic Psychology in examining its phenomena. *Isis Unveiled* contains adequate if not complete explanations of every type of super-physical and psychical phenomenon, and in every instance they are illuminating. To guide the members of her Society in their study of the subjects dealt with in *Isis*, she gave them the light using which they could guide themselves. She wrote: "To comprehend the principles of natural law involved in the several phenomena hereinafter described, the reader must keep in mind the fundamental propositions of the Oriental philosophy which we have successively elucidated." She then proceeds to put down ten items which every student and investigator will find of immense value in understanding the puzzles and problems of psychology. Space forbids our quoting them verbatim, but they can be found in *Isis Unveiled*, Vol. II, pp. 587-590. Besides, the two volumes contain an outline, however dim, of the teachings of Theosophy which H.P.B. was to detail later on.

After the publication in New York of this thorough and convincing exposition of Psychology, H.P.B., accompanied by her colleague and pupil, H. S. Olcott, came to India, leaving behind in the United States her other colleague and pupil — William Quan Judge. In the West, Theosophy is miscalled "eastern"; here in India we have heard it being objected to as of "western" origin. It is neither, though the Home of the Gurus at whose feet H.P.B. learnt is in the East, and They Themselves are Indians. The position of Theosophy as a philosophy is well described by Mr. Judge:

This movement has, among others, an object which should be borne in mind. It is the union of the West with the East, the revival in the East of those greatnesses which once were hers, the development in the West of that Occultism which is appropriate for it, so that it may, in its turn, hold out a helping hand to those of older blood who may become fixed in one idea, or degraded in spirituality.

The second book of H.P.B.'s was published in 1888, also in two volumes — the monumental *Secret Doctrine*. The Society she founded had already passed through many vicissitudes, and a more clear-cut difference emerged on the horizon between members of the Society and students of the philosophy she was promulgating. The dedication of *The Secret Doctrine* brings this out; the reader will please note how H.P.B. emphasizes the study and understanding of the teachings of Theosophy, regardless of the growth of the Theosophical body or organization. *The Secret Doctrine* was dedicated to "all true Theosophists, in

every country, and of every race, for they called it forth, and for them it was recorded." The two volumes — (I) *Cosmogogenesis*, (II) *Anthropogenesis* — contain a profound exposition of the body of doctrines which H. P. Blavatsky named Wisdom-Religion or *Bodhi-Dharma*, Theosophia or *Brahma-Vidya*, and Esoteric Philosophy or *Gupta-Vidya*. It would be impossible in an article to attempt any description of the contents of the two volumes: the reader is requested to glance at the Table of Contents of the 676 pages of the first volume and of the 798 pages of the second. Not only does the book contain a presentation of her own teachings, but a masterly review of the different theories of science which held the field at the time of her writing it.

In the following year (1889), H.P.B. published *The Key to Theosophy*, in which she very lucidly epitomized the teachings of her two great books. She dedicated this volume "To all her pupils that they may learn and teach in their turn." This dedication is in line with that of *The Secret Doctrine* and of *Isis Unveiled*. Her mission and her purpose were the promulgation of the philosophy and the popularization of the Theosophical ideas, and not merely the founding of a Society or the building of a new church. At the time of the publication of this volume H.P.B. wrote:

With the present publication of the *Key to Theosophy*, a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects*, there will remain no more pretexts for flinging at our heads fantastic accusations. (*Lucifer*, V. 7)

To enable her pupils to learn in the real sense, that is, by living the life so that the Doctrine may be known and not blindly believed in, she translated and annotated some chosen fragments from the *Book of the Golden Precepts* for the daily use of Lanoos or Disciples and published them under the title *The Voice of the Silence* — a sparkling gem which radiates illumination. In her Preface to it, she tells us about the original from which she translated. It was "Dedicated to the Few."

H.P.B. also wrote some highly important articles, many of which have been published in book and pamphlet form, or have appeared in the pages of this magazine.

We have surveyed — and we need not remind the reader that it is very briefly done — H.P.B.'s writings, quoting her "Dedications" to point to the fact, so often overlooked, that the teachings of the Theosophical philosophy are one thing and the activities of any and every Theosophi-

cal Society altogether another. Many are the things said and done in the name of Theosophy which are contrary to the Teachings of H.P.B. To pass judgment on Jesus in the light of the sayings and doings of popes and priests, or to evaluate the teachings of the *Gita* by the activities of *purohits* or *mathadhipatis* would be wrong; equally wrong it is to brush aside the *Teachings* of the Founder and Promoter of Theosophy in the 19th-20th century because of the words and deeds of some followers and some officers and members of Theosophical organizations.

We shall, therefore, turn now to a brief consideration of the philosophy recorded — not thought out and invented — by H.P.B.

Sometimes hasty enquirers into Theosophy have described it as a collocation — hotch-potch is the term used by some Christian missionaries, who cannot but be inimical to its Teachings — of different items borrowed from the various religions of the world. The real position is very different and may best be described in the words of H.P.B. herself. In the Preface to *The Secret Doctrine* (I. viii) she explains:

It is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized.

Theosophy did not flower on the tree of religions: It is the seed from which different schools of knowledge arose in different eras and in different parts of the world, and some of which schools, in the process of time, assumed the forms of orthodox, separative creeds. Spiritual Teachers, Mystic Philosophers, Sage Seers, had never had as their mission the establishment of a new religion. They were grand Spiritual Reformers and their teachings were degraded by the masses, under the influence of priests, into religious beliefs and orthodoxies. The Buddha was a Reformer, so was Shankara, so was Jesus; coming close to our times, we have before us in history the evolution of a religious creed of a martial people, Sikhism, arising out of the tender, humble and devotional life-activities of Nanak. Madame Blavatsky did not borrow from the different religions and philosophical systems, but drank the Waters at their mountain-source — the ancient Wisdom-Religion.

What was this Original Source, of which no one knew in the world to which she proclaimed it?

Every Hindu is familiar with the six schools of philosophy. In *The Theosophical Glossary*, *Shaddarshana* is translated as six demonstrations. Each of the Schools may be described as supplying one point of view, on any particular subject. Even when the six expositions are made to coalesce and harmonize, full knowledge does not result. H.P.B. speaks of the *seventh darshana*, stating that "there being only *six darshanas* in India known to the world of the profane" (*The Theosophical Glossary* under "Occult Sciences") this seventh school is represented by *Gupta-Vidya*, the Esoteric Philosophy or the Occult Science — better, Science of Occultism. It might be said that the six schools give us the East, West, North, South, Zenith and Nadir angles of vision on any given subject, but the seventh or *Gupta-Vidya* affords the view from the hidden Centre.

Take another illustration used by H.P.B. herself:

Verily the Esoteric doctrine may well be called in its turn the "thread-doctrine," since, like *Sutratman* or *Pranatman*, it passes through and strings together all the ancient philosophical religious systems, and, what is more, reconciles and explains them. For, though seeming so unlike externally, they have but one foundation, and of that the extent, depth, breadth and nature are known to those who have become, like the "Wise Men of the East," adepts in Occult Science.

This statement made by her in *The Theosophist*, July 1883, is amplified in *The Secret Doctrine* (I. 610):

Some years ago we remarked that "the Esoteric Doctrine may well be called the 'thread-doctrine,' since, like *Sutratman*, in the Vedanta philosophy, it passes through and strings together all the ancient philosophical religious systems, and reconciles and explains them all." We say now it does more. It not only reconciles the various and apparently conflicting systems, but it checks the discoveries of modern exact science, and shows some of them to be necessarily correct, since they are found corroborated in the ancient records. All this will, no doubt, be regarded as terribly impertinent and disrespectful, a veritable crime of *lèse-Science*; nevertheless, it is a fact.

This is the point of great difficulty, not only for the modern scientist, but also for the modern philosopher, including the Indian — for the orthodox of the Pandit class as well as the "reformed" member of the

Western educated clan. Unfortunately, this teaching has not been seriously examined and so far has been brushed aside as a mere claim of H.P.B.'s. We shall here give in as succinct a form as possible what this Esoteric Philosophy (*Gupta-Vidya*), this Wisdom-Religion (*Bodhi-Dharma*), this Theo-Sophia (*Brahma-Vidya*) is, according to that lover of the Ancients, and especially of hoary India — H. P. Blavatsky.

She thus defines this system (*The Theosophical Glossary* under "Theosophia"):

The substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely *divine ethics*; the definitions in dictionaries are pure nonsense, based on religious prejudice and ignorance of the true spirit of the early Rosicrucians and mediaeval philosophers who called themselves Theosophists.

Again, under "Wisdom-Religion" she states:

The one religion which underlies all the now-existing creeds. That "faith" which, being primordial, and revealed directly to human kind by their *progenitors* and informing EGOS (though the Church regards them as the "fallen angels"), required no "grace," nor *blind* faith to believe, for it was *knowledge*. It is on this Wisdom-Religion that *Theosophy is based*.

The reader will please take note of the tremendous antiquity claimed for this system of thought, or to be exact for this body of knowledge — as old as thinking man. In *Isis Unveiled* she referred to it as "that pre-historic Buddhism which merged later into Brahmanism" (II. 123). She explained that

we do not mean to imply by it either the exoteric Buddhism instituted by the followers of Gautama-Buddha, nor the modern Buddhistic religion, but the secret philosophy of Sakyamuni, which in its essence is certainly identical with the ancient Wisdom-Religion of the Sanctuary, the pre-Vedic Brahmanism.

And again:

We mean that religion signifying literally the doctrine of Wisdom, and which by many ages antedates the metaphysical philosophy of Siddhartha Sakyamuni.

The modern scholar will shake his head in scepticism even if he is sincere, and will laugh outright if only cocksure of his "knowledge." "Whoever heard of such a thing? In all our researches into philosophy

and anthropology we have not found support for this fairy-tale." In *The Secret Doctrine* H.P.B. has offered ample, convincing, irrefutable evidence, but scholars "have no time" to study those marvellous volumes! In passing, it might be pointed out that, while H.P.B.'s personality has been attacked numberless times, so far not one serious attempt has been made to dissect her teachings and to prove them to be false. There has been plenty of abuse, but abuse is no argument.

She describes the origin of this Wisdom-Religion in *The Secret Doctrine* (I. 9-10):

The Occultist accepts revelation as coming from divine yet still finite Beings, the manifested lives, never from the Unmanifestable ONE LIFE; from those entities, called Primordial Man, Dhyani-Buddhas, or Dhyani-Chohans, the "Rishi-Prajapati" of the Hindus, the Elohim or "Sons of God," the Planetary Spirits of all nations, who have become Gods for men. He also regards the Adi-Sakti — the direct emanation of Mulaprakriti, the eternal Root of THAT, and the female aspect of the Creative Cause Brahma, in her A'kasic form of the Universal Soul — as philosophically a Maya, and cause of human Maya. But this view does not prevent him from believing in its existence so long as it lasts, to wit, for one Mahamanvantara; nor from applying A'kasa, the radiation of Mulaprakriti, to practical purposes, connected as the World-Soul is with all natural phenomena, known or unknown to science.

To a generation of blind-believers in modern science, the Rishi-Prajapatis, Devas and Dhyani-Buddhas are laughable figments of childish imagination. To orthodox Christians it is unpalatable to be told that

the oldest religions of the world — exoterically, for the esoteric root or foundation is one — are the Indian, the Mazdean, and the Egyptian. Then comes the Chaldean, the outcome of these — entirely lost to the world now, except in its disfigured Sabeism as at present rendered by the archaeologists; then, passing over a number of religions that will be mentioned later, comes the Jewish, esoterically, as in the Kabala, following in the line of Babylonian Magism; exoterically, as in Genesis and the Pentateuch, a collection of allegorical legends. Read by the light of the Zohar, the initial four chapters of Genesis are the fragment of a highly philosophical page in the World's Cosmogony. Left in their symbolical disguise, they are a nursery tale, an ugly thorn in the side of science and logic, an evident effect of Karma. To have let them serve as a prologue to Christianity was a cruel revenge on

the part of the Rabbis, who knew better what their Pentateuch meant. It was a silent protest against their spoliation, and the Jews have certainly now the better of their traditional persecutors. The above-named exoteric creeds will be explained in the light of the Universal doctrine as we proceed with it. (*Ibid.*)

(To be concluded)

IT MAY BE humiliating to "Modern Exact Science" and repugnant to the whole of Christendom to have to admit that the Pagans whom they have despised, and the "Heathen Scriptures" they long ridiculed or ignored, nevertheless possess a fund of wisdom never dreamed of under Western skies. They have the lesson, however, to learn, that Science by no means originated in, nor is it confined to, the West, nor are superstition and ignorance confined to the East.

It can easily be shown that every real discovery and every important advancement in modern science have already been anticipated centuries ago by ancient science and philosophy. It is true that these ancient doctrines have been embodied in unknown languages and symbols, and recorded in books inaccessible to Western minds till a very recent date. Far beyond all this inaccessibility, however, as a cause preventing these old truths from reaching modern times, has been the prejudice, the scorn and contempt of ancient learning manifested by the leaders of modern thought.

Nor is the lesson yet learned that bigotry and scorn are never the mark of wisdom or the harbingers of learning; for still, with comparatively few exceptions, any claim or discussion of these ancient doctrines is met with contempt and scorn.

—W. Q. JUDGE

STUDIES IN MAGIC

I.—TWILIGHT OF THE GODS

Magic was considered a divine science which led to a participation in the attributes of Divinity itself.

—*Isis Unveiled*, I. 25

MAGIC, a much abused term, is usually associated with parlour tricks such as jugglery with cards, prestidigitation, levitation and mummery of all kinds which amuses children and delights the crowd. The conjuring of tricks and illusions, with or without apparatus, has been connected with the professional "magician" from the days of *Exodus*, which refers to Egyptian necromancers imitating certain miracles of Moses "by their enchantments," to the present-day charlatans duping the public with their optical illusions.

The present series is not a manual of such tricks, optical, acoustic, magnetic, mechanical or otherwise, the performance of which depends not only on the quickness of hand but on the command of the tongue as well as the dexterity to deceive the eye. Nor is it our object to define magic and elucidate occultism, which two are closely linked, but rather to suggest a few considerations which are of vital import at the present time when there is a growing interest in the subject. This will equally benefit those who utterly deny to magic any more than an imaginative basis and those who, convinced of its existence as a science, are desirous of becoming practitioners of the art.

The subject of Magic is very complex, being linked with certain aspects of archaic ontology, and it has naturally aroused in inquiring minds an earnest desire to investigate into the meanings of myths, rites and symbols in order to translate them into our present habitual modes of thought. In the fiercely competitive patterns of modern civilization which recognizes no non-material good, it is difficult to comprehend the climates of opinion of an age which had entirely different values and where even physical-plane acts were related to their divine archetypes. Even the simple act of taking food was not a physiological operation but the sacred act of breaking bread and the renewal of divine communion.

To understand magic, therefore, it is essential that the student go beyond the limitations of his own times; and such a one with "unusual individuality" will naturally speak a language less time-bound and less uncertain than the speech of the degenerate and the driven. Such souls

are found at all times, rare though they be like Socrates and Plato of the Pythagorean tradition, Plotinus and Porphyry of the Neo-Platonic School, down to transcendentalists like Emerson and Thoreau. Time and time again these savants have asserted that magical, equated with spiritual, powers exist in every man and that there have always been the few who practise them and *feel* called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

For magic, derived from the Greek word *magicos*, pertaining to the Magi, is, in fact, a great science opening the door to the Hidden Wisdom which is capable of being mastered by the human spirit. This spirit in man is difficult to fathom, being eternal and unchangeable, but nothing on earth is impossible for the human mind. Many have not only glimpsed the truth, but have also acquired the power to use this Wisdom; but, alas, the majority of them have failed to achieve the good they might have, as vanity and greed pushed their personality in the forefront, thus beclouding the Truth.

That true science, profound religion and genuine magic have always existed is the thesis of H. P. Blavatsky's monumental work *Isis Unveiled*. She urged that all who have a voice in the education of the masses should first know and then teach that the safest guides to human happiness and enlightenment are those teachings which have descended to us from the remotest antiquity; and, what is more, that nobler spiritual aspirations and a higher average morality prevail among people who take these precepts as the rule of their lives.

The world needs no sectarian church [she suggests], whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church — the Temple of God within us, walled in by matter but penetrable by anyone who can find the way; *the pure in heart see God*.

The trinity of nature is the lock of magic, the trinity of man the key that fits it. (Isis Unveiled, II. 635)

But man, possessing this key, brings with him unknown and unmeasured responsibility. Hence have the sages always warned that if in the secret recesses of the soul, where no eye can see and no thought deceive that divine spark, conscience, one is ready to forget the personal self, to forgo pride and to labour for the well-being of his brother men, then may he face this bold undertaking, follow the guide and fear no evil. Otherwise, "it were better for him that a millstone were hanged

about his neck, and he cast into the sea." (*Luke*, xvii. 2)

It is of this superior kind of Magic that Krishna speaks in the *Bhagavad-Gita* (xviii. 61):

There dwelleth in the heart of every creature, O Arjuna, the Master — *Ishwara* — who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time.

This is the unseen power which brings about certain desired results, without revealing its methods. It is a knowledge far beyond any kind of trickery and has to do with the spiritual part of man. Those who practised it in ancient times were the Initiates, the Wise, called Magi; hence the word Magic.

It is difficult to make a detailed investigation of the subject of magic, which is interrelated with phenomena such as visions, hallucinations, dreams, somnambulism, ecstasy and clairvoyance, making the study more complicated. They can all be regarded, however, as a collective complex pattern of facts and phenomena, the real and the phantasmagoric, the durable ecstasy and the fleeting vision. However difficult it is to distinguish the true from the false, the following clue may be helpful: all magical phenomena of visions, of demons and spirits, of witchcraft and possession, of dreams and clairvoyance, depend upon a natural and instinctive inclination of the soul to be placed in such conditions, as well as upon the outward natural conditions and the artificial means of producing and controlling them.

Religious opinions have played a prominent part everywhere, and it is evident that they have often derived their form from the inward visionary spirit, as reciprocally religion has influenced the visionary element. Upon the background of the soul, the magical characters are, as it were, inscribed in fixed types, and it only requires an inward and outward impulse to light them up and make them manifest. This is effected through psychological or physiological causes, or through the clairvoyant power or prevision, or as hallucinations in pathological disturbances of the body, or as the ecstasy of religious enthusiasm which possesses the power, like a far-spreading miasma, to affect others directly and unfold the germs of psychism within.

Regarding the manifestation of psychic activity down the ages, it may be noted that it has been often affirmed by those who know that the psychic element lies dormant in the human mind as an instinctive faculty and only occasionally is aroused under certain conditions. These conditions are either normal and general, or abnormal and special. Where-

as to the former category belong dreams and presentiments, the subjective production of the inward senses and imagination, to the latter pertain the pathological conditions of hallucinations, spectral visions, ecstatic and magnetic clairvoyance, which usually present themselves during the passivity or inactivity of the outward senses. The subjective images of the imagination are often as clear and vivid as objective realities and sometimes more so. Complete madness results at times when the very feeling of identity ceases, which is characteristic of demoniac possession. The conceptions of supernatural things and religious belief give colour and scene to the creations of the fancy, which combines the present and the traditional according to a subjective regularity, and often transforms them in a strange manner. All wonders of the world of spirits can in the end be resolved into wonders of the mind-soul, which alone perceives external things through its outward-tending innate power, or by a radiation from outward images into itself.

In regard to visions and apparitions, those who see them do so after their own nature. If some persons see a human form in a cloud, others will imagine it to resemble Juno or Lakshmi. If the Hindu seer contemplates the world in the light of Parabrahm, the Muslim sees *houris* in Mahomet's heaven. Spirits and supernatural appearances have no objective existence in fixed shapes, and this is evident in the fact that they do not appear in the same manner to all.

The various prisms through which Magic appears to those innocent of its true nature are as multi-coloured and varied as human fancy can make them. How many in the present day recognize that Magic is divine Theurgy, praised and revered by antiquity? It is a divine and spiritual quest, a task of self-regeneration, the bringing into the drab human life something of the eternal and unchanging. Magic is neither jugglery nor sleight-of-hand, which has caught popular fancy and which the duplicity of charlatans has encouraged. But it has unfortunately been confused with witchcraft and demonology. It is also associated with talismans, amulets, love-charms, philtres and potions. But magic is true spiritual wisdom and it is a pity that the same word denotes both the sublime and the ridiculous, the absurd and the true, the light and the shadow of this occult power. As Madame Blavatsky points out in an article in *Lucifer* for May 1888 (reprinted in *Raja-Yoga or Occultism*) drawing the distinction between Occultism and the Occult Arts:

In our highly civilized West, where modern languages have

been formed, and words coined, in the wake of ideas and thoughts — as happened with every tongue — the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded “superstition.” Such words could answer only to ideas which a cultured man was scarcely supposed to harbour in his mind. “Magic,” a synonym for jugglery; “Sorcery,” an equivalent for crass ignorance; and “Occultism,” the sorry relic of crack-brained, mediaeval Fire-philosophers, of the Jacob Boehmes and the St. Martins, are expressions believed more than amply sufficient to cover the whole field of “thimble-rigging.” They are terms of contempt, and used generally only in reference to the dross and residues of the dark ages and its preceding aeons of paganism. Therefore have we no terms in the English tongue to define and shade the difference between such abnormal powers, or the sciences that lead to the acquisition of them, with the nicety possible in the Eastern languages — pre-eminently the Sanskrit.

She characterizes the science of Magic as the oldest of the numerous sciences studied by earnest students in all ages, except the present, when it is not only confused with Spiritism or communication with the dead, miscalled Spiritualism, but scoffed at in spite of its being “the science of the sciences, the venerable mother-parent of all our modern pigmies.” Magic stands in relation to Spiritualism as the infinite to the finite, as the cause to the effect, or as unity to heterogeneity, and it is no wonder that an age which rejects *a priori* or even doubts the immortality of the soul of man will be blind to the great mystic secrets of Nature. Is it not a truism that where there is no vision the people perish? Now that spiritual vision is denied and man has deliberately blinded himself to the fact of the Spirit in him, it is not surprising that there prevails chaos, inner lethargy and the disintegration of all that was formerly held to be sacred, holy and true. Has civilization ever reached the nadir as in the so-called enlightened 20th century? Were the pagan Caesars or the Timurs more blood-thirsty or more cruelly vile than are the modern potentates and their armies? When did the millions of the proletariat starve as they do now? When has mankind shed more tears and suffered than today? Analysing the malaise of the century, when it was young, forty years ago, Israel Regardie made certain observations which are even more true and appropriate today:

According to the traditional philosophy of the magicians, every

man is a unique and autonomous centre of individual consciousness, energy and will — a soul, in a word. Like a star shining and existing by its own inward light it pursues its way in the star-spangled heavens, solitary, uninterfered with, except in so far as its heavenly course is gravitationally modified by the presence, near or far, of other stars. Since in the vast stellar spaces seldom are there conflicts between the celestial bodies, unless one happens to stray from its appointed course — a very rare occurrence — so in the realms of humankind there would be no chaos, little conflict and no mutual disturbance, were each individual content to be grounded in the reality of his own high consciousness, aware of his ideal nature and his true purpose in life, and eager to pursue the road which he must follow. Because men have strayed from the dynamic sources inhering within themselves and the universe, and have forsaken their true spiritual wills, because they have divorced themselves from the celestial essences, betrayed by a mess of more sickly pottage than ever Jacob did sell to Esau, the world in this day presents a people with so hopeless an aspect, and a humanity impressed with so despondent a mien. . . . Redemption is only from within and is wrought out by the soul itself with suffering and through time, with much endeavour and strain of the spirit.

It is the cultivation of the spirit with single-pointed attention (*Gita*, II. 41) that leads to the discovery of the innermost Self and to the tapping of the resources of the universal energy, which was the goal of the mystics, sages and saints of all times. They alone were called mystics who were completely indifferent to anything other than the spiritual, for self-knowledge and self-discovery were their primary aims, the much-abused word “self” being used in the *noetic*, not the *psychic*, sense. For the latter leads to the dangerous road of spiritism, and the former, the lofty, transcendental noetic Self alone can open itself to the great secrets of Nature and enter

the portals of her secret chambers, lay bare . . . the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter, she [Nature] shows her treasures only to the eye of Spirit — the eye which never closes, the eye for which there is no veil in all her Kingdoms.

Such a state of ecstasy or mysticism is glibly dismissed by the modern rational mind as hallucinatory or visionary, forgetting that the mystic seeks a deeper level of perception where the logical and ratiocinative faculty cannot reach. Experience has proved and the whole history

of philosophy bears eloquent testimony to the fact that it is only by transcending the mind, or by emptying it of all content, when it is "as limpid as a mountain lake," that a glimpse of Eternity or Reality, call it what you will, can be obtained. As Patanjali puts it, the modifications of the thinking principle have to be hindered and the constant whirlings of the "monkeying" mind mastered to reach a serene tranquillity and to experience the vision supreme which no words can express, being an illumination of the whole being with the warmth of inspiration and the profundity and depth of contemplation of the highest and all-embracing kind. If the reflective aspect of this mystic, beatific experience pertains to the realm of Yoga, its exalted nature is magical, occult, oracular. In the words of Iamblichus:

This is the first path to felicity, affording to souls an intellectual plenitude of divine union. But the sacerdotal and theurgic gift of felicity is called indeed the gate to the Demiurgos of wholes, or the seat, or palace, of the good. In the first place, likewise, it possesses a power of purifying the soul . . . afterwards it causes a coaptation of the reasoning power to the participation and vision of the good and a liberation of everything of contrary nature, and in the last place, produces a union with the Gods, who are the givers of every good.

The world is fast moving to a stage when men are looking on the concept of God as a mythical idea of their ancestors, and it is considered, in the words of the famous letter to the Archbishop of Canterbury published by H. P. Blavatsky in *Lucifer*, December 1887, that

. . . the immortal part of man is the silly dream of ignorant savages, perpetuated by the lies and tricks of priests, who reap a harvest by cultivating the fears of men that their mythical God will torture their imaginary souls to all eternity, in a fabulous Hell. . . the clergy stand in this age dumb and powerless. The only answers which the Church knew how to make to such "objections" as these were *the rack and the faggot*; and she cannot use that system of logic *now*.

The time is approaching when the clergy will be called upon to render an account of their stewardship. Are you prepared, my Lord Primate, to explain to YOUR MASTER why you have given His children stones, when they cried to you for bread? You smile in your fancied security. The servants have kept high carnival so long in the inner chambers of the Lord's house that they think He will surely never return. But He told you He would come as a thief in the night; and lo! He is coming already in the hearts

of men. He is coming to take possession of His Father's kingdom there, where alone His kingdom is. But you know Him not!
(THE THEOSOPHICAL MOVEMENT, January 1963)

Such a state of affairs can surely never last long, and the prophecy that the Churches will have to part with their cherished dogmas or "the twentieth century will witness the downfall and ruin of all Christendom" is already coming true with the "Death of God" movement.

Even at the best of times the Christian Church had ceased to be a religion of the Spirit and become involved in mere observance of external rites and ceremonies. A gradual lowering of standards set in when the acceptance of man-made theology and ecclesiastical regulations replaced conceptions that were spiritual in their origin and development. Institutional religion is the bane of society everywhere, whether it be Christian, Hindu, Islamic, or any other. As the statesman-philosopher Dr. S. Radhakrishnan observes:

The days of external ceremonial religion which can co-exist with a deceitful paganism are over. Men are asking for reality in religion. They want to penetrate to the depths of life, tear away the veils that hide the primordial reality and learn what is essential for life, for truth and righteousness. The decay of dogmatic, mechanical religion led to the rise of a number of substitutes, of modes of escape, but they do not show an adequate appreciation of the natural profundity of the human soul. Secular wisdom is not a substitute for religion. . . . Religion is not a creed or a code but an insight into reality. If we confuse it with an intellectual view, we will justify the ancient practice of armed societies fighting for different versions of God's nature. The founders of religions, the saints and sages, have all been prophet-souls, who had direct acquaintance with spiritual reality, in and behind that which our senses perceive.

Among those who have diagnosed with clarity and eloquence the disease from which religion is suffering in the twentieth century is Thorstein Veblen who, referring to the "pecuniary stratification of devoutness," argues that the townsmen engaged in the mechanical industries are a special phenomenon, not to be equated with the handicraftsmen of earlier times. Not only Veblen but others, too, have analysed the dehumanizing and, therefore, the secularizing consequences of industrialization. The factory worker's matter-of-fact outlook, arising out of his status as one hired to mind a machine, has made him not only suspicious of the church bosses, but also view them as oppressors in the

name of religion. As the industrial worker was thus alienated from his religious roots, it was feared that the extension of industrialization to more areas and men's concentration on technical skills must threaten his whole moral, cultural and religious life. Not merely in the West, but elsewhere, too, we can see the eclipse of spiritual traditions as industrialization began to transform society.

The machines were the new heroes of the industrial process, and the "hands" who ministered to the machines, or the clerks who toiled on routine tasks in the administrative offices were a little lower than the machines. Life at that stage of the industrial revolution was so inhuman that, apart from using the churches as allies in the social struggle, the working class saw little relevance in the aspirations and sentiments of religion. For religion, whatever else it may be, should be a lofty affirmation of the spiritual dignity of man. But the modern revolution in cybernetics has luckily saved the worker from a further reduction in his status. He is no more a robot; on the contrary, this new stage of the industrial revolution, by releasing him from brutalizing toil, has created the possibility of a new humanism in industrial society.

In the words of the poet Robert Burdette:

I would receive my sight; my clouded eyes
Miss the glad radiance of the morning sun,
The changing tints that glorify the skies
With roseate splendours when the day is done;
The shadows soft and gray, the pearly light
Of summer twilight deepening into night.

(To be continued)

SEERSHIP is of the Self; actorship, of the powers. For, as the great King, even without being engaged himself, becomes the warrior, through his army as instrument, simply through sending them, by his command; so the steadfast Spirit, through seeing and other powers, becomes the beholder, the speaker, the willer, and takes on other powers like these, by being near only, by unison, by sending them forth, by a strong attraction, like that of the iron-loving lodestone, strong without exertion.

—*Sankhya Aphorisms of Kapila*

THE INFLUENCE OF THOUGHT ON LIFE AFTER DEATH

IF ONE CONSIDERS thought to be the result of the activity of the brain cells, as science does, it is difficult to see a connection between thought and life after death, when we know that the use of a brain is no longer possible. The theosophical teachings, on the contrary, show clearly how our thoughts during life on earth influence our life after death.

To understand the nature of thought, it is necessary to study its metaphysical source and then to proceed by applying the Law of Analogy, which shows us that, as things are on the Cosmic plane, so they will also be, by analogy, in the individual. "As above, so below" is an axiom in Theosophy, which, when applied with consistency, considerably furthers comprehension of the teachings.

Applying this method, how are the questions "What is thought?" and "What is thought in Man?" to be answered?

A passage in *The Secret Doctrine* (I. 61) brings us to the very source of thought:

The "*Divine Thought*" does not imply the idea of a Divine thinker. The Universe, not only past, present, and future — which is a human and finite idea expressed by finite thought — but in its totality, the *Sat* (an untranslatable term), the absolute being, with the Past and Future crystallized in an eternal Present, is that thought itself reflected in a secondary manifest cause.

In other words, Divine Thought is absolute Be-ness, and the Universe is Divine Thought reflected in a manifested cause, the Logos (or "Word"). The Logos is, in Theosophy, also called Cosmic Ideation, and in this aspect it is the Source of Consciousness.

By transcendental conversion Cosmic Ideation becomes the force at the source of all Laws of Nature, according to which Cosmic Evolution will proceed on a sevenfold basis which is present in all that exists.

According to the Law of Analogy, since the whole of Manifestation is septenary in its constitution, it follows that the earth and all beings of all grades that people it, are also septenaries. Man is, therefore, a sevenfold being, or, as W. Q. Judge expresses it in *The Ocean of Theosophy* (p. 34):

The lower man is a composite being, but in his real nature is a unity, or immortal being, comprising a trinity of Spirit

[Atma], Discernment [Buddhi], and Mind [Manas] which requires four lower mortal instruments or vehicles through which to work in matter and obtain experience from Nature.

These mortal instruments are the passions and desires, the life principle, the astral body, and the physical body.

The immortal aspect of Man draws its consciousness from Cosmic Ideation, which is present in all manifested forms. In the lower kingdoms of Nature, consciousness is not individualized, for beings below man have no consciousness of a definite identity. In Man, Cosmic Ideation is represented by the consciousness of the individual Ego. As *The Secret Doctrine* explains (I. 329 fn.):

Cosmic Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of *upadhi*, e.g., through that known as *Manas* it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter), of the *Buddhi* resting on the experience of *Manas* as its basis — as a stream of spiritual INTUITION.

We are further told (*S.D.*, I. 38) that “Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling.” So Mind is the capacity to perceive, the brain being used as instrument to contact our surroundings and to gather experience from them and from our fellow-beings. The capacities of the Mind are much broader and more extended than the process of ratiocination.

Immortal man is built up of thought, for thought precedes every expression of feeling or emotion, as also every action. Could we, for example, feel attraction or repulsion for anything we have not given a thought to? The way we think builds up our “mentality” which expresses our standard of values and determines our life. But, if the capacity to think is of divine origin, how can it also be the cause of illusion and confusion?

Theosophy explains that the Mind (*Manas*) becomes dual during incarnation; it can either be attracted to the lower mortal aspects of man’s sevenfold nature, or strive to attain union with the divine in him. Man is constantly confronted with these two possibilities, and the choice his free will makes will be decisive for his evolution as soul. For *Manas* attracted by and bound to the passions and desires makes of man a selfish brute, whereas *Manas* striving to attain union with *Buddhi* leads the Ego to realize eventually its inherent divinity.

So, during our life on earth, thought, or the manner in which we use our mind, is of the greatest importance and has a deep influence on every aspect of our inner development.

Can thought have an influence on our life after death, and what is life after death? Theosophy answers that it is a phase in the uninterrupted life of the Ego, who, between two successive incarnations in a physical body on earth, rests on another plane of consciousness called *Devachan*, freed from the four lower aspects of its sevenfold nature. These undergo their own process of dying. When life has left the physical body, the latter begins to disintegrate, and the passions and desires form with the astral body as vehicle an entity, a shell. This shell will also disintegrate in time, but its life-span will depend on the thoughts of the just-ended life. According to the nature of these thoughts the shell will be coarser or finer and disintegrate more or less rapidly.

So this is one of the aspects of the influence of thought on our life after death. For, it is when freed from its shell that the Ego awakens to the consciousness of *Devachan*, the "dwelling of the gods," its own plane of pure thought, untrammelled by the fetters of physical life. But the condition of the Ego in *Devachan* is subjective, the scope of its thought restricted to the spiritual experiences of the last life, of which it will re-live in thought only the positive aspects and assimilate into its nature the essence of its spiritual experiences. Hence *Devachan* is a period of rest for the Ego, and also a period of accretion to its spiritual potentiality. In how far this accretion will be possible depends entirely on the manner in which the Mind was used during the last life on Earth, since the condition of the Ego in *Devachan* is subjective. So here again, in this second and longest phase of the life of the Ego between two incarnations, we see the importance of thought, which not only determines the nature of our life on earth, and, as explained, of our life after death, but also of the following incarnation, for the concatenation of cause and effect is eternal.

Considering the importance of the workings of the Mind in its triple aspect of Thought, Will and Feeling, it is essential that we learn to use the Mind, to direct its activity, and not "accept and hold only such ideas as are in accord with our personal desires" (*Notes on the Bhagavad-Gita*, p. 161). Concentration and meditation are the means by which this can be achieved — a long and difficult discipline, but rich in results if faithfully pursued, for it will help us gradually to eliminate the trammels and hindrances of our personal nature. We cannot practise

concentration without having attained to a condition of inner calmness, so the very first step to take is self-control. To realize the necessity to do this, is an action of our consciousness, of the Thinker in us, of our Human Soul, which is what we *are*, at the core of our innermost being. So we come to realize that we *are* Souls, using bodies as instruments. The manner in which we use our instruments here on earth, depending on the way we think, determines the life of the Thinker after the death of the body, between two incarnated lives, and also determines the nature of our succeeding life on earth. For, all our actions are causes, which in due time bring about effects to be worked out here on earth, according to the Law of Karma or Retribution, that Law of absolute Mercy and Justice which eternally re-establishes disturbed equilibrium.

Theosophy teaches that the life of the Soul is an uninterrupted continuity, in which periods of activity in embodied existence alternate with periods of rest on — for us — invisible planes. The connecting link ever is the individualized Cosmic Mind, which, as explained above, is the source of mind in man. Besides proving the influence of thought in the life of mankind, this teaching also shows the origin of thought and how humanity is united in one Brotherhood by reason of its common Divine Source.

ALMOST all who have thoroughly studied or are studying the ennobling Aryan Philosophy, keep themselves out of the public view in compliance with wise and inexorable rules. It is not through selfishness, as too many imagine. Though unseen, they none the less are continually working for the good of humanity. In thousands of cases what they effect is ascribed to Providence. And whenever they find anyone who, like themselves, has an ambition above the mere pleasures of this world, and is in search of that Vidya which alone can make man wise in this as well as happy in the next, they stand ready by his side, take him up in their hands as soon as he shows his worthiness, and put in his way the opportunities to learn that philosophy, the study of which has made them masters of themselves, of nature's forces, and of this world.

—DAMODAR K. MAVALANKAR

THE MAGIC SCREEN OF TIME

[The following allegory by W. Q. Judge under the pen-name of Bryan Kinnavan was published in *The Path* for April 1889.
— EDS.]

AN OLD Hindu saying thus runs: "He who knows that into which Time is resolved, knows all."

Time, in the Sanscrit, is called Kala. He is a destroyer and also a renovator. Yama, the lord of death, although powerful, is not so much so as Kala, for "until the time has come Yama can do nothing." The moments as they fly past before us, carrying all things with them in long procession, are the atoms of Time, the sons of Kala. Years roll into centuries, centuries into cycles, and cycles become ages; but Time reigns over them all, for they are only his divisions.

Ah, for how many centuries have I seen Time, himself invisible, drawing pictures on his magic screen! When I saw the slimy trail of the serpent in the sacred Island of Destiny I knew not Time, for I thought the coming moment was different from the one I lived in, and both from that gone by. Nor then, either, did I know that that serpent, instead of drawing his breath from the eternal ether, lived on the grossest form of matter; I saw not then how the flashing of the diamond set in the mountain was the eternal radiance of truth itself, but childishly fancied it had a beginning.

The tragedy in the temple, in which I was the victim — struck down by the high priest's axe — was followed by another, as I found out soon when, freed from my body, I conversed in spirit with my friend the strange monk. He told me that the next day the high priest, upon recovering from the terrible event, went into the temple where my blood still stained the ground. The object of his visit was to gain time to meditate upon new plans for regaining his hold upon the people, which had been weakened by the blackening and disappearance of the mountain diamond. His thoughts dwelt upon the idea of manufacturing a substitute for the beautiful gem, but after remaining for a while plunged in such reveries his eye was attracted by a curious scene. Upon the stand from which he had snatched the axe that let out my life-blood he saw a cloud which seemed to be the end of a stream of vapour, rising up from the floor. Approaching, he perceived that my blood had in some curious way mixed with that which remained of the stains left by the reptile whose death I had accomplished, and from this the vapour

arose, depositing itself, or collecting, upon the stand. And there to his amazement, in the centre of the cloud, he saw, slowly forming, a brilliant gem whose radiance filled the place.

“Ah, here,” he cried, “is the diamond again. I will wait and see it fully restored, and then my triumph is complete. What seemed a murder will become a miracle.”

As he finished the sentence the cloud disappeared, my blood was all taken up, and the flashing of the jewel filled him with joy.

Reaching forth his hand he took it from the stand, and then black horror overspread his face. In vain he strove to move or to drop the gem; it seemed fastened to his hand; it grew smaller, and fiery pains shot through his frame. The other priests coming in just then to clear the place, stood fixed upon their steps at the door. The High Priest's face was toward them, and from his body came a flow of red and glittering light that shed fear over their hearts; nor could they move or speak. This lasted not long — only until the diamond had wholly disappeared from his hand — and then his frame split into a thousand pieces, while his accursed soul sped wailing through space accompanied by demoniacal shapes. The diamond was an illusion; it was my blood “crying from the ground,” which took its shape from his thoughts and ambitions.

“Come, then,” said my monk, “come with me to the mountain.”

We ascended the mountain in silence, and once at the top, he turned about fixing upon me a piercing gaze, under which I soon felt a sensation as if I was looking at a screen that hid something from my sight. The mountain and the monk disappeared and in their place I saw a city below me, for I was now upon the inner high tower of a very high building. It was an ancient temple dominating a city of magicians. Not far off was a tall and beautiful man: I knew it was my monk, but oh, how changed; and near him stood a younger man from whom there seemed to reach out to me a stream of light, soft yet clear, thin yet plainly defined. I knew it was myself. Addressing my monk, I said:

“What is this and why?”

“This is the past and the present,” he replied; “and thou art the future.”

“And he?” pointing to the young man.

“That is thyself.”

“How is it that I see this, and what holds it there?”

“’Tis the Magic Screen of Time, that holds it for thee and hides

it ever. Look around and above thy head."

Obeying his command, I cast my eyes around the city spread below, and then looking upward I saw at first naught but the sky and the stars. But soon a surface appeared as if in the ether, through it shining still the stars, and then, as my gaze grew steadfast, the surface grew palpable and the stars went out; yet I knew instinctively that if my thoughts wandered for a moment the sky would once more fill the view. So I remained steady. Then slowly pictures formed upon the surface in the air. The city, its people, with all the colour of life; and a subdued hum appeared to float down from above as if the people were living up there. The scene wavered and floated away, and was succeeded by the thoughts and desires of those who lived below. No acts were there, but only lovely pictures formed by thoughts; living rainbows; flashing gems; pellucid crystals — until soon a dark and sinuous line crept through the dazzling view, with here and there black spots and lines. Then I heard the pleasing, penetrating voice of my monk:

"Time's screen rolls on; ambition, desire, jealousy, vanity, are defacing it. It will all soon fade. Watch."

And as I watched, centuries rolled past above me on the screen. Its beauty disappeared. Only a dark background with unpleasing and darker outlines of circumstances that surround contention and greed were offered to my eye. Here and there faint spots and lines of light were visible — the good deeds and thoughts of those still of spiritual mind. Then a question fell into my mind: "What is this screen?"

"It will be called the astral light when next you are born on earth," said the voice of my monk.

Just then a mighty sound of marching filled the space. The airy screen seemed to palpitate, its substance, if any it had, was pressed together, as if some oncoming force impinged upon it: its motion grew tumultuous; and then the stars once more shone down from the sky, and I hovered in spirit on the dark mountain where the gem had been. No beings were near, but from the distant spaces came a voice that said:

"Listen to the march of the Future."

BRYAN KINNAVAN

LETTERS TO A LODGE

IX

[Reprinted from *The Irish Theosophist*, November 1895.—Eds.]

DEAR COMRADES:

These letters which have had from you a reception so kindly are now come to an end, and it only remains for me to answer questions which have arisen in the course of their reading. Some of these questions have had direct and personal replies, as requested; a remaining few are here dealt with.

One friend writes me:

In *The Irish Theosophist* of May 1895, p. 1, paragraph three of your interesting and helpful article entitled "Letters to a Lodge," you speak of Intuition as being frequently confounded with three other states of consciousness, *viz.*, Intellect, Impulse and Instinct. It brought to my mind cases which probably may come under your head of intellect; cases in which certain impressions from other minds or from thoughts in the atmosphere around one were mistaken for intuitions, and more especially with sensitives or mediums.

For illustration: A woman, Mrs. W., engaged her passage in a European steamer while her best friend, Mr. S., was lying ill. As soon as she did so her conscience began to trouble her, although it was important to her interests that she should go abroad at the date fixed upon. She did not like to leave her friend ill. She did not know what to do about it. She waited, as she said, for her intuition to decide for her; but day after day passed by and no light came. Finally one morning she seated herself quietly, holding herself passive to her inward voice, as she expressed it. Suddenly, in a flash of intuition, as she felt convinced, the idea was graven upon her mind that her friend would die, and that it was her duty to give up her intended trip and to adopt his only child, a little girl three years old.

She had not hitherto considered her friend seriously ill, nor had the idea of adopting his child ever before entered her mind; but she felt that strict obedience to so unmistakable an intuition was her only course, so she at once changed her plans.

She proceeded to the house of her friend. As she reached the door there flashed instantaneously before her a vision of him

lying dead upon his sick-bed. She was admitted and sorrowfully proceeded to his room, but was surprised to find him living and better. In sum, he entirely recovered, and she went abroad at the fixed date.

It appeared that the two women who attended the sick man fully expected him to die, and had freely discussed the subject of the child's future, deciding that it was clearly Mrs. W.'s duty to adopt her. It seems clear that she, Mrs. W., being *en rapport* with those two women, their thoughts were easily impressed upon her sensitive mind.

Now, the falsity of what Mrs. W. received was to her a conclusive proof that it was no intuition. But if her friend had died she would always have mistaken those mental impressions for intuition, and many cases daily occur in which the only proof of genuine intuition will be in a more intimate knowledge of our inner constitution and its workings.

The above is an excellent example, to my thinking, of the way in which psychic instinct is frequently mistaken for intuition. The mistake is at once detected in the words, "holding herself passive to her inward voice." Unless she had been trained she could not know *how* to hold herself passive, in the first place. With untrained persons this sitting for passivity implies throwing the whole body and nervous currents into a relaxed and quiescent condition; this prepares the sitter, like a sensitized plate, for the reception of astral pictures and astral currents; those first received are, most often, the pictures and currents in their own sphere, either consciously or unconsciously engendered by themselves. There is a biblical and occult phrase, most unpleasantly translated, which expresses what is really done by the sitter: "returning like a dog to its own vomit." In our spheres are echoes, reverberations, refracted lights, the psychic mirage and what not else, cast off and out by the mind; to these we oft return.

Now body and astral (nervous) body are the appointed receptacles for forces of the psycho-physiological planes, which are their own planes, and if you render them passive what can you expect but that "their own waters shall fill them," to use the mystic phrase? Note that I say receptacles, not vehicles. Vehicle, with me, has quite another sense. Receptacles of the *pure* force of their own planes they are intended to be, and when thus filled with force pure to its own plane — relatively pure — they should then become vehicles for the higher forces, just as a vessel filled with pure water purely reflects the sun's brightness

in a dazzle of rays, while a vessel filled with dark and turbid water gives forth a dense image contracted to a formed orb, which form gives a false idea of the true sun, while the darkness dims the radiance and obstructs the electric dazzle, absorbing the light into its foul depths, instead of giving it forth.

What then of ourselves, seekers after truth, catching now and then glimpses of real intuition? Are we to abandon all hope of such because we are not now in a time and place where we are able to lay strong hands upon our birthright?

By no means. Abandon no hope. Do not sit for passivity nor stare into mirrors; but purify your motives, seek to do The Will, and your Father who seeth in secret, himself will reward you openly. Do not forget that the Self uses whom it will, and that flashes of truth can be, and are, sent to us. Positive meditation on sacred themes will help you. Not that you will receive the intuitive flash *at that time*, for you more probably will not, but when you are going about your daily work, then you will receive them, entertaining angels unawares.

We are told in *Isis* that the activity of the physiological senses alone prevents our cognizing the unseen truths. Many students have found that while these senses have mechanical employment, such as walking, dressing, copying, any occupation which holds them to a given point in a positive and not a passive manner — that at such times the intuitive flash will visit the brain all at once. When we have referred some question of the inner life to the Self, the Father of Lights, and have asked to know and to do the Will, we may go about our duties in serene confidence, dismissing from our minds the question asked, sure that we shall know the doctrine if we live the life. Only be sure that we are living the life so far as we do discern the Will. He who submits himself in thought and desire to the will of his Father in heaven, need have no fear that he will not know all that is good and necessary for him to know; let him aspire ardently and go his way peacefully; the Law in its entirety works for him, it provides him with all that sustenance for which his nature is now ripe.

Another question opens up another phase of the same subject:

I have just been reading your "Letters to a Lodge, VIII," "The true Master is felt, not seen." This brings up a question I have often thought about. Take the case of, say, Emerson or Carlyle; to me "all that Narada and the seven sages knew" is found in the *Essays* ("Oversoul," "Spiritual Laws," etc.) and *Sartor Resartus* ("Everlasting Yea," etc.), and this they both

learnt inside, directly from "the light that never shone on land or sea"; so that I would be most strongly inclined to say that if any men ever felt the true Master, these two did. Yet one hears nothing of any "Lodge connection" in the case of either of them, or of their knowingly coming into touch with any "adept," "magician," "occultist," or what you will. So that I think they were "children of the Kingdom" in a very real sense, and yet would have understood nothing, for instance, of what W.Q.J. wrote in *The Irish Theosophist* about "making a connection with the Lodge before the end of 1897," indeed would hardly have understood anything of the technicalities of occultism, as you put them forward in the "Letters to a Lodge" and elsewhere. Now the question is, had they fully and satisfactorily gained the one thing needful? Or, on the other hand, is it that they ought to have done this, and not to have left the other undone? Or, to put it another way, must the inner light be supplemented by an adept, the Holy Ghost *in partibus* be held out by the Holy Ghost particularized and brought to a focus in some other person? Or, to put it yet another way, is it necessary to be *consciously* a "member of the Lodge" in order to be in reality one of the "children of the Kingdom"?

In order to reply to the above I must in some sort utter a personal Credo, and to one who knows as much as I do on the point under discussion. Would'st trap me, friend? But if my mistake might serve to illuminate thy knowledge, were not this tired old world by so much the richer? I adventure my Credo, thus.

(a) With the writer, I believe that all such inspiration comes from that source which we are agreed to call The Lodge, or the Oversoul, which Oversoul is specifically and fully embodied in the Sages of all time, is less fully embodied in the inspired ones variously working on this plane, and which "exists also apart." Emerson I regard as an especial instance of such inspiration. It is recorded that Emerson carried with him "as a *vade mecum*" a work of Jacob Boehme's.

(b) "Yet one hears nothing of any Lodge connection...or of their knowingly coming into touch with any Adept. ..." Italicize the words "*one hears nothing.*" So; and did you expect so to hear, friend? How, and in what formula? Turn again to our well-beloved Emerson. There is that which he wrote of great teachers, sages. In our literature you yourself have pointed out to us his utterances as to the reality of those perfected men whom we call Masters. How did he know it, think you? Whence came the vision, the certainty? Believe me, many there be

who touch, and consciously touch, that body of high Knowledge and Being known as The Lodge, who do not formulate their belief to the world because that which they touched was formless. Yet in his heart each gives it a name, and bows him to the sun.

(c) What Mr. Judge wrote in *The Irish Theosophist* (to the best of my belief) had reference to a specialized connection with that specialized Source or Focus of Knowledge known as the Lodge, which connection may be recognized or unrecognized by us, but which is recognized on the part of the Lodge.

(d) Then you ask if these men "had gained the one thing needed, fully, satisfactorily." Nay, friend, the plenitude thereof were Perfection's self; that is the one thing needed; these men are on the way to it. In the fullness thereof, in that only, is full satisfaction to be found, but it disappears as a sense of satisfaction because Being is complete, undivided, fulfilled. We pass along through many incomplete stages towards final Perfection; in one such stage—a Manasic one, I take it—these men were. But they have not told us what passed in the inner closet of prayer, the meditation where the Father was met, although Tennyson, Emerson and a host of others have left word of a trance-like state and incommunicable visions.

(e) I do not think it necessary to be "consciously a member of the Lodge, in order to be in reality one of the children of the Kingdom." The poor, the ignorant, the helpless, and those who deem themselves forsaken of God and man, and those who know not the mystic terms, and those who dimly, dumbly strive to follow some sense of right which vaguely stirs the breast; all, all these and many another uncounted and unnamed, lost among earth's myriads yet seen by the light of their own heart rays, are of the glorious Kingdom; our friend is there, and there, too, many an honest foe. For the children are the doers of the Will, in so far as they are conscious of It. They pass through successive stages of Being; in time their Lodge connection, from being general, becomes specialized; thus, life after life, these lift themselves nearer to conscious Divinity.

There comes at last an hour when those who have learned, in the very depths of their nature, to merge the personal in the impersonal, and who can henceforward be trusted to work on with impersonal and greater Nature, must now begin to learn as a science that which has (to some extent, at least) been mastered as a devotional or religious truth. Those powers they traced in earth and sky they now must make their

own, specializing now their connection with Mother Nature, who shall now become their helper as she was erst their instructor, for the powers which are most immediately helpful to the human race are those which are guided and wielded by perfect man. They do now require a wise guide, and of such each one has opportunity, whether he accept or reject it. His choice is conditioned only by his own mental limitations. If he has long ago abandoned his personal will and inclination, he now tastes the sweet fruition of such abandonment of the self; the eyes of the mind are not blinded by prejudice and erroneous belief. When the great day of choice arrives, foregone conclusions and fixed mental concepts muster in to drag the soul of man back to the errors of its long, long past; he who has fettered the infinite possibilities of Nature by a rigid conception of THE IMPOSSIBLE, now mistakes the false guide for the true; his false beliefs lead him captive and Nature from her fastnesses mocks her would-be enslaver who is the prisoner of himself. This is why we find H. P. Blavatsky fighting creeds above all other things save one thing only — the most microscopic meanness in the earth-scale — the hypocrite. Both fetter the mind. The teacher of false doctrine is a poisoner of the worst description; the injection of mental virus infects the whole Mind-Sphere.

(f) In the "True Master," I dealt only with one key among seven keys, reading the sentences as from the standpoint of one who had entered upon the cycle of definite instruction. My purpose in so doing was to afford a glimpse of the real methods of the higher occultism as opposed to mistaken ones, and this with a view to counteracting some statements — dangerous because foolish — now being put forward elsewhere. Folly is more dangerous than vice, for vice is obvious, salient and more swiftly defeats itself in fierce reactions, while the airy thistle seed of folly floats unregarded on the ambient air and sows itself unseen to strangle the crops of the future. I do but tell that which I have heard, and let me, as a final word, point out the obvious fact that I or anyone might have information of the real methods of scientific (because higher) occultism, without having necessarily reached that point where the cycle of training is definitely begun. Carrying out the idea of specialized vehicles for special states of Being, we can throw further light upon this subject in our minds, which light it would be difficult to voice correctly.

I can answer in the amplest negative the two questions, "Does Judge teach psychism?" and, "Is Theosophy, as viewed in the States, largely psychic in its tendency?" Mr. Judge most strenuously combats, in all

parts of the world, that psychism which will arise wherever men and women are evolving the double nervous system which will characterize the bodies of the new race. These absurd statements called out a peal of merriment from the Eastern to the Western coast, and wherever it was known, as it is widely known, that the accusers numbered several most urgently remonstrated with by Mr. Judge on account of their psychic practices. Poor human nature! Like Yorick, it is a fellow of infinite jest! The only psychic teachings I have ever seen originated with the chief promulgator of these rumours, and was instruction — among a page of other stuff — how to meditate on the stomach and other organs and “get in touch *with the dreadful inhabitants of Kama-Loka; this state is very dangerous; Master will protect you*” (! ! ! ?). Ah! good friends, our gentle brays betray us to the world’s derision, despite the too short lion’s skin we borrow. Let us bear with one another, for the world will not! As to the theosophical movement in the States, it has been and is of a firm, steady growth, increasing from month to month, from year to year. From the central headquarters comes over a firm propulsion towards the Philosophy. In rumours, as in fevers, there are types; I classify these two as “MALIGNANT.”

A last question: “What is the ‘power of Silence’ spoken of by you? It seems more than refusing to speak.”

It is more. Anyone who has no answer ready can look down their nose and keep quiet. This is a frequent trick of polemics, a “common or garden variety” of Expediency, used by those who know that silence is a weapon difficult to parry. Intense personal pride is often the cankered root of one order of silence. The true *power* of silence is an interior quiescence; an interior stillness invisible as such to the world. Thomas à Kempis warns that when we are in a state of sweetness and peace (to ourselves) the true peace is far away. This silence consists in a firm attitude towards the personal self. You ask: “How can I judge who has it?” Where is your need to judge? “Who art thou to judge another man’s servant? To his own Master he standeth or falleth.” Our need is to develop it within ourselves, and it is that which maketh the bearer of that power “to appear as nothing in the eyes of men.” And now, may the Law lift us ever nearer to that ideal Light of which we have a constant prescience, while yet we are too rarely able to see it.

JASPER NIEMAND

IN THE LIGHT OF THEOSOPHY

Since time immemorial, men have believed that the moon influences life on earth, and recent research proves that moon lore has a basis in fact. The ancients believed, for instance, that the moon influenced crops, and so do many people today.

The moon has also been popularly identified with irrational behaviour in man. So far, few scientists had cared to explore a field associated with superstition and to find out whether or not the moon really exerts an influence on what we do. Now researchers have come forward with statistically sound indication that there may be a connection between human emotional disturbance and phases of the moon. A study conducted by psychiatrist Arnold L. Lieber and clinical psychologist Carolyn R. Sherin, who are with the Department of Psychiatry, University of Miami (Florida) School of Medicine, provides interesting data. Their analysis of nearly 4,000 murders in Florida and Ohio over a 13-year period has revealed that both the new moon and full moon are associated with peaks in the murder rate — and maybe also with other areas of human emotions, and even physical behaviour. (*Science Digest*, September 1972)

Murders were used as a measuring stick because the investigators felt that they can provide a statistical reflection of massive emotional upheavals among members of the general population. If a lunar effect on homicides did exist, they theorized, murders should follow the moon's tide cycle, with the greatest frequency of homicides falling around new and full moon. The researchers also found that "homicides occurring at coincidence of new or full moon with lunar perigee (when the moon makes its closest approach to earth) are often of a particularly bizarre or ruthless nature. A considerable number of crimes committed at these times appear to be provoked by irrational actions on the part of the victims."

Researchers are still in the dark as to *why* there should be a connection between moon phases and human behaviour. It has long been known that the moon is the strongest influence on tidal changes, the range between low and high water being the greatest after the appearance of the new and full moon. Dr. Lieber hypothesizes that

since the human being is a microcosm of elements on the earth's surface in about the same proportion (approximately 80 percent water and 20 percent organic and inorganic minerals) the moon

might influence the water mass in man just as it influences the surface water.

However slight this gravitational influence might be, it could possibly cause cyclic changes in the several fluid compartments of the body. These "biological tides" might then somehow bring about changes which could lead to emotional disturbance in certain predisposed individuals. In short, a very slight biophysiological change might trigger the final outburst of irrational behaviour in a person poised on the brink of emotional disaster....

According to Dr. Lieber, slight changes in body fluid may cause pressure on tissues. This, coupled with associated electrolyte and hormonal shifts, may influence neuromuscular irritability. The result may be increased emotional disturbance in predisposed persons — those who, because of background, environment, mental instability and/or other factors, are near the breaking point emotionally.

It is known that there are changes in body-water mass among women going through menstrual periods, and that irritability and emotional disturbance frequently precedes the menstrual period when the water change is most pronounced.

Dr. Frank Brown, a major proponent of extrinsic triggering of the biological clock, has speculated for some time that many biological rhythms, activity cycles and reproductive rhythms may be in response to lunar influence.

The significance of the Lieber-Sherin study lies in the fact that "it opens a door for a more intensive examination of what is now an important science mystery, rather than just a folklore curiosity."

H. P. Blavatsky asserts that, in a remote period, when there was no earth, the moon existed as an inhabited globe, died, and at once threw out into space all her energies, leaving nothing but the physical vehicle. Those energies revolved and condensed the matter in space near by and produced our earth; the moon, its parent, proceeding towards disintegration but compelled to revolve around her child, this earth. Further, she says that the belief prevailing so long and widely as to the moon's bad influence, as in insanity, in necromancy, and the like, is due to the fact that the moon, being a corpse intimately associated with earth, throws upon the latter, so very near to her, a stream of noxious emanations which incite certain temperaments to acts of violence; and when availed of by wicked and knowing persons, may be used for man's injury.

According to Professor John P. Newport of the Southwestern Baptist Theological Seminary in Fort Worth, Texas, people who tamper with the occult should exercise caution since it could lead to involvement with the demonic (*Psychic*, July 1972). While there is no harm in being informed on witchcraft, astrology, and related subjects, he said, "persons must realize what they are and must watch out for fads opening up into something more dangerous. When the magical is dabbled with as a counter-religion, it opens the way to the influence of the Powers of Darkness — to the demonic."

Professor Newport said that there are several reasons for the current outbreak of the occult, including disenchantment with science and technology, but a main cause is the traditional churches' lack of spiritual power "to meet the needs of people for transcendence, immortality, and liberation." He quoted one young man who said recently that "the stars and cars, even Satan, are more concerned about me than either my draft board, the Pentagon, or the church."

The philosophy professor traced the origins of the so-called Second Coming of witchcraft and black magic to 1966 when the Church of Satan was organized in San Francisco by Anton LaVey, which was also "the year that God was proclaimed dead, the Sexual Freedom League came into prominence, and the hippies developed as a free sex culture."

We often hear it said today that Gandhism is dead. Though our rulers constantly utter his name and build him statues, in their hearts they feel that Gandhism has no relevance to today's problems; that it cannot be practised because it is utopian. They have either gone back on its ideals or cannot measure up to them; nor are they bothered by methods and means as long as they gain their ends.

According to Jayaprakash Narayan, one of the few leaders in India who are courageously trying to keep alive the message of Gandhiji, there is no such thing as Gandhism; Gandhiji himself had said that he had not founded any ism. "He was a seeker after truth and a social scientist." In an interview with Mr. Narayan published in *The Illustrated Weekly of India*, October 1, he declared his firm belief that the teachings of Bapu had in recent years not lost a bit in validity; nor had the common people in India forgotten him. Mr. Narayan said:

Gandhiji was one of those masters of mankind who appear

once in several centuries and his impact cannot be judged in a short span of time. What he stood for will be with the human race for ages to come. His message has gone deep not only in India but in many other countries. The world will realize that it needs Gandhiji much more than any other modern teacher, particularly in view of the crises in which it is more and more becoming submerged. . . .

Unknown to our metropolitan press, the Gandhi movement, outside party politics, is even today the strongest revolutionary and constructive force in the country. Unfortunately, however, few distinguished pressmen are prepared to face the discomforts of rural India in order to see from at close quarters what is happening in different parts of the country. There is nothing sensational happening. But I dare say that a steady effort is being made to transform our rural society in a manner that is meaningful. . . . The dedicated group of Gandhians believe that power can be bypassed and that by non-violent means of persuasion and satyagraha a total revolution, encompassing the individual as well as society, can be brought about.

Speaking of Gandhiji's idea of socialism, Mr. Narayan recalled the Mahatma's words: "For me socialism is something which has to be practised in my life and in the life of everyone who believes in socialism." His socialism was not a class doctrine but a doctrine for the entire society. That is why he gave it the name of Sarvodaya (welfare or rise of all).

Gandhiji, Mr. Narayan said, wanted to replace capitalism not by state capitalism but by his philosophy of trusteeship. And it was this philosophy he wanted to apply to every section of society. According to his concept, even the labourer has to behave like a trustee in providing his skills. It is this ideal that Vinoba Bhave has tried to put into practice for the past eighteen years through his *Bhoodan*, *Gramdan*, *Gram Swarajya* and *Sampattidan* movements.

The article concludes:

Our rulers, who inherited Gandhism, have betrayed its ideals. "*Satyameva Jayate*" remains no more than an ornamental inscription on official letterheads. *Himsa*, *duragraha* and intolerance are on the increase. Prohibition has been scrapped; the programme of rural reconstruction has been given up. Self-reliant village communities are not our goal but massive industrial complexes with slums around them. Nehru called khadi the livery of freedom; it is today the uniform of brown-sahibism. All that old

fervour for the uplift of one's fellow men has given place to acquisitiveness. Is Gandhism dead? Perhaps not. For we have not repudiated the Gandhian ideals though we do not follow them in practice. Even in hypocrisy there is only the admission of one's being unable to follow an ideal, not its denial.

Sarvodaya leader Vinoba Bhave writes in *Bhavan's Journal*, September 3, on the Gandhian thesis that love is the basic principle of life:

Our needs are many, but our basic need is love. It does not indicate any sense of indulgence.

There are two kinds of love. According to the positive love, one is actuated to express love only when the other person also loves. This is actually a kind of reaction and reciprocation. It is not of an extraordinary kind showing the strength of heart; for love naturally begets love. It is found common even among animals. Even the cows and dogs reciprocate love.

But there is another kind of love that is superior to this because we are actuated to love a person even when he is our enemy. This kind of love is true *sneha*. It passes through all suffering and leads to peace.

Love signifies a vitality when it is extended to one who is an enemy. It may be asked if this is practicable for an average man. I can say that it is perfectly possible. This is the demand of the present-day world and is rather a historical necessity.

Thus love and amity should spread.

This is the essence of the teachings of all prophets. It is in our tradition. It is in our bones and there is no reason why it cannot permeate our land.

Why should we not love our enemies? In fact, our enemy is our greatest friend. He scans our defects diligently and places them before the world. Even our own parents cannot do greater good to us than our enemy. We learn from him in a unique way to look at ourselves and search our own heart. . . .

I consider my enemies as my greatest benefactors. Those who speak ill of me by exposing my weaknesses do me the greatest good. I have made it a point not to speak against anybody who defames me. During these seven years people have praised me enough, but of late, much has also been said against me. It has, however, created no ill will in my heart; rather it has given me joy.
