



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

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It is not high learning that is needed, but solely devotion to humanity, faith in Masters, in the Higher Self, a comprehension of the fundamental truths of Theosophy, and a little, only a little, sincere attempt to present those fundamental truths to people who are in desperate need of them. That attempt should be continuous.

—W! Q. JUDGE

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- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th July 1944.

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AUM

THE THEOSOPHICAL MOVEMENT

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THREE BASIC TRUTHS

All experiences, mental, moral and physical, from the commonest happenings of everyday life to the profoundest ideas on which philosophical minds have pondered—all are reducible to three great categories: God, the action of God, and the result of the action of God.

What is God? Put away for the time being holy names, great names, names to be revered—Vishnu, Shiva, Buddha, Christ, Allah—and go to philosophical concepts.

Theosophy teaches that God is Life, Impersonal, Eternal, Boundless. Therefore it is unthinkable and unspeakable, as the *Upanishad* puts it, but not unthinkable by the mind that has transcended its personal limitations. How shall we comprehend this great Ocean of Life without attributes, so difficult for religious minds to comprehend? Theosophy says, get away from the doctrines that the religions are confusing you with and take great philosophical symbols to comprehend what It is. Madame Blavatsky has put forward three major symbols to give us a concept on which we can work.

First, Space. God is Impersonal, like Space, Boundless, like Space. Go to the minute. Break up a cell into molecules, into atoms, electrons, and so on. Immediately we come to a conception of boundlessness. It is important to see that, because the manifestation of Space means manifestation of God. If we look for It in the great alone, we will lose It out in the small, and we will not understand what Theosophy teaches. Is there any place where you say Space is not? Theosophy says, there are two aspects of Space, that which can be conceived of and that which transcends. The three dimensions of Space, length, breadth,

depth—and something beyond.

Second, Time. Theosophists have two categories, timelessness or duration and time—past, present, future. That which transcends, is beyond past, present and future, is the Eternal Background, beginningless and endless, the Eternal Now.

Third, Motion. Eternal or perpetual motion, which it is the great desire of the scientist as of the mathematician to put his finger on. He will not till he transcends his mind. Similarly there are three aspects of motion that we can conceive of: horizontal motion, vertical motion, and the motion of the cross going around until you get, in the language of symbols, the swastika. Three aspects of motion, but beyond is the Perpetual Motion.

Similarly man is threefold. He is Space, he is Time, he is Motion—and Something beyond. We all read in the *Upanishads*, "I am verily the Supreme Brahman." And yet we are that triple being—will, thought, feeling. All of us are involved in the threefold aspect and we forget the fourth, the transcendent aspect. Krishna teaches at the end of the tenth discourse, "Having pervaded the whole universe with a single fragment of myself, I remain separate." He remains separate from the whole universe. And yet, He is in it.

Go to the description of His mighty *Vibhūtis*. In the tenth discourse of the *Gita*, what does Krishna say? "Among the Pandavas I am Arjuna." And He is speaking to Arjuna! Which is the true Arjuna? He, or the man he is speaking to? There are two aspects in each one of us. Krishna, under whatever name, is not someone outside. "I am the Ego seated in the heart of every being."

The two concepts, the transcendent and the manifest, appear in God's action or Law, the second great idea or Truth. Its underlying aspect is: That which manifests retires again out of manifestation, to come forth again. We wake to go to sleep. We go to sleep to wake. The rise and fall of all aspects of consciousness are the action of God. Our action, because we are Gods. This dual aspect produces the Law of Periodicity or of Cycles, the second of the great ideas.

In the eighth discourse Krishna says, "Light and Darkness are the world's eternal ways." In our life day and night are nothing but a reflection of the Day and Night of Brahma. That which in the ancient Hindu philosophy is spoken of as the Path of Forthgoing and the Path of Return, *Pravritti Marga* and *Nivritti Marga*, are the two aspects which show manifestation and the background of Transcendence into which all manifestation goes, to come out again. God manifesting as Law is the second great idea. This is Karma. There is no creation, but emanation. Therefore it is that Krishna does not stop with saying "I am there and I have created you, Arjuna, and I am different from you." No. He says "I am you. I am in the heart of everyone."

But, arises the question which brings us to the third great idea. Why is it that out of the five Pandavas Arjuna is Krishna? Why not Yudhishthira, the oldest of the five brothers? And you come to the great idea of the results of God's action in a tremendous variety of expressions—the invisible and the visible kingdoms of nature.

It is said in many great philosophies that God is Light—not only a graphic symbol but a spiritual truth. But there are places of darkness in the manifested universe. We ourselves have experienced mental darkness, moral darkness, as well as physical darkness. Beings who live in a condition of complete black-out are described in the sixteenth discourse of the *Gita*—those of the demoniacal nature. But those lacking full illumination are not always evil. The kingdoms of nature are manifestations of light. In some there is little light, in some, great light. In man is a particular focussing of light.

That is the third great idea Theosophy puts forward. Krishna is everywhere, but in all

kingdoms He does not shine forth in the same way. Krishna is present in every man, but He shines forth differently in Yudhishthira and in Arjuna. We are all in a condition of self-consciousness. We are trying to become self-conscious beings. Nature evolves in the lower kingdoms by what Madame Blavatsky calls in this third truth, natural impulse, but man evolves by self-induced and self-devised efforts. Man is a free-willed being, with the will free to limit himself. Therefore the third truth is the truth of the making of Karma. Karma is action as effect but also as cause. We are all involved in effects. Therefore we go from death to death until through affliction and sorrow we seek the cause.

So the result of God's actions here are the manifested aspects of the various kingdoms of nature and, each one of us being God, we carry these kingdoms within ourselves. Is anybody unaware that he has an animal in him? Is any one unaware that he has many an hour and day of consciousness in which he vegetates? We are transcending those kingdoms but doing something more which is implicit in the third Truth.

People often say, man is here to learn the lessons of life and get away from the round of rebirth. That is the path of spiritual selfishness. We have to raise the kingdoms of nature. The Hindu philosophy speaks of thirty-three crores of Gods. They make up our bodies, our minds and our feeling nature. We have a duty to them. To raise them all to the condition of self-consciousness is the task in which we must participate.

Study of the metaphysics will compel us to come to the practice of ethics. Does anybody believe that to be kind, to be just, to be charitable, to be self-sacrificing, is bad? Is there anybody who would deny that he would like to be compassionate and would be willing to sacrifice himself on the altar of human service? Then why do we not do it? Is it beyond us? No. Are we capable of achieving it? Yes. But without knowledge, no. Nothing can come to us without understanding, but knowledge is not enough. Knowledge is necessary because through knowledge comes the awakening of the heart.

And so we have to study the great Truths and at the same time to be devoted but even these

two alone will not do. Study and devotion, even at one time in the history of our great country, prevailed from the Himalayas to Cape Comorin. A third feature was forgotten. The unity of the human kingdom was not recognised, with the result that the Path of Moksha or Liberation, the idea of going away from the world came into prominence, going into the jungle, going to the mountain-top. Theosophy does not believe in it. It advocates remaining here so that we may raise the kingdoms within us, so that we may recognise our true nature and know that all are gods in the making, and that the grand triple Truth of the manifesting God is in the heart of every single one.

ELEMENTALS

[The third and last instalment of this article by H. P. Blavatsky is reprinted from *Lucifer*, Vol. XIII, pp. 30 and III, for September and October 1893.—EDS.]

It is for these carnal terrestrial Larvæ, degraded human spirits, that the ancient Kabalists entertained a hope of *reincarnation*. But when, or how? At a fitting moment, and if helped by a sincere desire for his amendment and repentance by some strong, sympathizing person, or the will of an adept, or even a desire emanating from the erring spirit himself, provided it is powerful enough to make him throw off the burden of sinful matter. Losing all consciousness, the once bright monad is caught once more into the vortex of our terrestrial evolution, and repasses the subordinate kingdoms, and again breathes as a living child. To compute the time necessary for the completion of this process would be impossible. Since there is no perception of time in eternity, the attempt would be a mere waste of labour.

Speaking of the elementary, Porphyry says:—

These invisible beings have been receiving from men honours as gods; . . . a universal belief makes them capable of becoming very malevolent; it proves that their wrath is kindled against those who neglect to offer them a legitimate worship.¹

Homer describes them in the following terms:—

Our gods appear to us when we offer them sacrifice
. . . sitting themselves at our tables, they partake of our

¹ "Of Sacrifices to Gods and Daimons," chap. ii.

festival meals. Whenever they meet on his travels a solitary Phœnician, they *serve to him as guides*, and otherwise manifest their presence. We can say that *our piety* approaches us to them as much as crime and bloodshed unite the Cyclopes and the ferocious race of Giants.²

The latter proves these Gods were kind and beneficent Daimons, and that, whether they were *disembodied* spirits or elemental beings, they were no "devils."

The language of Porphyry, who was himself a direct disciple of Plotinus, is still more explicit as to the nature of these spirits.

Daimons are invisible; but they know *how to clothe themselves* with forms and configurations subjected to numerous variations, which can be explained by their nature *having much of the corporeal in itself*. Their abode is in the neighbourhood of the earth. . . and *when they can escape the vigilance of the good Daimons, there is no mischief they will not dare commit*. One day they will employ brute force; another, cunning.³

Further, he says:—

It is a child's play for them to arouse in us vile passions, to impart to societies and nations turbulent doctrines, provoking wars, seditions, and other public calamities, and then tell you "that all of these are the work of the gods." . . . These spirits pass their time in cheating and deceiving mortals, creating around them illusions and prodigies; *their greatest ambition* is to pass as *gods and souls* (disembodied spirits).⁴

Iamblichus, the great theurgist of the Neoplatonic school, a man skilled in sacred magic, teaches that:—

Good Daimons appear to us *in reality*, while the bad ones can manifest themselves but under the *shadowy forms of phantoms*.

Further, he corroborates Porphyry, and tells how that:—

The *good ones* fear not the light, while the *wicked ones* require darkness. . . . The sensations they excite in us make us believe in the presence and reality of things they show, though these things be absent.⁵

Even the most practised theurgists sometimes found danger in their dealings with certain elementaries, and we have Iamblichus stating that:—

The gods, the angels, and the Daimons, as well as the *souls*, may be summoned through evocation and prayer. . . . But when, during theurgic operations, a

² *Odyssey*, vii.

³ Porphyry, "Of Sacrifices to Gods and Daimons," chap. ii.

⁴ *Ibid.*

⁵ Iamblichus, *De Mysteriis Egyptiorum*.

mistake is made, beware! Do not imagine that you are communicating with beneficent divinities, who have answered your earnest prayer; no, for they are bad Daimons, only under the guise of good ones! For the elementaries often clothe themselves with the similitude of the good, and assume a rank very much superior to that they really occupy. Their boasting betrays them.¹

The ancients, who named but four elements, made of ether a fifth. On account of its essence being made divine by the unseen presence, it was considered as a medium between this world and the next. They held that when the directing intelligences retired from any portion of ether, one of the four kingdoms which they are bound to superintend, the space was left in possession of *evil*. An adept who prepared to converse with the "invisibles," had to know his ritual well, and be perfectly acquainted with the conditions required for the perfect equilibrium of the four elements in the astral light. First of all, he must purify the essence, and within the circle in which he sought to attract the pure spirits, equilibrate the elements, so as to prevent the ingress of the Elementals into their respective spheres. But woe to the imprudent enquirer who ignorantly trespasses upon forbidden ground; danger will beset him at every step. He evokes powers that he cannot control; he arouses sentries which allow only their masters to pass. For, in the words of the immortal Rosicrucian:—

Once that thou hast resolved to become a co-operator with the spirit of the *living* God, take care not to hinder Him in His work; for, if thy heat exceeds the natural proportion, thou hast stirr'd the wrath of the *moyst*² *natures*, and they will stand up against the *central fire*, and the central fire against them, and there will be a terrible division in the *chaos*.³

¹ *Ibid.*, "On the Difference between the Daimons, the Souls," etc.

² We give the spelling and words of this Kabalist, who lived and published his works in the seventeenth century. Generally he is considered as one of the most famous alchemists among the Hermetic philosophers.

³ The most positive of materialistic philosophers agree that all that exists was evolved from ether; hence, air, water, earth, and fire, the four primordial elements, must also proceed from ether and chaos, the first *duad*; all the imponderables, whether now known or unknown, proceed from the same source. Now, if there is a spiritual essence in matter, and that essence forces it to shape itself into millions of individual forms, why is it illogical to assert that each of these spiritual kingdoms in nature is peopled

The spirit of harmony and union will depart from the elements, disturbed by the imprudent hand; and the currents of blind forces will become immediately infested by numberless creatures of matter and instinct—the bad demons of the theurgists, the devils of theology; the gnomes, salamanders, sylphs, and undines will assail the rash performer under multifarious aerial forms. Unable to invent anything, they will search your memory to its very depths; hence the nervous exhaustion and mental oppression of certain sensitive natures at spiritual circles. The Elementals will bring to light long-forgotten remembrances of the past; forms, images, sweet mementoes, and familiar sentences, long since faded from our own remembrance, but vividly preserved in the inscrutable depths of our memory and on the astral tablets of the imperishable "Book of Life."

The author of the Homoiomerian system of philosophy, Anaxagoras of Clazomene, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless ether, where they were generated, whence they evolved, and whither they returned from earth. In common with the Hindûs who had personified their Akâsha, and made of it a deific entity, the Greeks and Latins had deified Æther. Virgil calls Zeus, Pater Omnipotens Æther,⁴ Magnus, the Great God, Ether.

These beings, the elemental spirits of the Kabalists,⁵ are those whom the Christian clergy denounce as "devils," the enemies of mankind!

with beings evolved out of its own material? Chemistry teaches us that in man's body there are air, water, earth, and heat, or fire—*air* is present in its components; *water* in the secretions; *earth* in the inorganic constituents; and *fire* in the animal heat. The Kabalist knows by experience that an elemental spirit contains only one of these, and that each one of the four kingdoms has its own peculiar elemental spirits; man being higher than they, the law of evolution finds its illustration in the combination of all four in him.

⁴ Virgil, *Georgica*, book II.

⁵ Porphyry and other philosophers explain the nature of the *dwellers*. They are mischievous and deceitful, though some of them are perfectly gentle and harmless, but so weak as to have the greatest difficulty in communicating with mortals whose company they seek incessantly. The former are not wicked through intelligent malice.

Every organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life to some is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is occupied, like the other half; and that each group of its occupants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature. That there are "spirits" implies that there is a diversity of "spirits"; for men differ, and human "spirits" are but disembodied men.

To say that all "spirits" are alike, or fitted to the same atmosphere, or possessed of like powers, or governed by the same attractions—electric,

The law of spiritual evolution not having yet developed their instinct into intelligence, whose highest light belongs but to immortal spirits, their powers of reasoning are in a latent state, and, therefore, they themselves, irresponsible.

But the Latin Church contradicts the Kabalists. St. Augustine has even a discussion on that account with Porphyry, the Neoplatonist. "These spirits," he says, "are deceitful, *not by their nature*, as Porphyry, the theurgist, will have it, but through malice. They pass themselves off for gods and for the souls of the defunct." (*Civit. Dei*, x. 2). So far Porphyry agrees with him; "but they do not claim to be *dæmons* [read devils], for they are such in reality!"—adds the Bishop of Hippo. So far, so good, and he is right there. But then, under what class should we place the men *without heads*, whom Augustine wishes us to believe he saw himself; or the satyrs of St. Jerome, which he asserts were exhibited for a considerable length of time at Alexandria? They were, he tells us, "men with the legs and tails of goats"; and, if we may believe him, one of these satyrs was actually *pickled* and sent in a cask to the Emperor Constantine!!!

magnetic, odic, astral, it matters not which—is as absurd as though one should say that all planets have the same nature, or that all animals are amphibious, or that all men can be nourished on the same food. To begin with, neither the elementals, nor the elementaries themselves, can be called "spirits" at all. It accords with reason to suppose that the grossest natures among them will sink to the lowest depths of the spiritual atmosphere—in other words, be found nearest to the earth. Inversely, the purest will be farthest away. In what, were we to coin a word, we should call the "psychomatics" of Occultism, it is as unwarrantable to assume that either of these grades of ethereal beings can occupy the place, or subsist in the conditions, of the other, as it would be in hydraulics to expect that two liquids of different densities could exchange their markings on the scale of Beaume's hydrometer.

Görres, describing a conversation he had with some Hindûs of the Malabar coast, reports that upon asking them whether they had ghosts among them, they replied:—

Yes, but we know them to be *bad bhûts* [spirits, or rather, the "empty" ones, the "shells"], . . . good ones can hardly ever appear at all. They are principally the *spirits* of *suicides* and *murderers*, or of those who die violent deaths. They constantly flutter about and appear as phantoms. Night-time is favourable to them, they seduce the feeble-minded and tempt others in a thousand different ways.¹

Porphyry presents to us some hideous facts whose verity is substantiated in the experience of every student of magic. He writes:—

The *soul*,² having even after death a certain affection for its body, an affinity proportioned to the violence with which their union was broken, we see many spirits hovering in despair about their earthly remains; we even see them eagerly seeking the putrid remains of other bodies, but above all freshly-spilled blood, which seems to impart to them for the moment some of the faculties of life.³

Though spiritualists discredit them ever so much, these nature-spirits—as much as the "elementaries," the "empty shells," as the

¹ Görres, *Mystique*, iii. 63.

² The ancients called the spirits of bad people "souls"; the soul was the "larva" and "lemure." Good human spirits became "gods."

³ Porphyry, *De Sacrificiis*. Chapter on the true Cultus.

Hindûs call them—are realities. If the gnomes, sylphs, salamanders, and undines of the Rosicrucians existed in their days, they must exist now. Bulwer Lytton's "Dweller on the Threshold" is a modern conception, modelled on the ancient type of the Sulanuth of the Hebrews and Egyptians, which is mentioned in the *Book of Jasher*.¹

The Christians are very wrong to treat them indiscriminately, as "devils," "imps of Satan," and to give them like characteristic names. The elementals are nothing of the kind, but simply creatures of ethereal matter, irresponsible, and neither good nor bad, unless influenced by a superior intelligence. It is very extraordinary to hear devout Catholics abuse and misrepresent the nature-spirits, when one of their greatest authorities, Clement the Alexandrian, has described these creatures as they really are. Clement, who perhaps had been a theurgist as well as a Neoplatonist, and thus argued upon good authority, remarks, that it is absurd to call them devils,² for they are only *inferior* angels, "the powers which inhabit elements, move the winds and distribute showers, and as such are agents and subject to God."³ Origen, who before he became a Christian also belonged to the Platonic school, is of the same opinion. Porphyry, as we have seen, describes these daimons more carefully than any one else.

The Secret Doctrine teaches that man, if he wins immortality, will remain for ever the *septenary* trinity that he is in life, and will continue so throughout all the spheres. The astral body, which in this life is covered by a gross physical envelope, becomes—when relieved of that covering by the process of corporeal death—in its turn

¹ Chap. lxxx. vv. 19, 20. "And when the Egyptians hid themselves on account of the swarm [one of the plagues alleged to have been brought on by Moses]. . . they locked their doors after them and God ordered the Sulanuth. . . [a *sea-monster*, naïvely explains the translator, in a foot-note] which was then in the sea, to come up and go into Egypt . . . and she had long arms, ten cubits in length . . . and she went upon the roofs and uncovered the rafting and cut them . . . and stretched forth her arm into the house and removed the lock and the bolt and opened the houses of Egypt . . . and the swarm of animals destroyed the Egyptians, and it grieved them exceedingly."

² *Strom.*, vi. 17, § 159.

³ *Ibid.*, vi. 3, § 30.

the shell of another and more ethereal body. This begins developing from the moment of death, and becomes perfected when the astral body of the earthly form finally separates from it. This process, they say, is repeated at every new transition from sphere to sphere of life. But the immortal soul, the "silvery spark," observed by Dr. Fenwick in Margrave's brain (in Bulwer Lytton's *Strange Story*), and not found by him in the animals, never changes, but remains indestructible "by aught that shatters its tabernacle." The descriptions by Porphyry and Iamblichus and others, of the spirits of animals, which inhabit the astral light, are corroborated by those of many of the most trustworthy and intelligent clairvoyants. Sometimes the animal forms are even made visible to every person present at a spiritual circle, by being materialized. In his *People from the Other World*, Colonel H. S. Olcott describes a materialized squirrel which followed a spirit-woman into the view of the spectators, disappeared and reappeared before their eyes several times, and finally followed the spirit into the cabinet. The facts given in modern spiritualistic literature are numerous and many of them are trustworthy.

As to the *human* spirit, the notions of the older philosophers and mediæval Kabbalists while differing in some particulars, agreed on the whole; so that the doctrine of one may be viewed as the doctrine of the other. The most substantial difference consisted in the location of the immortal or divine spirit of man. While the ancient Neoplatonists held that the Augoeides never descends hypostatically into the living man, but only more or less sheds its radiance on the inner man—the astral soul—the Kabbalists of the middle ages maintained that the spirit, detaching itself from the ocean of light and spirit, entered into man's soul, where it remained through life imprisoned in the astral capsule. This difference was the result of the belief of Christian Kabbalists, more or less, in the dead letter of the allegory of the fall of man. The soul, they said, became, through the "fall of Adam," contaminated with the world of matter, or Satan. Before it could appear with its enclosed divine spirit in the presence of the Eternal, it had to purify itself of the

impurities of darkness. They compared—

The spirit imprisoned within the soul to a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole the drop of water remains isolated; break the envelope and the drop becomes a part of the ocean—its individual existence has ceased. So it is with the spirit. As long as it is enclosed in its plastic mediator, or soul, it has an individual existence. Destroy the capsule, a result which may occur from the agonies of withered conscience, crime, and moral disease, and the spirit returns back to its original abode. Its individuality is gone.

On the other hand, the philosophers who explained the "fall into generation" in their own way, viewed spirit as something wholly distinct from the soul. They allowed its presence in the astral capsule only so far as the spiritual emanations or rays of the "shining one" were concerned. Man and his spiritual soul or the monad—*i.e.*, spirit and its vehicle—had to conquer their immortality by ascending toward the unity with which, if successful, they were finally linked, and into which they were absorbed, so to say. The individualization of man after death depended on the spirit, not on his astral or human soul—*Manas* and *its* vehicle *Kâma-Rûpa*—and body. Although the word "personality," in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal, *per se*; and when (as in the case of criminals beyond redemption) the shining thread which links the spirit to the soul, from the moment of the birth of a child, is violently snapped, and the disembodied personal entity is left to share the fate of the lower animals, to gradually dissolve into ether, fall into the terrible *state* of *Avîchi*, or disappear entirely in the eighth sphere and have its complete personality annihilated—even then the spirit remains a distinct being. It becomes a planetary spirit, an angel; for the gods of the Pagan or the archangels of the Christian, the direct emanations of the One Cause, notwithstanding the hazardous statement of Swedenborg, *never were nor will they be men*, on our planet, at least.

This specialization has been in all ages the stumbling-block of metaphysicians. The whole esotericism of the Buddhistic philosophy is based on this mysterious teaching, understood by so few persons, and so totally misrepresented by many of

the most learned scholars. Even metaphysicians are too inclined to confound the effect with the cause. A person may have won his immortal life, and remain the same *inner self* he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth, or lose his individuality. Therefore, the astral soul, *i.e.*, the personality, like the terrestrial body and the lower portion of the *human* soul of man, may in the dark hereafter, be absorbed into the cosmical ocean of sublimated elements, and cease to feel its personal individuality, if it did not deserve to soar higher, and the divine spirit, or spiritual individuality, still remain an unchanged entity, though this terrestrial experience of his emanations may be totally obliterated at the instant of separation from the unworthy vehicle.

If the "spirit," or the divine portion of the soul, is preëxistent as a distinct being from all eternity, as Origen, Synesius, and other Christian fathers and philosophers taught, and if it is the same, and nothing more than the metaphysically-objective soul, how can it be otherwise than eternal? And what matters it in such a case, whether man leads an animal or a pure life, if, do what he may, he can never lose his *personality*. This doctrine is as pernicious in its consequences as that of vicarious atonement. Had the latter dogma, in company with the false idea that we are all personally immortal, been demonstrated to the world in its true light, humanity would have been bettered by its propagation. Crime and sin would be avoided, not for fear of earthly punishment, or of a ridiculous hell, but for the sake of that which lies the most deeply rooted in our inner nature—the desire of a personal and distinct life in the hereafter, the positive assurance that we cannot win it unless we "take the kingdom of heaven by violence," and the conviction that neither human prayers nor the blood of another man will save us from personal destruction after death, unless we firmly link ourselves during our terrestrial life with our own immortal spirit—our *only* personal God.

Pythagoras, Plato, Timæus of Locris, and the whole Alexandrian School derived the soul from the universal World-Soul; and a portion of the

latter was, according to their own teachings—ether ; something of such a fine nature as to be perceived only by our inner sight. Therefore, it cannot be the essence of the Monas, or Cause,¹ because the Anima Mundi is but the effect, the objective emanation of the former. Both the divine spiritual soul and the human soul are preëxistent. But, while the former exists as a distinct entity, an individualization, the soul (the vehicle of the former) exists only as preëxistent matter, an unscient portion of an intelligent whole. Both were originally formed from the Eternal Ocean of Light ; but as the Theosophist expressed it, there is a visible as well as invisible spirit in fire. They made a difference between the Anima Bruta and the Anima Divina. Empedocles firmly believed all men and animals to possess two souls ; and in Aristotle we find that he calls one the reasoning soul, Nous, and the other, the animal soul, Psuche. According to these philosophers, the reasoning soul comes from *without* the Universal Soul (*i.e.*, from a source higher than the Universal Soul—in its cosmic sense ; it is the Universal Spirit, the seventh principle of the Universe in its totality), and the other from *within*. This divine and superior region, in which they located the invisible and supreme deity, was considered by them (by Aristotle himself, who was not an initiate) as a fifth element—whereas it is the *seventh* in the Esoteric Philosophy, or Mûlaprakriti—purely spiritual and divine, whereas the Anima Mundi proper was considered as composed of a fine, igneous, and ethereal nature spread throughout the Universe, in short—Ether.² The Stoics, the greatest materialists of ancient days, excepted the Divine Principle and Divine Soul from any such a

¹ As says Krishna—who is at the same time Purusha and Prakriti in its totality, and the *seventh* principle, the divine spirit in man—in the *Bhagavad Gîtâ* : “ I am the Cause. I am the production and dissolution of the whole of Nature. On me is all the Universe suspended as pearls upon a string.” (Ch. vii.) “ Even though myself unborn, of changeless essence, and the Lord of all existence, yet in presiding over Nature (Prakriti) which is mine, I am born but through my own Mâyâ [the mystic power of Self-ideation, the Eternal Thought in the Eternal Mind].” (iv. 6)

² Ether is the Akâsha of the Hindûs. Akâsha is Prakriti, or the totality of the manifested Universe, while Purusha is the Universal Spirit, higher than the Universal Soul.

corporeal nature. Their modern commentators and admirers, greedily seizing the opportunity, built on this ground the supposition that the Stoics believed in neither God nor soul, the essence of matter. Most certainly Epicurus did not believe in God or soul as understood by either ancient or modern theists. But Epicurus, whose doctrine (militating directly against the agency of a Supreme Being and Gods, in the formation or government of the world) placed him far above the Stoics in atheism and materialism, nevertheless taught that the soul is of a fine, tender essence formed from the smoothest, roundest, and finest atoms—which description still brings us to the same sublimated ether. He further believed in the Gods. Arnobius, Tertullian, Irenæus, and Origen, notwithstanding their Christianity, believed, with the more modern Spinoza and Hobbes, that the soul was corporeal, though of a very fine nature—an anthropomorphic and personal something, *i.e.*, corporeal, finite and conditioned. Can it under such conditions become immortal? Can the mutable become the immutable?

This doctrine of the possibility of losing one's soul and, hence, individuality, militates with the ideal theories and progressive ideas of some spiritualists, though Swedenborg fully adopts it. They will never accept the kabalistic doctrine which teaches that it is only through observing the law of harmony that individual life hereafter can be obtained ; and that the farther the inner and outer man deviate from this fount of harmony, whose source lies in our divine spirit, the more difficult it is to regain the ground.

But while the spiritualists and other adherents of Christianity have little, if any, perception of this fact of the possible death and obliteration of the human personality by the separation of the immortal part from the perishable, some Swedenborgians—those, at least, who follow the spirit of a philosophy, not merely the dead letter of a teaching—fully comprehend it. One of the most respected ministers of the New Church, the Rev. Chauncey Giles, D. D., of New York, recently elucidated the subject in a public discourse as follows. Physical death, or the death of the body, was a provision of the divine economy for the benefit of man, a provision by means of which he

attained the higher ends of his being. But there is another death which is the interruption of the divine order and the destruction of every human element in man's nature, and every possibility of human happiness. This is the spiritual death, which takes place before the dissolution of the body. "There may be a vast development of man's natural mind without that development being accompanied by a particle of the divine love, or of unselfish love of man." When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbour, he falls from life to death. The higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead. To all that pertains to the higher and the only enduring phase of existence he is as much dead as his body becomes dead to all the activities, delights, and sensations of the world when the spirit has left it. This spiritual death results from disobedience of the laws of spiritual life, which is followed by the same penalty as the disobedience of the laws of the natural life. But the spiritually dead have still their delights; they have their intellectual endowments and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuit of riches, of the amusements and entertainments of social life; the cultivation of graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive; but, the eloquent preacher remarks, "these creatures, with all their graces, rich attire, and brilliant accomplishments, are dead in the eye of the Lord and the angels, and when measured by the only true and immutable standard have no more genuine life than skeletons whose flesh has turned to dust."

Although we do not believe in "the Lord and the angels"—not, at any rate, in the sense given to these terms by Swedenborg and his followers, we nevertheless admire these feelings and fully agree with the reverend gentleman's opinions.

A high development of the intellectual faculties does not imply spiritual and true life. The presence

in one of a highly developed human, intellectual soul (the fifth principle, or *Manas*), is quite compatible with the absence of *Buddhi*, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying rays of the latter, it will remain for ever but a direct progeny of the terrestrial, lower principles, sterile in spiritual perceptions; a magnificent, luxurious sepulchre, full of the dry bones of decaying matter within. Many of our greatest scientists are but animate corpses—they have no spiritual sight because their spirits have left them, or, rather, cannot reach them. So we might go through all ages, examine all occupations, weigh all human attainments, and investigate all forms of society, and we would find these *spiritually dead* everywhere.

Although Aristotle himself, anticipating the modern physiologists, regarded the human mind as a material substance, and ridiculed the hylozoists, nevertheless he fully believed in the existence of a "double" soul, or soul *plus* spirit, as one can see in his *De Gènerat. et Corrupt.* (Lib. ii). He laughed at Strabo for believing that any particles of matter, *per se*, could have life and intellect in themselves sufficient to fashion by degrees such a multiform world as ours.¹ Aristotle is indebted for the sublime morality of his Nichomachean Ethics to a thorough study of the Pythagorean Ethical Fragments; for the latter can be easily shown to have been the source at which he gathered his ideas, though he might not have sworn "by him who the Tetraktys found."² But indeed our men of science know nothing certain about Aristotle. His philosophy is so abstruse that he constantly leaves his reader to supply by the imagination the missing links of his logical deductions. Moreover, we know that before his works ever reached our scholars, who delight in his seemingly atheistical arguments in support of his doctrine of fate, they passed through too many hands to have remained immaculate. From Theophrastus, his legator, they passed to Neleus, whose heirs kept them mouldering in subterranean caves for nearly 150 years; after which,

¹ *De Part.*, i. 1.

² A Pythagorean oath. The Pythagoreans swore by their Master.

we learn that his manuscripts were copied and much augmented by Apellicon of Theos, who supplied such paragraphs as had become illegible, by conjectures of his own, probably many of these drawn from the depths of his inner consciousness. Our scholars of the nineteenth century might certainly profit well by Aristotle's example, were they as anxious to imitate him practically as they are to throw his inductive method and materialistic theories at the heads of the Platonists. We invite them to collect *facts* as carefully as he did, instead of denying those they know nothing about.

What we have said here and elsewhere of the variety of "spirits" and other invisible beings evolved in the astral light, and what we now mean to say of mediums and the tendency of their mediumship, is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship, of either kind, that we have not seen exemplified during the past thirty-five years, in various countries. India, Tibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has fully corroborated the teachings of our Masters and of *The Secret Doctrine*, and has taught us two important truths, viz., that for the exercise of "mediumship" personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed.

For fear of being misunderstood, we would remark that while, as a rule, physical phenomena are produced by the nature-spirits, of their own motion and under the impulse of the elementaries, still genuine disembodied human spirits, may, under *exceptional* circumstances—such as the aspiration of a pure, loving heart, or under the influence of some intense thought or unsatisfied desire, at the moment of death—manifest their presence, either in dream, or vision, or even bring about their objective appearance—if very soon

after physical death. Direct writing may be produced in the genuine handwriting of the "spirit," the medium being influenced by a process unknown as much to himself as to the modern spiritualists, we fear. But what we maintain and shall maintain to the last is, that no genuine *human* spirit can *materialize*, *i. e.*, clothe his monad with an objective form. Even for the rest it must be a mighty attraction indeed to draw a pure, disembodied spirit from its radiant, Devachanic state—its home—into the foul atmosphere from which it escaped upon leaving its earthly body.

When the possible nature of the manifesting intelligences, which science believes to be a "psychic force," and spiritualists the identical "spirits of the dead," is better known, then will academicians and believers turn to the old philosophers for information. They may in their indomitable pride, that becomes so often stubbornness and arrogance, do as Dr. Charcot, of the Salpêtrière of Paris, has done: deny for years the existence of Mesmerism and its phenomena, to accept and finally preach it in public lectures—only under the assumed name, Hypnotism.

We have found in spiritualistic journals many instances where apparitions of departed pet dogs and other animals have been seen. Therefore, upon spiritualistic testimony, we must think that such animal "spirits" do appear although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals. Notwithstanding every proof and probability the spiritualists will, nevertheless, maintain that it is the "spirits" of the departed human beings that are at work even in the "materialization" of animals. We will now examine with their permission the *pro* and *con* of the mooted question. Let us for a moment imagine an intelligent orang-outang or some African anthropoid ape disembodied, *i. e.*, deprived of its physical and in possession of an astral, if not an immortal body. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human spirits produce. And why may not these excel in cleverness and ingenuity many of those which have been witnessed in spiritualis-

tic circles? Let spiritualists answer. The orang-outang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of leaders whom they obey; and the exercise of many of their faculties, certainly entitle them to a place at least on a level with many a flat-headed Australian. Says Mr. Wallace, "The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals."

Now, people assume that there can be no apes in the other world, because apes have no "souls." But apes have as much intelligence, it appears, as some men; why, then, should these men, in no way superior to the apes, have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a septenary trinity of body, astral spirit, and immortal soul, the animal is but a duality—i.e., having but five instead of *seven* principles in him, a being having a physical body with its astral body and life-principle, and its animal soul and vehicle animating it. Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the Kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, the "life-principle") of

animals and men are *identical* in essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even *thought* is matter, and every sensation of pain or pleasure, every transient desire is accompanied by a disturbance of ether; and those bold speculators, the authors of the *Unseen Universe* believe that thought is conceived "to affect the matter of another universe simultaneously with this"; why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or a "future state"?

The Kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an individuality after the death of the body is the *astral soul*, which Plato, in the *Timæus* and *Gorgias*, calls the *mortal* soul, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs?¹

¹ The article here comes to an abrupt termination—whether it was ever finished or whether some of the MS. was lost, it is impossible to say.—Eds., *Lucifer*.

THE HIDDEN LANGUAGE OF OLD IRELAND

Mr. Judge has given us a glimpse of the mystery-charged atmosphere of ancient Ireland in his stories recently reprinted in *The Tell-Tale Picture Gallery*. A very interesting note from quite another angle deals with "The Hidden Language" of old Ireland. The January-March 1944 *Dublin Magazine* publishes a long-lost manuscript by Charles Godfrey Leland (d. 1903), a serious student of folk-lore and the President of the first European folk-lore congress, held in Paris in 1889. It is not Shelta, the secret tongue of ancient Ireland, of which he writes as "The Hidden Language," though he mentions it. Nor is it the deep mystery enshrined in many Irish legends and lyrics, to which he also refers. His theme is "the inner life and significance of the decorative art of the learned" which was "in keeping with it all in this strange land of hidden marvels and charms." Old Irish art, he writes, "is almost entirely decorative, and consists of interlacing or net-like designs, of cords at the end of which are lacertine or snake heads." It seems, he says,

to have escaped the observation of the archæologist or critic, that the very elaborate occultism or magic which played such a prominent part in Welsh or Irish tradition also prevailed in all their ornament to such a degree that every initial or border, with its elaborate interwindings and wild grotesques, suggested to all who beheld it strange and terrible or deeply humorous conceptions. The Irish "Arabesque," or decorative picture, was in literal truth a written language, as much as the Ogham or Gothic script, the difference being that while the latter expressed language literally and phonetically, the former set forth sentiments or general ideas, as music may do, or even perfumes or colours when it is first covenanted what general ideas they are to express.

The leading motive, he declares, was unquestionably the defeat of the Evil Eye, that widespread root of superstitious practices. Dread of the Evil Eye is not without a basis. The eyes of every man and woman do emit magnetic currents, beneficent or maleficent according to the nature of the individual. One need not be malevolent for his glance to do harm. H. P. B. writes :—

A *jettatore* (one with the evil eye) need not be even imaginative, or have evil intentions or wishes.

He may be simply a person who is naturally fond of witnessing or reading about sensational scenes, such as murder, executions, accidents, etc., etc. He may not be even thinking of any of these at the moment his eye meets his future victim. But the currents have been produced and exist in his visual ray ready to spring into activity the instant they find suitable soil.

Shri R. B. Pinglay mentioned, in *The Aryan Path* for August 1938, some of the Indian devices for protection against the Evil Eye. Objects of striking appearance, for example, are used on buildings and in fields to catch the eye of passers-by and so to divert any maleficent glance. This purpose was served in Irish design by intertwined serpents and net-like patterns which tempt the eye to follow their intricate windings. The intricate patterns of Persian carpets, like the two serpents painted on walls here and there in Italy, have been ascribed a similar motivation. Mr. Leland writes :—

It is the same in the Irish interlaces, emerges here the serpents, all meant for protection against sorcery and all evil influences. On every sword handle and shield and from every initial or border in a book, on the bosses of shields and the prows of vessels and round drinking cups and on harps there was one endless song of incantation, the magic lay of the serpents which banished all that was terrible or repulsive. To him who can feel and understand this, as it was felt of yore, every old Irish plait or web or mesh is like marvellous hieroglyphics or strange and secret words of enchantment. And there are many indications in old Celtic literature that writing was thus regarded with delight and with wondrous pleasure, because it conveyed to the very soul the deepest feeling of which it was capable—the charm of protecting magic. Many years ago in London when this strange secret of decorative art dawned on me, all at once, that on the lines of a pattern like a melody, in which the crossing cords were like discords which gave a wild attraction to an air, there might be as real and deep a meaning as in anything that any poet ever wrote, I felt a thrill of awe which I shall never forget.

The repetition of many details of Irish ornament convince Mr. Leland that there were special meanings attached to many things which are lost for the present. The learned, he declares,

by utterly neglecting the traditions of the people, and seeking all their learning in books, have lost the meaning of much ancient tradition, especially its deepest feeling as poetry.

In our days an "ornament" has no meaning, in which Mr. Leland sees the cause of "the decay of art." But modern science, he writes, "is beginning to reveal that Mysticism and Imagination are not idle fancies but exquisitely beautiful realities."

WHITEHEAD'S "PREHENSIONS" AND TELEPATHY

Mr. Sydney B. Hooper, Editor of *Philosophy*, writing in his April 1944 issue on "Telepathy in the Light of Whitehead's Philosophy" examines Whitehead's doctrine of "prehensions" for its possible bearing on telepathy. His working definition of telepathy is "the communication of impressions of any kind from one mind to another independent of the recognised channels of sense."

Although, he writes, several distinguished philosophers and psychologists have conceded the importance of the evidence for telepathy, its *modus operandi* seems to puzzle them. Some seem to be agreed, however, that telepathic communications are not transmitted across space. It has even been suggested that space and time may be only, as Kant believed, "forms of our sensibility." Mr. Hooper seeks an explanation of telepathy which shall allow us to keep "space and time as real components of our world."

Kant was right in this, according to Theosophy, for "the phenomena of *our* plane are the creation of the perceiving ego." Time, like Matter, is only an illusion produced by the succession of our states of consciousness. As far as space and time are concerned, Absolute Space and Infinite Duration, as aspects of the Unknowable, are alone real. But "the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane." Mr. Hooper may keep space and time, therefore, as "real" components of *our* world, if he confines the latter to the objective plane. But by his very definition telepathy is a communication from one mind to another, independent of the physical senses.

Whitehead's theory of "prehensions" does not deal directly with telepathic interchange between contemporaries but with succedent personalities of the same individuality, if we may so translate his theory of the transmission of "elements" from one "subject" to another along a route of living "occasions" or "actual entities," which process results in the emergence of the "enduring person." His "actual entities" embrace a wider group than human personalities but that need not concern us here.

Each such "actual entity" has, according to

Whitehead, a mental and a physical pole. The mental pole consists of "conceptual prehensions or conceptual feelings," the physical pole, of physical ones. The mental pole, being an indivisible "subject" is neither spatial nor temporal. Therefore, even if the transmission of energy from the physical poles of actual entities takes place only through successive bits of space, "this physical theory is irrelevant to the mental poles."

Nevertheless, there is a supersensuous medium through which the influencing thought may be sent.

If there were a real and complete separation between any two human beings, they could not communicate with or understand each other in any way.

The possibility of Whitehead's theory of prehensions bearing on telepathy lies in his conception of the possibility of the transmission of a conceptual feeling from the mental pole of one "actual entity" to a subsequent one. He considered, however, that it would only be in exceptional circumstances that such a prehension had a sufficiently "vivid definition to receive a subjective form of clear conscious attention." This, Mr. Hooper suggests, may throw light on "why telepathic communications are comparatively rare."

The recipient of a conceptual feeling of an antecedent "occasion" or "actual entity," moreover, may correlate the feeling with others of his own, to maintain his unity unimpaired. This, Mr. Hooper suggests,

may throw light upon the differences in detail, amounting sometimes to "distortion," which seem often to characterise the experience of the "recipient" in reproducing the telegraphic message from the "agent."

But, Mr. Hooper writes, if instances of telepathy do occur between human beings and if Whitehead's doctrine of prehensions does shed light upon the subject, the specific *relation* involved remains unsolved. He takes a long step towards its solution when he concedes the possibility that

Nothing in the world is single ;
All things, by a law divine,
In one another's being mingle.

One of the Masters wrote to a correspondent in 1882:—

Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy...thought runs swifter than the electric fluid, and your thought will find me if projected by a pure impulse, as mine will find, has found, and often impressed upon your mind.

There is telepathy even among birds and beasts. In natural things, we are told, "we can take for that the vibration of the chord which can cause all other chords of the same length to vibrate similarly." The power is constantly used by men unconsciously in ordinary life, the explanation here too lying in similarity of vibration or consubstantiality. Before the lighting up of Manas and the development of speech, communication was through what we call "thought-transference," though thought was in truth but little developed.

But the perfection of the power to communicate by thought with a particular individual against all obstacles and distance is among the highest achievements of occult training.

If two persons are in perfect mutual psycho-magnetic rapport, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

The student will find of interest in this connection the article on "Telepathy" which appeared in our pages in February 1940.

EASTER ISLAND

Successive scientific theories do not always represent a straight-line advance towards truth. The riddle of Easter Island in the Pacific Ocean, 2,000 miles from South America, is an instance. In H. P. B.'s day, more than one scientist had announced himself as convinced by the evidence that Easter Island with its colossal statues represented the peak of a submerged continent, which *The Secret Doctrine* confirms. In the recently published No. 6 in the War Background Studies of the Smithsonian Institution, *Polynesians: Explorers of the Pacific*, Mr. J. E. Weckler, Jr., presents with great assurance a

conflicting theory. It is hopelessly inadequate to account for the presence on this land-strip, twelve miles long by four miles wide, of the numerous portrait statues of gigantic size which H. P. B. calls "a speaking witness to a submerged continent with a civilised mankind on it."

On Easter Island were found large cut stones, some as much as six feet long, fitted together without cement to form huge platforms. The walls of some of these platforms are nearly 30 ft. high and from 200 to 300 ft. long by about 30 ft. wide. Large stone pedestals were erected on the land side of the platforms to support great images carved into an approximation of the human trunk and with distinctively carved faces, surmounted by a head-dress—a flat cap with a piece attached to cover the back of the head—proving that the originals were no stone-age savages.

These statues, H. P. B. tells us, are the work of the gigantic Lemurians, still 20 to 25 ft. high when their continent was destroyed. Easter Island belonged to the earliest civilisation of the Third Race.

We find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava. One of such great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow piece of sterile ground, and was entirely destroyed by a series of volcanic eruptions. The oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races; and an occultist shows, therefore, no wonder on learning that the stone relics found on...Easter Island...are "very much like the walls of the Temple of Pachacamac or the Ruins of Tia-Huanuco in Peru"...and that they are in the CYCLOPEAN STYLE. (*The Secret Doctrine*, II. 317)

The three volcanic peaks found on Easter Island, one of them rising to a height of over 1,700 ft., are mute witnesses to the way Lemuria perished—for it was first nearly destroyed by combustion and then submerged—over 4,000,000 years ago. Easter Island was submerged with the rest of the continent, but

a volcanic and sudden uplifting of the Ocean floor, raised the small relic of the Archaic ages untouched, with its volcano and statues, during the Champlain epoch of northern polar submersion, as a standing witness to the existence of Lemuria. (*Ibid.*, II. 328)

Some of the Atlanteans settled on the

re-elevated island remnant of Lemuria, only to perish in one day by its volcanic fires and lava.

A handful of Polynesian savages, belonging, H. P. B. tells us, to the earliest surviving sub-race of the Atlanteans, was found on Easter Island when it was discovered in the eighteenth century. According to their own tradition their ancestors had come from one of the Austral Islands far to the west. They could tell nothing of how the archæological wonders were produced. The only ancient implement discovered on the island is said to be a kind of stone chisel, but doubt has rightly been expressed as to the possibility of such large and numerous works having been executed with such a tool.

The average height of the statues, most of which were found thrown from their pedestals, is 12 to 20 ft. Some are 36 ft. in height. One 66 ft. high was found in a quarry but had never been moved. One statue, 8 ft. high and weighing 4 tons, was brought to the British Museum. Any one who had seen it there, dominating the entrance verandah, would concede the aptness of H. P. B.'s description of the originals of these "most astounding and eloquent memorials of the primeval giants" as depicting men "of the brood of mighty sorcerers." The statues, she writes, display

the features of the type and character attributed to the Fourth Race giants. They seem of one cast though different in features—that of a *distinctly sensual type*, such as the Atlanteans...are represented to have in the esoteric Hindu books. (*Ibid.*, II. 224)

Mr. Weckler declares that "oceanographers have sounded these seas and find no trace of a submerged land mass." But surely the volcanic movement by which Easter Island was thrust again above the surface of the sea need not have involved the equal raising of the surrounding continental mass! Mr. Weckler asserts with quite unwarranted positiveness that "all the works on Easter Island were made by the Polynesian peoples who were its only pre-European inhabitants." The contention is ludicrous that environmental factors and the isolation of Easter Island "plus the cultural destruction resulting from the disastrous early

contact with Europeans sufficiently account for the disparity between the present life ways of the Easter Islanders and the life of the days when the stone statues were carved."

Mr. Weckler is puzzled by the presence of the sweet potato, native to America, in the Polynesian Islands and of the calabash, native to Asia, in South America. It is surely significant that, as he brings out, the Peruvian Indians call the sweet potato *kumar* and that its universal Polynesian name is *kumara*. When the English and the French reached Polynesia, the sweet potato was found from Hawaii to New Zealand and very many distinctive varieties had been developed, over a hundred in some island groups, which disposes of the theory of its introduction by the Spanish two centuries before. Mr. Weckler snatches at the straw of hope that the Polynesian sweet potato may be derived from an Asiatic plant rather than from the South American sweet potato, but this suggestion botanists have admittedly not yet confirmed. So the presence of the sweet potato in Polynesia, so easily accounted for by the Theosophical teaching, is a mystery unsolvable on any of the theories which Mr. Weckler advances.

The Secret Doctrine teaches that at one time the Indian peninsula and South America were connected by a belt of islands and continents, so that a traveller furnished with a canoe could have "walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America."

Easter Island, moreover, adds its testimony to the identity of ancient symbols and their esoteric meaning all over the globe. H. P. B. writes:—

Identical glyphs, numbers and esoteric symbols are found in Egypt, Peru, Mexico, Easter Island, India, Chaldea and Central Asia. (*Ibid.*, I. 323)

The Cross is found on the Easter Island statues. The decade and its countless combinations, in which Occult Cosmogony was everywhere recorded in antiquity, are found on Easter Island as they are in Central Asia, Egypt and America.

IN THE LIGHT OF THEOSOPHY

It is interesting, in the light of cyclic law, that a tide of psychism such as preceded the launching of the Theosophical Movement last century is rising now. It was in 1848, almost exactly a century ago, that the first raps in the Fox household preluded the rise of nineteenth-century spiritism. A popular article, "Spiritualism Booms in England" (*Liberty*, 5th February 1944) gives an account of the present movement. It is headed by Lord Dowding, who commanded the air forces in the Battle of Britain. He is not a psychic but, convinced of the genuineness of mediumistic messages purporting to be from dead soldiers and with a courage like that of Crookes, Wallace, Hare and Lodge, he is proclaiming his conviction. His lectures in London draw tremendous crowds; there are said to be at least five spiritualist weeklies, and churches and centres are increasing by leaps and bounds.

It is natural that both the fantastic teachings of orthodoxy on life after death and the bleak agnosticism of science are found inadequate in such a time of stress. But spiritualism with its philosophical weakness and its moral dangers is not the solution.

Lord Dowding in his earnestness and enthusiasm is devoting practically his whole time to spreading the spiritistic theories. And incidentally is pillorying himself, for in the sight of millions his distinguished military service cannot compensate for this defection from the approved pattern of thought. We who have in our keeping the priceless consolation of the knowledge which Theosophy offers may deplore the misdirection of a brave man's zeal, but what are *we* doing to meet the people's desperate need?

The position of Theosophy towards Spiritualism is well expressed in "The Great Doubt of Modern Spiritualism," which appeared unsigned in *The Theosophist* of March 1882, from which we quote:

The question at issue is whether the so-called "spirits" who most undoubtedly do appear at *seances*, either in visible shape in the case of the higher manifestations, or by means of secondary methods of communication, are really what they profess themselves to be, or whether they are the results of a very com-

plicated play of occult forces, and laws of nature of which ordinary science, as yet, knows nothing whatever. This is the issue between Spiritualists proper and pure Occultists. And, of course, at first there is a simplicity about the spiritualistic hypothesis and a satisfactoriness that may well recommend it to indolent enthusiasts. But the Occultist who has endeavoured to unravel the secrets of Nature by hard study, laughs at what he declares the fantastic hypothesis of people who think they have found a royal road to a comprehension of other existences, and a means of communing with angels, that involves us in no more trouble than sitting in a room in company with some one of an abnormal physiological constitution.

In the January 1944 number of the Christian quarterly review *The Moslem World* appears a revealing reprint of an article by the late Dr. Duncan B. Macdonald. He states the issue bluntly: whether missionaries of the future are to be "missionaries of Christ or missionaries of the Christian civilization of the West." Most significant is his insistence that humanitarian and educational work by missionaries has evangelism as its real *raison d'être*. Such work, while necessary, is "secondary."

By schools, medical works, hospitals, immediate help in many ways in ordinary life, the missionary reaches his opportunity to teach the life that is in Christ. These are aids for the present-day missionary to do his work, even as the Roman roads carried the feet of the first preachers of the Gospel. But they are not the Gospel itself, any more than those roads were.

And, still, Indians of other faiths will send their children to the mission schools, will avail themselves of missionary services in various lines, as unquestioningly as the fish swallows the bait!

Dr. Macdonald alleged that the Eastern religious and philosophical systems of thought and conduct, were "falling like card houses." But the same causes that are materialising the Hindu mind are equally affecting all Western thought. Should the condition of the "Christian" world today inspire the East to change to that religion? Neither blind faith nor bare negation can permanently satisfy the human mind. The disillusioned in West and East alike need to be led to the primitive soul-satisfying religio-scientific philosophy of the ancient Aryans, to reinforce and reconstruct their crumbling faith.

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DECLARATION

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

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

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

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

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

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

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

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

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