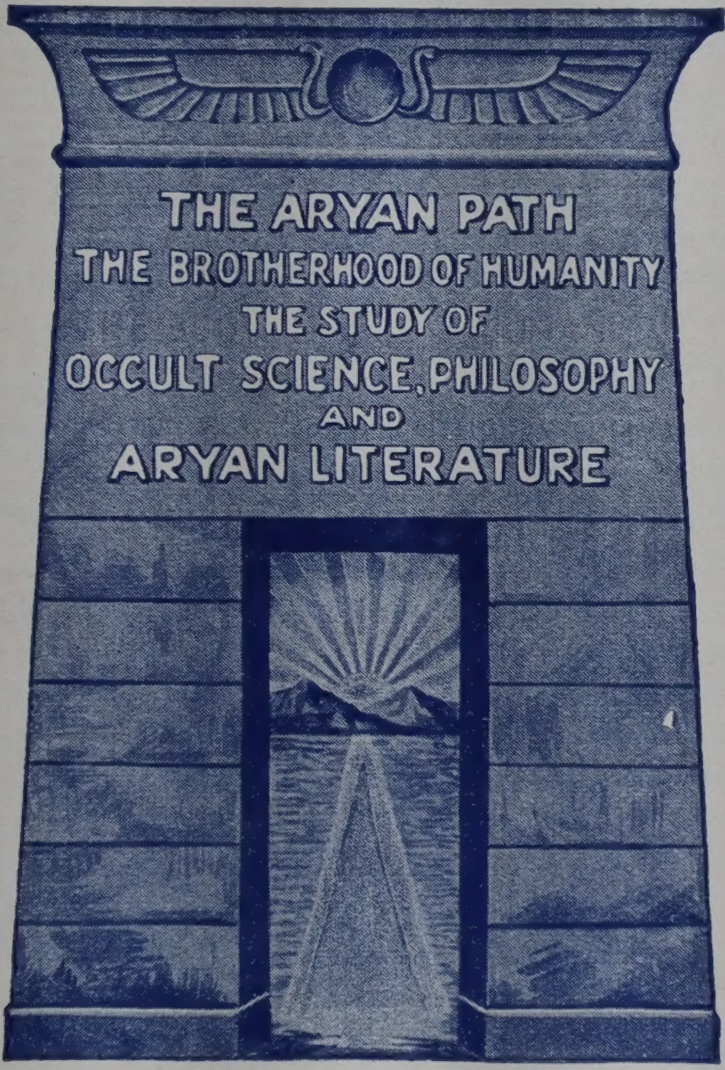




THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



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

Vol. XIV No. 7

May 17, 1944

The era of blind faith is gone; that of inquiry is here. Inquiry that only unmasks error, without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm, from its very destructiveness, can give nothing; it can only raze. But man cannot rest satisfied with bare negation. Agnosticism is but a temporary halt. This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans.

—MAHATMA K. H.

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th May 1944.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th May 1944.

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“GREMLINS” OR ELEMENTALS?

Western minds have been so long held in bondage by the world of scientific educators and sceptical materialists who dare not venture beyond the limits of the physical senses and their reactions, that when unique and fantastic phenomena occur such an explanation as “Them Gremlins,” which the R. A. F. and U. S. fliers write home about and solemnly declare that they have had strange and exciting adventures with, is all too lightly catalogued as pure imagination, one of those puzzling mysteries due to some peculiar emotional shock of the individual or an abnormal mental derangement, or dismissed in favour of hypothetical physical causes still unknown.

To the student of Occultism the psychic forces and powers of Man and Nature, along with the physical and metaphysical worlds, are checked, compared, and correlated and he finds lurking back of each “supernatural” superstition and otherwise inexplicable happening an occult truth and a rational explanation.

It is quite possible that the realm of cosmic space is not a tenantless something, but a dwelling place of “beings” different from all familiar forms of life, beings such as “Gremlins,” fairies or goblins, elemental beings that the scientist knows nothing about.

Centuries ago Paracelsus, the father of medicine, told about Earth Spirits and he called them Gnomes. People began picturing them as wee old men, reddish-brown in colour, with long white hair and whiskers. Children and adults often see these queer little “beings,” if we can believe the vast amount of authentic evidence to be found in our reference libraries, newspapers and maga-

zines, a strange phenomenon which seems too vague to put a finger on, and too persistent to disbelieve.

To classify them in a broad general way, there are, besides the Gnomes, the Undines or Water Spirits, the Salamanders or Fire Elementals, and, wickedest of all the Nature Spirits, it is said, the Sylphs of the Air. These names are nothing but a description of natural forces. The mysterious things that go wrong with aeroplanes flying high and at great speed may be due to physical strains not covered by the tests, as sceptical rationalists claim. But the other possibility is there—such colourful and malignant “beings” as the “Gremlins”—or Air Sylphs—may be playing dangerous tricks on the warrior pilots flying over Britain and Europe, whose terrible errand may well attract elemental forces correspondingly malign.

The elemental kingdoms operating on and through nature are not idle fairy-tales to thrill small children or amuse smug grown-ups. They are centres of energy, fortunately invisible to most people. These “beings” are conscious, semi-conscious, or entirely senseless and are called by different names in every land under the sun.

Elementals will take on any form which the imagination of man creates for them, consciously or unconsciously, forms constructive or destructive, beautiful or demoniacal. Every thought coalesces with an elemental and currents in space become danger zones of maleficent or sanctuaries of beneficent forces.

In examining any teaching we are prone to accept and keep only those ideas that are in accord with our personal experience and preconceived notions. The idea of elemental king-

doms may be fantastic to the scientist, but intrinsically it is no more strange than the absolutely hypothetical genes and chromosomes he talks so learnedly and convincingly about but has never seen and which to the mass mind are as unthinkable and as much of an illusion as is the Elemental Kingdom.

Atomic matter is ever, though invisible, present in the great arena of space and will manifest in various shapes when it passes from its own plane to ours and makes itself objective. Pulled down to our level and plane of consciousness the elementals take their character from creative beings, and we see the marvel of the radio and that miraculous weapon called radar which feels its way through the black shadows of the night, locating the unseen enemy, or warns against the hostile forces lurking in the fog clouds or the darkness.

No physical phenomenon has ever been completely known or ever will be, in physical terms. The occult and hidden side of nature must be investigated, studied and verified. Ancient scientists called the elemental kingdoms the nerves of nature, but to the scientists of today that is pure superstition, or an invented and naïve hocus-pocus.

It will be difficult for the sceptical modern scientist to concede the possibility of a prior and greater knowledge than he now possesses, but in the end he will have to admit the ancient conception of Plato, that Space is an ocean of life, and that "things that have life are living things, whether they be atoms or planets"—gremlins or elementals.

The subject of Elementals is an important one for the student of Theosophy. Numerous reprints on the subject have already appeared in our previous volumes. Below we print the first instalment of a long article by H. P. Blavatsky which ought to prove very helpful to the student in understanding not only the subject of Elementals but also allied topics.

ELEMENTALS

[The first instalment of this article by H. P. Blavatsky is reprinted from *Lucifer*, Vol. XII, p. 537, for August 1893.—Eds.]

The Universal Æther was not, in the eyes of the ancients, simply a tenantless something, stretching throughout the expanse of heaven; it was for them a boundless ocean, peopled like our familiar earthly seas, with Gods, Planetary Spirits, monstrous and minor creatures, and having in its every molecule the germs of life from the potential up to the most developed. Like the finny tribes which swarm in our oceans and familiar bodies of water, each kind having its *habitat* in some spot to which it is curiously adapted, some friendly, and some inimical to man, some pleasant and some frightful to behold, some seeking the refuge of quiet nooks and land-locked harbours, and some traversing great areas of water; so the various races of the Planetary, Elemental, and other Spirits, were believed by them to inhabit the different portions of the great ethereal ocean, and to be exactly adapted to their respective conditions.

According to the ancient doctrines, every member of this varied ethereal population, from the highest "Gods" down to the soulless Elementals, was evolved by the ceaseless motion inherent in the astral light. Light is force, and the latter is produced by the *will*. As this will proceeds from an intelligence which cannot err, for it is absolute and immutable and has nothing of the material organs of *human* thought in it, being the superfine pure emanation of the ONE LIFE itself, it proceeds from the beginning of time, according to immutable laws, to evolve the elementary fabric requisite for subsequent generations of what we term human races. All of the latter, whether belonging to this planet or to some other of the myriads in space, have their earthly bodies evolved in this matrix out of the bodies of a certain class of these elemental beings—the primordial germs of Gods and men—which have passed away into the invisible worlds. In the Ancient Philosophy there was no missing link to be supplied by what Tyndall calls an "educated imagination"; no hiatus to be filled with volumes of materialistic

speculations made necessary by the absurd attempt to solve an equation with but one set of quantities; our "ignorant" ancestors traced the law of evolution throughout the whole universe. As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the Universal Æther to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of Spirit into the world of gross Matter: and through that back again to the source of all things. The "descent of species" was to them a descent from the Spirit, primal source of all, to the "degradation of Matter." In this complete chain of unfoldings the elementary, spiritual beings had as distinct a place, midway between the extremes, as Mr. Darwin's missing-link between the ape and man.

No author in the world of literature ever gave a more truthful or more poetical description of these beings than Sir E. Bulwer-Lytton, the author of *Zanoni*. Now, himself "a thing not of matter" but an "idea of joy and light," his words sound more like the faithful echo of memory than the exuberant outflow of mere imagination. He makes the wise Mejnour say to Glyndon:—

Man is arrogant in proportion to his ignorance. For several ages he saw in the countless worlds that sparkle through space like the bubbles of a shoreless ocean, only the petty candles...that Providence has been pleased to light for no other purpose but to make the night more agreeable to man...Astronomy has corrected this delusion of human vanity, and man now reluctantly confesses that the stars are worlds, larger and more glorious than his own...Everywhere, in this immense design, science brings new life to light... Reasoning, then, by evident analogy, if not a leaf, if not a drop of water, but is, no less than yonder star, a habitable and breathing world—nay, if even man himself is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabit man's frame, as man inhabits earth—common sense (if our schoolmen had it) would suffice to teach that the circumfluent infinite which you call space—the boundless impalpable which divides earth from the moon and stars—is filled also with its correspondent and appropriate life. Is it not a visible absurdity to suppose that being is crowded upon every leaf, and yet absent from the immensities of space! The law of the great system forbids the waste even of an atom; it knows no spot where something of life does not breathe... Well, then, can you conceive that space, which is

the infinite itself, is alone a waste, is alone lifeless, is less useful to the one design of universal being... than the peopled leaf, than the swarming globule? The microscope shows you the creatures on the leaf; *no mechanical tube is yet invented to discover the nobler and more gifted things that hover in the illimitable air.* Yet between these last and man is a mysterious and terrible affinity... But first, to penetrate this barrier, the soul with which you listen must be sharpened by intense enthusiasm, purified from all earthly desires... When thus prepared, science can be brought to aid it; the sight itself may be rendered more subtile, the nerves more acute, the spirit more alive and outward, and the element itself—the air, the space—may be made, by certain secrets of the higher chemistry, more palpable and clear. And this, too, is not *Magic* as the credulous call it; as I have so often said before, *Magic* (a science that violates Nature) exists not; it is *but the science by which Nature can be controlled.* Now, in space there are millions of beings, *not literally spiritual*, for they have all, like the animalculæ unseen by the naked eye, certain forms of matter, though matter so delicate, air-drawn, and subtile, that it is, as it were, but a film, a gossamer, that clothes the spirit... Yet, in truth, these races differ most widely... *some of surpassing wisdom, some of horrible malignity; some hostile as fiends to men, others gentle as messengers between earth and heaven.*¹

Such is the insufficient sketch of Elemental Beings void of Divine Spirit, given by one whom many with reason believed to know more than he was prepared to admit in the face of an incredulous public. We have underlined the few lines than *which nothing can be more graphically descriptive.* An Initiate, having a personal knowledge of these creatures, could do no better.

We may pass now to the "Gods," or Daimons, of the ancient Egyptians and Greeks, and from these to the Devas and Pitris of the still more ancient Hindû Āryans.

Who or what were the Gods, or Daimonia, of the Greeks and Romans? The name has since then been monopolized and disfigured to their own use by the Christian Fathers. Ever following in the footsteps of old Pagan Philosophers on the well-trodden highway of their speculations, while, as ever, trying to pass these off as new tracks on virgin soil, and themselves as the first pioneers in a hitherto pathless forest of eternal truths—they repeated the Zoroastrian ruse: to make a clean sweep of all the Hindu Gods and Deities,

¹ Bulwer-Lytton, *Zanoni*.

Zoroaster had called them all Devs, and adopted the name as designating only evil powers. So did the Christian Fathers. They applied the sacred name of Daimonia—the divine Egos of man—to their devils, a fiction of diseased brains, and thus dishonoured the anthropomorphized symbols of the natural sciences of wise antiquity, and made them all loathsome in the sight of the ignorant and the unlearned.

What the Gods and Daimonia, or Daimons, really were, we may learn from Socrates, Plato, Plutarch, and many other renowned Sages and Philosophers of pre-Christian, as well as post-Christian days. We will give some of their views.

Xenocrates, who expounded many of the unwritten theories and teachings of his master, and who surpassed Plato in his definition of the doctrine of invisible magnitudes, taught that the Daimons are intermediate beings between the divine perfection and human sinfulness,¹ and he divides them into classes, each subdivided into many others. But he states expressly that the individual or personal Soul is the leading guardian Daimon of every man, and that no Daimon has more power over us than our own. Thus the Daimonion of Socrates is the God or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice.

Heracleides, who adopted fully the Pythagorean and Platonic views of the human Soul, its nature and faculties, speaking of Spirits, calls them "Daimons with airy and vaporous bodies," and affirms that *Souls* inhabit the Milky Way before descending "into generation" or sublunary existence.

Again, when the author of *Epinomis* locates between the highest and lowest Gods (embodied Souls) three classes of Daimons, and peoples the universe with invisible beings, he is more rational than either our modern Scientists, who make between the two extremes one vast hiatus of being, the playground of blind forces, or the Christian Theologians, who call every pagan God, a *dæmon*, or devil. Of these three classes the first two are invisible; their bodies are pure ether

and fire (Planetary Spirits); the Daimons of the third class are clothed with vapoury bodies; they are usually invisible, but sometimes, making themselves concrete, become visible for a few seconds. These are the earthly spirits, or our astral souls.

The fact is, that the word Daimon was given by the ancients, and especially by the Philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise, but the appellation was often synonymous with that of Gods or angels. For instance, the "Samothraces" was a designation of the Fane-gods worshipped at Samothracia in the Mysteries. They are considered as identical with the Cabeiri, Dioscuri, and Corybantes. Their names were mystical—denoting Pluto, Ceres or Proserpina, Bacchus, and Æsculapius or Hermes, and they were all referred to as Daimons.

Apuleius, speaking in the same symbolical and veiled language of the *two* Souls, the human and the divine, says:—

The human soul is a demon that our language may name genius. She is an *immortal god*, though in a certain sense she is born at the same time as the man in whom she is. Consequently, we may say that she dies in the same way that she is born.

Eminent men were also called Gods by the ancients. Deified during life, even their "shells" were revered during a part of the Mysteries. Belief in Gods, in Larvæ and Umbræ, was a universal belief then, as it is fast becoming—*now*. Even the greatest Philosophers, men who have passed to posterity as the hardest Materialists and Atheists—only because they rejected the grotesque idea of a personal *extra-cosmic* God—such as Epicurus, for instance, believed in Gods and invisible beings. Going far back into antiquity, out of the great body of Philosophers of the pre-Christian ages, we may mention Cicero, as one who can least be accused of superstition and credulity. Speaking of those whom he calls Gods, and who are either human or atmospheric spirits, he says:—

We know that of all living beings man is the best formed, and, as the gods belong to this number, they must have a human form. . . . I do not mean to say that the gods have body and blood in them; but I say that they *seem* as if they had bodies with blood in them. . . . Epicurus, for whom hidden things were as tangible as if

¹ Plutarch, *De Isid.*, ch. xxv. p. 360.

he had touched them with his finger, teaches us that gods are not generally visible, but that they are *intelligible*; that they are not bodies having a certain solidity...but that we can recognize them by their *passing* images; that as there are *atoms* enough in the infinite space to *produce such images*, these are produced before us...and make us realize what are these happy, immortal beings.¹

If, turning from Greece and Egypt to the cradle of universal civilization, India, we interrogate the Brâhmans and their most admirable Philosophies, we find them calling their Gods and their Daimonia by such a number and variety of appellations, that the thirty-three millions of these Deities would require a whole library to contain only their names and attributes. We will choose for the present time only two names out of the Pantheon. These groups are the most important as well as the least understood by the Orientalists—their true nature having been all along wrapped in obscurity by the unwillingness of the Brâhmans to divulge their philosophical secrets. We will speak of but the Devas and the Pitris.

The former aerial beings are some of them superior, others inferior, to man. The term means literally the Shining Ones, the resplendent; and it covers spiritual beings of various degrees, including entities from previous planetary periods, who take active part in the formation of new solar systems and the training of infant humanities, as well as unprogressed Planetary Spirits, who will, at spiritualistic *séances*, simulate human deities and even characters on the stage of human history.

As to the Deva Yonis, they are Elementals of a lower kind in comparison with the Kosmic "Gods," and are subjected to the will of even the sorcerer. To this class belong the gnomes, sylphs, fairies, djins, etc. They are the Soul of the elements, the capricious forces in Nature, acting under one immutable Law, inherent in these Centres of Force, with undeveloped consciousness and bodies of plastic mould, which can be shaped according to the conscious or unconscious will of the human being who puts himself *en rapport* with them. It is by attracting some of the beings of this class that our modern spiritualistic mediums invest the fading shells of deceased human beings

with a kind of individual force. These beings have never been, but will, in myriads of ages hence, be evolved into men. *They belong to the three lower kingdoms*, and pertain to the Mysteries on account of their dangerous nature.

We have found a very erroneous opinion gaining ground not only among Spiritualists—who see the spirits of their disembodied fellow creatures everywhere—but even among several Orientalists who ought to know better. It is generally believed by them that the Sanskrit term Pitris means the spirits of our direct ancestors; of disembodied people. Hence the argument of some Spiritualists that fakirs, and other Eastern wonder-workers, are *mediums*; that they themselves confess to being unable to produce anything without the help of the Pitris, of whom they are the obedient instruments. This is in more than one sense erroneous, the error being first started, we believe, by M. L. Jacolliot, in his *Spiritisme dans le Monde*, and Govinda Swami; or as he spells it, "the fakir Kovindasami's" phenomena. The Pitris are not the ancestors of the present living men, but those of the human kind or primitive race; the spirits of *human* races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies. In *Mânava-Dharma-Shâstra* they are called the Lunar Ancestors. The Hindû—least of all the proud Brâhman—has no such great longing to return to this land of exile after he has shaken off his mortal coil, as has the average Spiritualist; nor has death for him any of the great terrors it has for the Christian. Thus, the most highly developed minds in India will always take care to declare, while in the act of leaving their tenements of clay, "Nachapunarâvarti," "I shall not come back," and by this very declaration is placed beyond the reach of any living man or medium. But, it may be asked, what then is meant by the Pitris? They are Devas, lunar and solar, closely connected with human evolution, for the Lunar Pitris are they who gave their Chhâyâs as the models of the First Race in the Fourth Round, while the Solar Pitris endowed mankind with intellect. Not only so, but these Lunar Devas passed through all the kingdoms of the terrestrial

¹ *De Natura Deorum*, lib. i. cap. xviii.

Chain in the First Round, and during the Second and Third Rounds "lead and represent the human element."¹

A brief examination of the part they play will prevent all future confusion in the student's mind between the Pitris and the Elementals. In the *Rig Veda*, Vishnu (or the *pervading* Fire, Æther) is shown first striding through the seven regions of the World in *three* steps, being a manifestation of the *Central* Sun. Later on, he becomes a manifestation of *our* solar energy, and is connected with the septenary form and with the Gods Agni, Indra and other solar deities. Therefore, while the "Sons of Fire," the primeval Seven of our System, emanate from the primordial Flame, the "Seven Builders" of our Planetary Chain are the "Mind-born Sons" of the latter, and—their *instructors likewise*. For, though in one sense they are all Gods and are all called Pitris (Pitara, Patres, Fathers), a great though very subtle distinction (quite *Occult*) is made which must be noticed. In the *Rig Veda* they are divided into two classes—the Pitris Agni-dagdha ("Fire-givers"), and the Pitris Anagni-dagdha ("non-Fire-givers"),² *i. e.*, as explained *exoterically*—Pitris who sacrificed to the Gods and those who refused to do so at the "fire-sacrifice." But the Esoteric and true meaning is the following. The first or primordial Pitris, the "Seven Sons of Fire" or of the Flame, are distinguished or divided into seven classes (like the Seven Sephiroth, and others, see *Vāyu Purāna* and *Harivamsha*, also *Rig Veda*); three of which classes are Arûpa, formless, "composed of intellectual not elementary substance," and four are corporeal. The first are pure Agni (fire) or Sapta-jīva ("seven lives," now become Sapta-jihva, seven-tongued, as Agni is represented with seven tongues and seven winds

¹ Let the student consult the *Secret Doctrine* on this matter, and he will there find full explanations.

² In order to create a blind, or throw a veil upon the mystery of primordial Evolution, the later Brâhmans, with a view also to serve orthodoxy, explain the two, by an invented fable; the first Pitris were "Sons of God" and offended Brahmâ by refusing to sacrifice to him, for which crime, the Creator cursed *them to become fools*, a curse they could escape only by accepting their own sons as instructors and addressing them as their Fathers—*Pitris*. This is the *exoteric* version.

as the wheels of his car). As a formless, purely spiritual essence, in the first degree of evolution, they *could not create that, the prototypical form of which was not in their minds*, as this is the first requisite. They could only give birth to "mind-born" beings, their "Sons," the second class of Pitris (or Prajâpati, or Rishis, etc.), one degree more material; these, to the third—the last of the Arûpa class. It is only this last class that was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Âkâsha) to produce beings that became objective and having a form.* But when these came to existence, they were found to possess such a small proportion of the divine immortal Soul or Fire in them, that they were considered failures. "The third appealed to the second, the second to the first, and the Three had to become Four (the perfect square or cube representing the 'Circle Squared' or immersion of pure Spirit), before the first could be instructed" (*Sansk. Comment.*). Then only, could perfect Beings—intellectually and physically—be shaped. This, though more philosophical, is still an allegory. But its meaning is plain, however absurd may seem the explanation from a scientific standpoint. The Doctrine teaches the Presence of a Universal Life (or motion) *within which all is*, and nothing *outside* of it can be. This is pure Spirit. Its manifested aspect is cosmic primordial Matter coeval with, since it is, *itself*. Semi-spiritual in comparison to the first, this vehicle of the Spirit-Life is what Science calls Ether, which fills the boundless space, and it is in this

* We find an echo of this in the *Codex Nazaraeus*. Bahak-Zivo, the "father of Genii" (the seven) is ordered to construct creatures. But, as he is "ignorant of Orcus" and unacquainted with "the consuming fire which is wanting in light," he fails to do so and calls in Fetahil, a still purer spirit, to his aid, who fails still worse and sits in the *mud* (Ilus, Chaos, Matter) and wonders why the *living fire* is so changed. It is only when the "Spirit" (Soul) steps on the stage of creation (the feminine Anima Mundi of the Nazarenes and Gnostics) and awakens Karabtanos—the spirit of matter and concupiscence—who consents to *help* his mother, that the "Spiritus" conceives and brings forth "Seven Figures," and again "Seven" and once more "Seven" (the Seven Virtues, Seven Sins and Seven Worlds). Then Fetahil dips his hand in the Chaos and creates *our* planet. (See *Isis Unveiled*, vol. i. 298-300 *et seq.*)

substance, the world-stuff, that germinate all the atoms and molecules of what is called matter. However homogeneous in its eternal origin, this Universal Element, once that its radiations were thrown into the space of the (to be) *manifested* Universe, the centripetal and centrifugal forces of perpetual motion, of attraction and repulsion, would soon polarize its scattered particles, endowing them with peculiar properties now regarded by Science as various elements distinct from each other. As a homogeneous whole, the world-stuff in its primordial state is perfect; disintegrated, it loses its property of *conditionless* creative power; it has to associate with its *contraries*. Thus, the first worlds and Cosmic Beings, save the "Self-Existent"—a mystery no one could attempt to touch upon seriously, as it is a mystery perceived by the divine eye of the highest Initiates, but one that no human language could explain to the children of our age—the first worlds and Beings were *failures*; inasmuch as the former lacked that inherent creative force in them necessary for their further and independent evolution, and that the first orders of Beings lacked the immortal soul. Part and parcel of Anima Mundi in its Prâkritic aspect, the Purusha element in them was too weak to allow of any consciousness in the intervals (*entr' actes*) between their existences during the evolutionary period and the cycle of Life. The three orders of Beings, the Pitri-Rishis, the Sons of Flame, had to merge and blend together their three higher principles with the Fourth (the Circle) and the Fifth (the *microcosmic*) principle before the necessary union could be obtained and result therefrom achieved. "There were old worlds, which perished as soon as they came into existence; were formless, as they were called sparks. These sparks are the primordial worlds which could not continue because the Sacred Aged had not as yet assumed the form"¹ (of perfect contraries not only in opposite sexes but of cosmical polarity). "Why were these primordial worlds destroyed? Because," answers the *Zohar*, "the man represented by the ten Sephiroth was not as yet. The human form contains everything [spirit, soul and body], and as it did not as yet exist the worlds were destroyed."

¹ *Idra Suta, Zohar, iii. 292b.*

Far removed from the Pitris, then, it will readily be seen are all the various feats of Indian fakirs, jugglers and others, phenomena a hundred times more various and astounding than are ever seen in civilized Europe and America. The Pitris have naught to do with such public exhibitions, nor are the "spirits of the departed" concerned in them. We have but to consult the lists of the principal Daimons or Elemental Spirits to find that their very names indicate their professions, or, to express it clearly, the tricks for which each variety is best adapted. So we have the Mâdan, a generic name indicating wicked elemental spirits, half brutes, half monsters, for Mâdan signifies one that looks like a cow. He is the friend of the malicious sorcerers and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

The Shudâla-Mâdan, or graveyard fiend, answers to our ghouls. He delights where crime and murder were committed, near burial-spots and places of execution. He helps the juggler in all the fire phenomena as well as Kutti Shâttan, the little juggling imps. Shudâla, they say, is a half-fire, half-water demon, for he received from Shiva permission to assume any shape he chose, to transform one thing into another; and when he is not in fire, he is in water. It is he who blinds people "to see that which *they do not see.*" Shûla Mâdan, is another mischievous spook. He is the *furnace*-demon, skilled in pottery and baking. If you keep friends with him, he will not injure you; but woe to him who incurs his wrath. Shûla likes compliments and flattery, and as he generally keeps underground it is to him that a juggler must look to help him raise a tree from a seed in a quarter of an hour and ripen its fruit.

Kumil-Mâdan, is the undine proper. He is an Elemental Spirit of the water, and his name means *blowing like a bubble*. He is a very merry imp, and will help a friend in anything relative to his department; he will shower rain and show the future and the present to those who will resort to hydromancy or divination by water.

Poruthû Mâdan, is the "wrestling" demon; he is the strongest of all; and whenever there are feats shown in which physical force is required, such as levitations, or taming of wild animals, he

will help the performer by keeping him above the soil, or will overpower a wild beast before the tamer has time to utter his incantation. So, every "physical manifestation" has its own class of Elemental Spirits to superintend it. Besides these there are in India the Pishâchas, Daimons of the races of the gnomes, the giants and the vampires; the Gandharvas, good Daimons, celestial seraphs, singers; and Asuras and Nâgas, the Titanic spirits and the dragon or serpent-headed spirits.

These must not be confused with Elementaries, the souls and shells of departed human beings; and here again we have to distinguish between what has been called the astral soul, *i. e.*, the lower part of the dual Fifth Principle, joined to the animal, and the true Ego. For the doctrine of the Initiates is that no astral soul, even that of a pure, good, and virtuous man, is immortal in the strictest sense; "from elements it was formed—to elements it must return." We may stop here and say no more: every learned Brâhman, every Chelâ and thoughtful Theosophist will understand why. For he *knows* that while the soul of the wicked vanishes, and is absorbed without redemption, that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones; and, while there remains in it a spark of the *Divine*, the *god-like* man, or rather, his individual Ego, cannot die. Says Proclus:—

After death, the soul (the spirit) continueth to linger in the aerial body (astral form), till it is entirely purified from all angry and voluptuous passions... then doth it put off by a second dying the aerial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous, and star-like—

while the purely human soul or the lower part of the Fifth Principle *is not*. The above explanations and the meaning and the *real* attributes and mission of the Pitris, may help to better understand this passage of Plutarch:—

And of these souls *the moon is the element, because souls resolve into her*, as the bodies of the deceased do into the earth. Those, indeed, who have been virtuous and honest, living a quiet and philosophical life, without embroiling themselves in troublesome affairs, are quickly resolved; being left by the nous (under-

standing) and no longer using the corporeal passions, they incontinently vanish away.¹

The ancient Egyptians, who derived their knowledge from the Âryans of India, pushed their researches far into the kingdoms of the "elemental" and "elementary" beings. Modern archæologists have decided that the figures found depicted on the various papyri of *The Book of the Dead*, or other symbols relating to their subjects painted upon their mummy cases, the walls of their subterranean temples and sculptured on their buildings, are merely fanciful representations of their Gods on the one hand, and on the other, a proof of the worship by the Egyptians of cats, dogs, and all manner of creeping things. This modern idea is wholly wrong, and arises from ignorance of the astral world and its strange denizens.

There are many distinct classes of "Elementaries" and "Elementals." The highest of the former in intelligence and cunning are the so-called "terrestrial spirits." Of these it must suffice to say, for the present, that they are the Larvæ, or shadows of those who have lived on earth, alike of the good and of the bad. They are the lower principles of all disembodied beings, and may be divided into three general groups. The first are they who having refused all spiritual light, have died deeply immersed in the mire of matter, and from whose sinful Souls the immortal Spirit has gradually separated itself. These are, properly, the disembodied Souls of the depraved; these Souls having at some time prior to death separated themselves from their divine Spirits, and so lost their chance of immortality. Éliphas Lévi and some other Kabalists make little, if any, distinction between Elementary Spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their bodies, these Souls (also called "astral

¹ Of late, some narrow-minded critics—unable to understand the high philosophy of the above doctrine, the Esoteric meaning of which reveals when solved the widest horizons in astro-physical as well as in psychological sciences—chuckled over and pooh-poohed the idea of the eighth sphere, that could discover to their minds, befogged with old and mouldy dogmas of an unscientific faith, nothing better than *our* "moon in the shape of a dust-bin to collect the sins of men!"

bodies"), especially those of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated their spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the atmosphere of earth is stifling and mephitic. Its attractions are not only away from earth, but it cannot, even if it would, owing to its Devachanic condition, have aught to do with earth and its denizens *consciously*. Exceptions to this rule will be pointed out later on. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements.

These are the "shells" which remain the longest period in the Kâma Loka; all saturated with terrestrial effluvia, their Kâma Rûpa (body of desire) thick with sensuality and made impenetrable to the spiritualizing influence of their higher principles, endures longer and fades out with difficulty. We are taught that these remain for centuries sometimes, before the final disintegration into their respective elements.

The second group includes all those, who, having had their common share of spirituality, have yet been more or less attached to things earthly and terrestrial life, having their aspirations and affections more centred on earth than in heaven; the stay in Kâma Loka of the *reliquæ* of this class or group of men, who belonged to the average human being, is of a far shorter duration, yet long in itself and proportionate to the intensity of their desire for life.

Remains, as a third class, the disembodied souls of those whose bodies have perished by violence, and these are men in all save the physical body, till their life-span is complete.

Among Elementaries are also reckoned by Kabalists what we have called psychic embryos, the "privation" of the form of the child that *is to be*. According to Aristotle's doctrine there are three principles of natural bodies: privation, matter, and form. These principles may be applied in this particular case. The "privation"

of the child which is to be, we locate in the invisible mind of the Universal Soul, in which all types and forms exist from eternity—privation not being considered in the Aristotelic philosophy as a principle in the composition of bodies, but as an external property in their production; for the production is a change by which the matter passes from the shape it has not to that which it assumes. Though the privation of the unborn child's form, as well as of the future form of the unmade watch, is that which is neither substance nor extension nor quality as yet, nor any kind of existence, it is still something which *is*, though its outlines, in order to be, must acquire an objective form—the abstract must become concrete, in short. Thus, as soon as this privation of matter is transmitted by energy to universal Æther, it becomes a material form, however sublimated. If modern Science teaches that *human* thought "affects the matter of another universe simultaneously with this," how can he who believes in a Universal Mind deny that the divine thought is equally transmitted, by the same law of energy, to our common mediator, the universal Æther—the lower World-Soul? Very true, Occult Philosophy denies it intelligence and consciousness in relation to the finite and conditioned manifestations of this phenomenal world of matter. But the Vedântin and Buddhist Philosophies alike, speaking of it as of *Absolute* Consciousness, show thereby that the form and progress of every atom of the conditioned universe must have existed in it throughout the infinite cycles of Eternity. And, if so, then it must follow that once there, the Divine Thought manifests itself objectively, energy faithfully reproducing the outlines of that whose "privation" is already in the divine mind. Only it must not be understood that this Thought *creates* matter, or even the privations. No; it develops from its latent outline but the design for the future form; the matter which serves to make this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; ideas that created them and the material which gave them objectiveness, remain. These models, as yet devoid of immortal spirits, are "Elementals"—

better yet, *psychic embryos*—which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving *in transitu* that Divine Breath called Spirit which completes the perfect man. This class cannot communicate, either subjectively or objectively, with men.

The essential difference between the body of such an embryo and an Elemental proper is that the embryo—the future man—contains in himself a portion of each of the four great kingdoms, to wit: fire, air, earth and water; while the Elemental has but a portion of one of such kingdoms. As for instance, the salamander, or the fire Elemental, which has but a portion of the primordial fire and none other. Man, being higher than they, the law of evolution finds its illustration of all four in him. It results therefore, that the Elementals of the fire are not found in water, nor those of air in the fire kingdom. And yet, inasmuch as a portion of water is found not only in man but also in other bodies, Elementals exist really in and among each other in every substance just as the spiritual world exists and is in the material. But the last are the Elementals in their most primordial and latent state.

(To be continued)

Each human being has his own elementals that partake of his nature and his thoughts. If you fix your thoughts upon a person in anger, or in critical, uncharitable judgment, you attract to yourself a number of those elementals that belong to, generate, and are generated by this particular fault or failing, and they precipitate themselves upon you. Hence, through the injustice of your merely human condemnation, which cannot know the source and causes of the action of another, you at once become a sharer of his fault or failing by your own act, and the spirit expelled returns "with seven devils worse than himself."

—W. Q. JUDGE

HIDING THEOSOPHY UNDER A BUSHEL

[The following article is reprinted from *The Path*, Vol. IV, for July 1889, p. 105.—Eds.]

If there be in the doctrines promulgated through our Society any virtue or uplifting powers, they should be brought to the attention of all thinking men and women. If theosophists have themselves found any solutions of vexing problems, or any help in their pilgrimage through life, they should not pocket this great benefit and thus keep it from those whom they alone can reach; and if in such members there exists the loyalty that all true men should possess, then it is incumbent on them to not only give out to others the new thoughts they have received, but also to direct attention to the Society's work as an organized body. The crouching in idleness behind the idea that these doctrines are as old as mankind is a weak and untheosophical act. Many sincere theosophists have worked hard against great opposition and bitter ridicule for fourteen years to establish our Society on a firm basis and to accumulate a mass of literary matter upon which all can draw. For other members to use all this and then to fear the name of the Society, is cowardice. However, such weak souls will always hide their heads and cannot harm the cause.

But those who know that all over this great land are millions whose minds and hearts need just the theosophical doctrines, will hasten to spread a knowledge in every quarter, not only of theosophy, but also of where and how theosophical books can be obtained and entrance to our ranks effected. Seek no fashionable quarters; they are useless and ever limited by the small and silly considerations that govern "Society," but all over this broad country are those who care more for the light of truth than for anything social life can give.

J.

ANSWERS BY W. Q. JUDGE

In 1889 was started in New York *The Theosophical Forum* which was devoted to answering questions which were invited. Many persons answered questions, among them W. Q. Judge. We have gathered together all the answers prepared by Mr. Judge and have grouped them according to subjects. Last month we reprinted answers on "Kama—Desire." In this issue we reprint answers on

MANAS

What is precisely meant by Soul in Theosophical literature? We say the "Soul of man," the "Soul of the world," the "Soul of things."

Theosophical literature has not as yet come to a *precise* meaning for "soul," nor can it until the English language has been so altered as to remove the confusion now existing among such terms as "soul" and "spirit," and in the uses to which both are put. So long as we have in fact but two terms, *soul* and *spirit*, to designate so many beings, kinds of beings and powers as those are used for, just so long will there be confusion.

(*May 1895, p. 5*)

"Lower manas" and "kama manas" are terms in frequent use in Theosophical literature and conversation, and from the fashion in which they are used they seem to mean many things to many minds, while not infrequently they are used as though their meanings were synonymous. Will the *Forum* kindly give a clear-cut definition and so clear up this haze?

It is not the *Forum's* place, nor is it possible, to give these definite replies and informations. Lower manas is English and Sanskrit, kama manas is all Sanskrit, and *lower* may mean *kama* to many. Each one is entitled to what he likes. Only after lapse of much time can the "haze" be cleared.

(*January 1896, p. 137*)

According to Theosophical teaching, intuition is the sixth sense of man. Can it be cultivated, and, if so, how? If it is a sense like hearing, seeing, and smelling, why cannot it be trained as they are?

I do not know that it is "according to theosophical teaching that intuition is the sixth sense." It would be well to have citation of chapter or article where this statement is made. The question of the sixth sense is speculative as yet, nothing being decided. Like the fourth dimension, it is involved in doubt. Hence it should not be

assumed that the assertion in the question is correct. Many persons hold that intuition is not the sixth sense, because it may very well be that a species of very rapid reasoning enters into intuitional acts, making them so rapid in conclusion as to appear devoid of reasoning as a means to find the conclusion arrived at. For myself I do not believe that intuition is the sixth sense nor any sense at all. But whatever intuition is, it can only be cultivated by having the right mental poise, the right philosophy and the right ethics; and by giving the intuition scope, or chance, so that by many mistakes we at last arrive at a knowledge of how to use it. (*May 1895, p. 4*)

What mental obstructions are in the way of meditation and most frequently present?

The greatest foe and that most frequently present is memory, or recollection. This was at one time called *phantasy*. The moment the mind is restrained in concentration for the purpose of meditation, that moment the images, the impressions, the sensations of the past begin to troop through the brain and tend to instantly and constantly disturb the concentration. Hence the need for less selfishness, less personality, less dwelling on objects and desiring them,—or sensation. If the mind be full of impressions, there is also a self-reproductive power in it which takes hold of these seeds of thought and enlivens them. Recollection is the collecting together of impressions, and so it constitutes the first and the greatest obstruction to meditation. (*July 1895, p. 34*)

Was Jesus the only Avatar who asserted that thought and intent was as culpable as actual deed? A friend states that to be the case and therefore holds Jesus to have gone further in ethics than any other reformer.

The friend who states that Jesus was the only teacher who asserted "that thought was as culpable as deed," should be compelled before being allowed to make a conclusion, to bring forward his or her authority. It would be found that there is no authority for such a statement but that history is directly opposed to it; Buddha always taught that the thoughts were the most important and were the actual deeds, the things in themselves, and that the outer deed was but the expression of a thought, and that only by good thoughts could we attain to perfection. In many ways this can be found in the Buddhist and Indian teachings and indeed in the teachings of all great reformers before Jesus. Buddha and his disciples taught that although a man might do a very charitable act, yet if he did not think charitably and if he was doing the act for the sake of gain or glory, it was his thoughts that determined the result for him. Therefore the thought which was not charitable was to be blamed. This shows how important they held the thought to be. Jesus having been educated in the schools of the Essenes and probably all the other mystics, all of whom dwelt upon the importance of thought, simply gave out what he had been taught.

(*October 1895, p. 84*)

What finally becomes of thoughts, both good and bad, sent out by human beings?

So far as the remarks of the editor go they are very just, but a wider field appears to have been overlooked. It has been said that "thoughts are things," an assertion with which I am prepared to agree entirely; and I also firmly believe that the time is not far off when their substantiality will be recognized and understood by science more fully than at present.

A thought implies many things besides pure force exerted. If force is exerted, then there must be that which exercises it. What is this, and what is the effect of the exercise? When we think, it is known that there is a disturbance or

disintegration of the grey matter of the brain. But next we must observe that there is at the same time physiological disturbance, change, or alteration in the whole frame. For instance; a thought of shame or disaster or punishment may bring all over the body a hot flush or a cold shiver; the thought of a great danger just escaped has made men dizzy and women faint. Is there nothing in this? Further, each thought makes a picture, save perhaps a purely metaphysical syllogism, but even there it is difficult to escape the formulating by the mind of some concrete illustration as the syllogism proceeds; and even in pure mathematics it will be impossible for the thinker to prevent the rising up of a picture of the figures used in the operation, because from youth the numerals were impressed on his memory. Going on with this, we see that clairvoyants report that each thought makes a flash or picture objective to the inner sense, and from all the experiments in hypnotism we find that the old claim of occultism that each thought makes a definite picture must be true. Every clear seer will confirm this from personal experience. Still further; the astral light being a preserver of these pictures like a photographic plate, it follows that every thought has its picture preserved, and by that means what has been done or is being done may be known unerringly. Therefore thoughts, while they may be fugitive so far as concerns the thinker, are not so otherwise, but persist as seeds for good or evil in the whole race.

But, still more, every thought leaves a seed in the mind or manas of the thinker, no matter how fugitive the thought was. The whole sum of such small seeds will go to make up a larger seed for thought, and thus constitute a man of this, that, or the other general character. Thoughts, then, are highly important, for, as the Buddha said, we are made up of thought and built of thought; as we think, so we act and will act, and as we act and think so will we suffer or rejoice, and the whole world with us.

(*February 1894, p. 3*)

FRUSTRATION OR OPPORTUNITY?

Sonu, seated on the river-bank, gazed sadly around. He was just up from a sick-bed and life seemed hopeless and weary. His long illness had left him weak in body and mind, and that worried him most. His studies—how could he ever pursue them now? He had never been outstandingly intelligent and now his memory was weak and he found things difficult to grasp.

“A pity, is it not?” he pondered. “And just when I had found a real guide—a friend sincere and sympathetic, an advanced soul who would lead me gently on the right path which I had glimpsed and wanted to walk.”

The lessons had been difficult but, though his school-days were over years before, he knew that life is a school and each a pupil, learning, learning, till the last day of his life and beyond. Very slowly but steadily, he had gone on towards his Ideal—the service of his fellow-men—for that was the Lesson his Master had imprinted in him from the very start. Hope springs eternal; he had plodded on till his long illness left him weak in body and weaker still in mind.

He sat under a tree whose leaves were falling fast in the autumn winds. “Ah,” he thought, “there is hope even for this old tree. Barren as it seems today, its fine leaves fallen, its shady shelter no more—that is only for a time. In a few months it will stand again majestic, happy in its selfless service. The leaves will shoot out again, but my poor brain, the instrument with which alone I could fulfil my heart’s desire? How will I ever grasp and retain all my kind Master explains? How I hope my dear Teacher will show me a way out!”

In the evening he went to his Teacher’s neat little cottage, clean, bright and inviting; the owner, a serene, happy-faced man who loved all men and beasts and birds. His welcoming smile was a tonic; Sonu’s footsteps were quicker and firmer as he came and sat at his Master’s feet.

The gentle voice broke the silence. “Doubt and despair, friend, are the chief enemies in an aspirant’s life. Why yield to your enemies when you have weapons strong to strike them down?

Know you not that you are a warrior? And the warrior shall win the battle, hopeless though it seem now, for he is incapable of defeat.”

Sonu opened up his heart to this gentle presence and told him all his sorrow. How eager he was to do something, anything, to serve—his only hope towards the evening of life—how eager he was to get knowledge from his gentle guide, how willing to live the right life, and now this long illness had left him destitute of that hope and sadly he was groping in the dark because the body and brain seemed too weak for any work.

Quietly the Teacher heard, gently he gazed far away into the distance. “One of the necessary lessons missed out,” he said softly. “Important the body and especially its brain are—very important indeed—but it is not the *only* instrument of the Soul. You know, brother, that you *are* a soul, and that the body is merely *one* instrument, fortunately not the only one for the Divine User. The Soul works also from within with other instruments. You know the God within is always functioning; do you think he has to depend helplessly on the brain and to give up when the body is ailing or weak? Cheer up, man, your long illness has made you gloomy; but we will bring you round; go home and see me tomorrow; perhaps you will have another story to tell me. Remember that you are a God, mighty, all-powerful and all-knowing, keep yourself calm and let the night help you.”

Sonu breathed freely as he left the little cottage, holy because of the dear presence, and went home in a more hopeful frame of mind. He a God, all-powerful! “Surely there must be truth in what my Teacher has said. A good night’s rest will help me,” and with a quiet heart he slept.

His morning Puja and household duties over, his eager feet took him to the Guru’s Ashram, cheery, ready for seed-ideas from those pure lips. The holy man was deep in meditation and Sonu waited, helped and sustained in that sacred atmosphere. At last the Master looked round and saw the eager, questioning eyes of his pupil. “A good restful night, friend?” he asked.

"Guruji," Sonu began, "my sleep was real food for my body and mind. What a wonderful experience, what a beautiful dream; so vivid I do not think I will ever forget it, so blessed and comforted I was!"

The Master smiled. "Sushupti experience of the Divine within. And was it the *brain* that caught the radiant light? Your brain was resting in deep slumber and yet without this physical instrument the Self found a messenger to impart to you—the *Dehi*—this spiritual experience. How do you recall the Dream? How do you think you will retain it always? Surely not with the brain? And what about your daily meditation? What functions at that time, boy? Not the brain, surely!"

"But then, memory and retentive powers, Master, are they not most important? What you explain gives me fresh hope, but is it not the brain which keeps us in contact with the outside world? The idea of being cut off from the world and deprived of being of any service is the saddest thing in life."

"Ah, there is your mistake, my child," replied the gentle voice. "Important as the brain is, brain memory is often a hindrance in an aspirant's life. With entire dependence on the brain and its memory, the creative faculty, the intuition, becomes latent and passive. Man's noble mission cannot be fulfilled merely through memory and a quick brain. And do you think the memory is in the brain only? That which you learn, realize and apply by practice is your most sure and permanent memory which is never lost; an unfailing friend in health and disease, in youth and old age. That through which the creative energy functions is quite distinct from the brain. If I were you, I would not long for an intellectual brain which could give brain learning alone, without the real Soul wisdom. Although at times you cannot function in the outside world as you would desire, surely you can live in a world of your own making, a real world within, independent of your brain capacity. So, in a way, my friend, I think your illness was a blessing in disguise. Kind Mother Nature has a recompense for every

apparent loss. Your mere brain capacity having lessened, you can have an upsurge of real spiritual life, true aspiration and Divine fulfilment, if you only will."

Sonu prostrated himself before the holy man. "Master," said he, "Thou hast given me new life with this new vision. I am determined to begin again. What joy to know that there are avenues of service for such as me! With fresh courage and joy the day dawns for me; I seek thy blessings!"

TURKEY AND EUROPE

The Editor of *The Indian Social Reformer* writes in his 4th March issue on "Turkey and European Order." Turkey has imitated Western civilization in many externals. Now she is trying to understand their *raison d'être* by the systematic translation of European classical works, especially those of Greece. As if the roots of modern folly could be found in Plato or those of the present mad flouting of the Law of Karma in Æschylus or in Euripides!

The writer feels that, with the European Order being fast blown to pieces by bombers from both sides, this is hardly the time for Turkey to covet membership in it. He thinks that she should rather

take pride in and assist the reconstruction of the Asiatic Order for the benefit not only of Asia but of the world. The distinctive feature of the Asiatic mind is that it keenly realises the close interconnection, the identity, between the temporal and the spiritual. You can borrow a coat or a hat, a script or even a constitution. But you cannot borrow a tradition whose seat of authority is a people's sub-consciousness.

This is another way of putting the contrast that Gandhiji draws in *Hind Swaraj* between the trends of civilization in India and in the West:—

The tendency of Indian civilization is to elevate the moral being, that of the Western civilization is to propagate immorality. The latter is godless, the former is based on a belief in God. So understanding and so believing, it behoves every lover of India to cling to the old Indian civilization even as a child clings to the mother's breast.

IN THE LIGHT OF THEOSOPHY

Dr. Gilbert Murray makes an important point in writing on "Religion in State Schools" in the 1944 *Rationalist Annual*. He rightly fears the ethical consequences of an approach to comparative religion that would "tend to make the children think what nonsense most religions were and how little need there is to bother one's head about them." English religious and ethical emotions, he writes, are rooted in the Christian writings. Some of the Church doctrines, he recognizes, "are immoral, like the damnation of the non-believer"; few are accepted literally by the people as a whole. It would be hypocritical to teach to children doctrines not believed. Dr. Murray suggests, as the one simple and sincere way out, "to recognize that all religious language is of necessity metaphorical."

Even the author of the Athanasian Creed admits that God is "incomprehensible." Several of the Fathers agree with Plato that the vast mystery by which our little island of knowledge is surrounded cannot ever be exactly defined in human language, but only suggested or "approached" by what Plato calls "myths and images." Now this is not only common sense; it is, as a matter of fact, the practice of the seers, prophets, and mystics, in whom most of the religious doctrines originated. Parables and images form their natural language. Metaphor is their usual instrument.

This is true not only of Christianity. Ancient truths in general are enshrined in symbolism and in allegory. "There are no ancient symbols," H. P. B. assures us, "without a deep and philosophical meaning attached to them; their importance and significance increasing with their antiquity." How far the meaning of the Biblical symbology can be unveiled without the key which Theosophy gives is open to question. Modern mythologists concerned with but the husk or shell of the dead letter too often fail to penetrate to the inner meanings. Theological symbolics conceal still more the mysteries to which Occult symbolism holds the seven keys.

By all means let the children of England, as Dr. Murray urges, be "encouraged to accept and love the Christian tradition of myths, metaphors and parables." But let their true meaning be

sought and let it be recognized that "every old religion is but a chapter or two of the entire volume of archaic primeval mysteries," and that

no religious work now extant can be understood without the help of the Archaic wisdom, the primitive foundation on which they were all built.

And, lest sectarianism be perpetuated, let the children also be taught to recognise "the identity of symbols and their esoteric meaning all over the globe."

The Brâhmanas and Purânas, the Gâthâs and other Mazdean Scriptures, down to the Egyptian, Greek, and Roman, and finally to the Jewish Sacred records, all have the same origin. None are meaningless and baseless stories, invented to entrap the unwary profane: all are allegories intended to convey, under a more or less fantastic veil, the great truths gathered in the same field of pre-historic tradition.

Mr. John Cowper Powys's vigorous denunciation of vivisection is published in the January-February *Abolitionist*, the organ of the British Union for the Abolition of Vivisection. Vivisection, he declares, resembles Fascism in claiming the same right to do anything for the sake of Science that Fascism claims for the sake of the nation. Mr. Powys writes:—

We—speaking for the human conscience—deny this right and declare, on the contrary, that in the name of *man's conscience* certain abominable and horrible cruelties...are *absolutely evil* and ought not to be practised under any excuse whatsoever...Cruelty, in fine, is wickedness under any name; but under the name of Science it is the most devilish wickedness of all; for it is the most cold-blooded, the most remorseless, the most self-righteous, and the most dark and secret of all the crimes committed under the sun.

Theosophy condemns vivisection; H. P. B. remarks editorially in *Lucifer* for June 1890 (Vol. VI, p. 336) that when reflecting

on the awful horrors of vivisection, we may sometimes be inclined to feel more sorrow for the vivisector than for his pain-racked victim, for the awful pangs of remorse that sooner or later will seize on the former, will outweigh a thousand times the comparatively momentary pain of the poor dumb sufferers.

Locke was right when over two centuries ago, in his essay on Education, he warned that any

sign in children of cruelty to animals should at once be corrected.

For the custom of tormenting and killing of beasts will by degrees harden their hearts even towards men; and they who delight in the suffering and destruction of inferior creatures will not be apt to be very compassionate or benign to those of their own kind.

Writing on "Universal Ethics" in *The Vegetarian Messenger and Health Review* for February 1944, Mr. J. Howard Moore, Late Professor of Zoology, Chicago, declares:—

There are the same reasons for the recognition by human beings of ethical relations to non-human beings as there are for the recognition by human beings of ethical relations among themselves.... The doctrine that we human beings may perform upon the other inhabitants of the earth all sorts of injurious acts, and that these acts when so performed by us are perfectly right and proper... is the logic of pure brutalitarianism.... The truly kind man, the truly honest and the truly humane man, is not kind and honest and humane to men only, but to *all* beings.

This is all true, but it brings out strikingly the defectiveness of Western ethics, unsupported as they are by metaphysics. We are not told the reasons for ethical conduct even towards other human beings. It is not the identity of physical origin, which even science concedes, that can teach men charity and brotherly good-will for all. But the identity of the one Spirit in all beings, the recognition of which may be called the essence of religion, binds not only all men but also all beings and all things in the entire universe into one grand whole.

We have lost that keen sense of oneness with nature which the ancients possessed. We are in a barren period, when the magic sympathy that should exist between man and the inferior natures in the lower kingdoms is in abeyance. Even every plant without exception, H. P. B. tells us, "feels and has a consciousness of its own." How much higher are the feeling and the consciousness of the animal!

H. P. B. condemned "the great criminality of taking—especially in sport and vivisection—animal life." She was, she wrote, "not simple enough to imagine, that a whole British Museum filled with works against meat diet, would have the effect of stopping civilized nations from having slaughter-houses," but she did desire her readers to turn their thoughts seriously to all the horrors of vivisection.

For verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

How inadequate heredity is to explain genius comes out in Dr. Dugald C. Jackson's article on Frank Julian Sprague, the distinguished American inventor in the field of electrical engineering. (The November *Scientific Monthly*) Karma and reincarnation hold the clue to the source of Mr. Sprague's genius, a clue which Dr. Jackson vainly seeks. He writes:—

It is difficult to see where Sprague secured his incentive to invention in the power applications of electricity. There was substantially no immediate heritage or environment to suggest a cause. His father was superintendent of a hat factory and his paternal forebears for generations were of conventional occupations like landowner or farmer. Of maternal ancestors we know little.

And yet, as the spirit for adventure in invention was apparently in Sprague from his youth and "there appears insufficient cause in his youthful environment to originate such a spirit," it "seems to have been an inheritance!"

We are thus left without clues as [to] from whence came the genes which in combination produced his genius, but we know that he lived with an urge to make inventions that would be useful to the humankind.

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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.

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*"The true Theosophist belongs to no cult
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