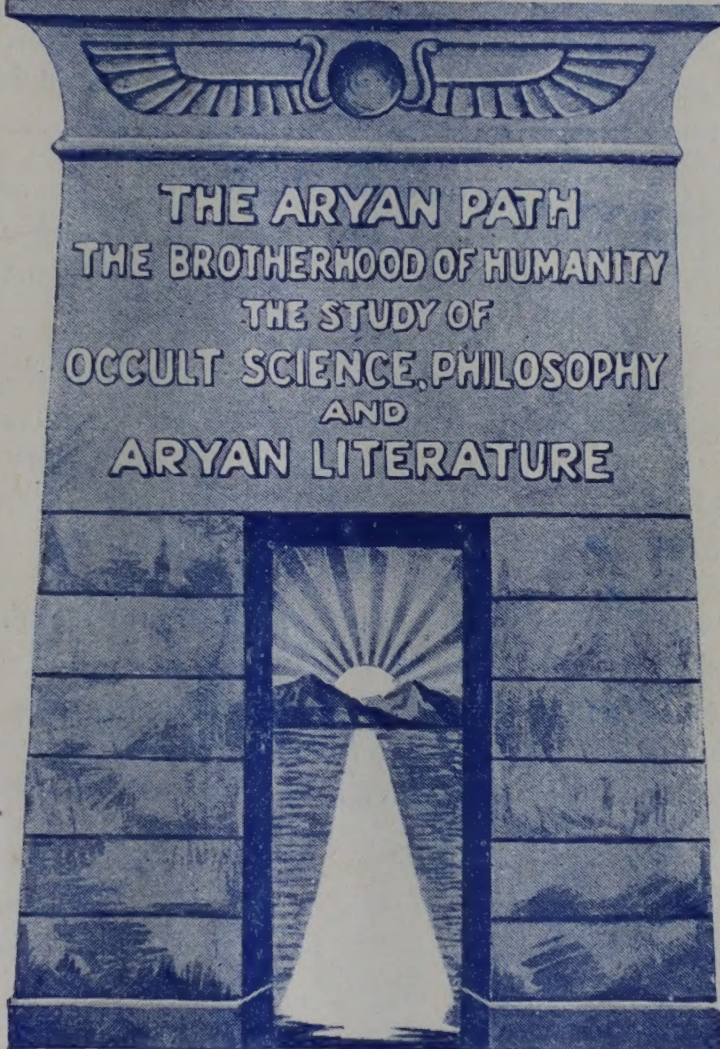




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XIX No. 12

October 17, 1949

Each Theosophist should therefore not only continue his private or public acts of charity, but also strive to so understand Theosophical philosophy as to be able to expound it in a practical and easily understood manner, so that he may be a wider philanthropist by ministering to the needs of the inner man. This inner man is a thinking being who feeds upon a right or wrong philosophy. If he is given that one which is wrong, then, becoming warped and diseased, he leads his instrument, the outer man, into bewilderment and sorrow.

—W. Q. JUDGE

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (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 October 1949.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1949.

VOL. XIX. No. 12

TOWARDS INTERNATIONALISM BY THE ANCIENT WAY

We reprint below an article which was penned in the early months of 1923 and which appeared in the magazine *Theosophy* for April of that year. Since then, our world has seen the darkened sky and breathed the poisoned air of War, from the ghastly effects of which humanity has not yet recovered. But the message of that article has not been rejected by the world, for, in spite of hatred, tyranny, dictatorship and carnage, noble minds have thought and courageous lips have spoken the truth about One World, united and indivisible. Wendell Willkie's clarion call, "One World or None," has been accepted by all in theory and its application is bound to emerge. The efforts of the U.N.O. may seem futile but in reality they are making a contribution, and a substantial one, towards enduring internationalism. The One World Government movement, the survival of the British Commonwealth and its triumphant emergence as a Commonwealth of Free Nations, the desire of the like-minded national States in Europe to combine and to stem the rising tide of the enslaving ideology of Russian Communism are signs, and there are some others which are of good omen.

In Asia, too, there are hope-engendering forces elbowing those of dictatorship and India has been playing a very useful rôle as the natural leader of the Orient. But is India taking her part as the *spiritual* leader of the World really seriously? Not only by virtue of India's grand past but also because in modern times she gave birth to the greatest Hindu since the days of the first Shankara, and the greatest Indian since the days of Asoka, to one whose life and labours profoundly activated the life of the classes and the masses—for these reasons the humanity of 1950 is entitled

to ask her, "What is your Message? Where is your lead?"

The personal aspiration to live as a citizen of the World inspired by the power of true patriotism can do wonders in creating One Humanity. National patriotisms are dying but loyalty to ideologies has to undergo a transmutation. Religious fanaticism is recognized as wicked but the claims of creedalism have to be defeated once for all. Communalism is fighting a losing battle but the brotherhood of minds and hearts has still to be realized. Communism is as dangerous as Roman Catholicism or as Hindu sectarianism.

The Gandhian philosophy of *Satya*—Truth, and *Ahimsa*—Non-violence, with all their concomitants, has in it Living Seeds of Life which would make the India of tomorrow as powerful, wise and noble as the Aryavarta of olden days. That philosophy of Gandhiji has within its doctrines the four truths of practical Theosophy: Universal Unity and Causation; Human Solidarity; the Law of Karma; and Reincarnation. Students of Theosophy everywhere, but especially in India, will do well to make a comparative study of these four truths of H. P. Blavatsky's *Key to Theosophy* with the ideas of the Gandhian philosophy. Associates of the U. L. T. belong to no cult or sect but belong to each and all and this applies not only to religious denominations but also to social classes and political ideologies.

The philosophy of Theosophy lays great emphasis on the Individual. The State exists for the citizen and the universe is the playground of evolution for the Soul. W. Q. Judge has explained how "Nature exists for the Soul's sake." The individual Human Soul occupies a unique place in the scheme of things and the knowledge which

helps that Human Soul to realize the truth of One World, or Universal Brotherhood, is the Wisdom of the Esoteric Philosophy. Not by

State legislation but by self-discipline can our humanity reach, in a speedy manner, the ideal of true Internationalism.

TOWARDS INTERNATIONALISM

[Reprinted from *Theosophy*, Vol. XI, p. 250, for April 1923.—Eds.]

"The morrow of the victory has more perils than its eve."

"I want free nations; I want a Europe of free nations; but I do not want a Europe of free nations hating each other; I want a Europe of free nations that will be a brotherhood of peoples."

—MAZZINI

A brotherhood of nations implies a brotherhood of men. If during the last few years the principle of the brotherhood of nations has been disregarded and even is set at naught, it is the inevitable reaction of the violation of the principle of the brotherhood of man. An individual cannot indulge in generating hatred towards his neighbour and succeed in retaining the spirit of love at his own fireside. A nation which goes to war with another nation and drowns the enemy's fertile earth in streams of blood, must not expect to reap from its own homeland sweet fruits or fragrant flowers, the necessity or the luxury of her own people.

The destruction of brotherhood in one sphere destroys brotherhood in all. Thus quarrelsome members of a family make destructive agitators in class struggle; the fight of class against class in a nation presages national wars; national wars lead to international catastrophes. This aspect of the law of brotherhood has not been understood by our civilization. The individual is sacred in the eyes of Mother Nature, for whom she spins the thread of knowledge and weaves the cloth of experience. The dignity of the individual is lost sight of and thus the principle of brotherhood is misunderstood and comes to be misapplied.

Under the influence of the law of cycles our humanity has begun to discuss the problems of internationalism—that is, the problems of establishing the brotherhood of the nations of the world. Along many lines this is being attempted. Politicians and economists, sociologists and social reformers and even preachers of sectarian religions are putting forth plans and schemes for establishing the brotherhood of nations. Herein is manifested another error. These leaders of men do not seem to recognize that brotherhood is a fact

in nature, that it exists and has to be realized by all men and not established by a few. If we proceed on the line of realizing human brotherhood, if we preach, practise and promulgate that men *are* brothers, we would naturally come to the important problem which confronts our humanity and demands a clear answer—why men who are brothers do not live and labour in terms of love and brotherhood.

In this place only a partial answer can be given: men do not live like brothers because they have not realized themselves as thinking, intelligent, discriminative souls, but, having fallen prey to false beliefs in their sectarian creeds and to the equally false acceptance of the "facts" of modern knowledge, regard themselves as material organisms in which feelings promote thoughts and both are the products of the body. Thus people have been led to believe only in the whirligig of matter in which man is but a fortuitous concurrence of atoms.

When we observe the events which are taking place in the various countries of Europe, in the new world of the Americas, as also in the old Asiatic countries, we find that there is a new spirit abroad. In the midst of destruction and quick changes, we perceive a force which is trying to mould the destiny of the human race. In the innermost heart of man there is something that tells him that the brotherhood of men and classes and nations and races and religions and philosophies *is* possible. Masses of men demand the expression of this brotherhood and leaders of men are attempting to give it a form and a shape. So far the attempt has not succeeded, for the right principles of the law of brotherhood are not understood.

In the pre-war days the institution of party politics was very strong in all civilized countries of the world and even now it persists. Political parties represent vested interests of distinct classes. Now class government leads to class war—for it could do nothing else. Similarly national governments of today exist to represent the vested interests of their respective nations—and such national governments, therefore, lead to international conflicts. As long as classes and nations do not realize themselves as part of a bigger whole, order cannot emerge out of chaos. True internationalism depends on the brotherhood of nations and the brotherhood of nations rests on the brotherhood of men.

Internationalism, therefore, must be sought in the brotherhood of nations, but those nations themselves must be harmonious units and not torn asunder in internal struggles of political parties or in strife of class against class. Fratricidal or civil war is not conducive to the international peace of the world. Therefore internationalism implies a right kind of nationalism in which the citizens of a state possess the state and are not possessed by it. Though this is spoken of, it is not realized that the state exists for the citizen, not the citizen for the state. Right internationalism can only come when class struggles and political parties are abolished in every nation, when citizens are not for opposing parties and classes at strife but *all* are for the state which exists for the benefit of the individual citizen. This higher nationalism cannot be imposed from without but must unfold itself naturally within the boundary, geographical, linguistic and psychological, which nature provides. This natural unfoldment of higher nationalism must be looked for in the units of which the nation is composed, *viz.*, the family. Man in his evolution has ascended to the harmony of the family state; the expansion of that family state to the confines of a nation is the next step which lies before us.

On account of the great changes due to the war, new forms of government are being tried at present in many countries. Take for example Germany; that nation, which gloried in the virtues of a perfected state to which its citizens were but slaves, has become a republic. This

new form of republican government, however, has for its administrators men and women reared in the old tradition and who have not lost the influence thereof. Thus the will of republican legislators has to be carried out by administrators of the old school; a confusion of ideals leads to a confusion of duties which in turn produces a peculiar conflict in which law and order suffer and justice is subverted. One of the great obstacles in the path of Germany will be removed if the right principle of brotherhood as it works out in the family is grasped and applied. A correct understanding of the same principle by the American people would remove a besetting difficulty in their way, for the great virtues involved in the Monroe Doctrine tend to assume a non-virtuous position in the affairs of the international family. Instances can be multiplied from the struggles of many nations at the present time. All agree that a move ought to be made toward internationalism, but the goal will not be reached unless the idea of brotherhood is rightly understood and the natural and harmonious expression of that brotherhood as manifested in the family is taken as the model for the purposes of national governments, as well as in international relations.

When the sense of responsibility takes the place of the sense of privilege, the *family* of the nation, the race and humanity will begin to manifest. The world is waiting for a new code of laws, for a new Thomas Paine, who will inspire us by writing the Duties of Man and thus make concrete the wonderful visions of Mazzini.

The philosophy of true internationalism is to be found in the pages of the *Secret Doctrine* of H. P. Blavatsky. It remains for the theosophists to live the teachings which their philosopher-teacher gave, and to endeavour to popularize them so that our humanity may escape the dangers that threaten it at the juncture at which it stands. She writes:—

...It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty,

and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us...the only palliative to the evils of life is union and harmony—a Brotherhood IN ACTU, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity

in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil." ¹

The parting of the ways is before us. Which shall we take, the straight way of sacrifice which leads to joy, or the broad path which lures us to our doom?

STUDY AND SERVICE

Before you volunteer to serve the Masters you should *learn Their philosophy*, for otherwise you shall always sin grievously, though unconsciously and involuntarily, against Them and those who serve Them, *soul and body and spirit*.

—H. P. BLAVATSKY

Knowledge is a very necessary tool for the carving of character and the modelling of life. Ordinary people do not live. They muddle through existence. How many ask, why are life and death? What are the purpose and meaning of existence? How can one labour for and love with the Soul? And the Soul? Its very existence in the heretofore or its survival in the hereafter are vague rumours heard in the midst of pleasures and pains. For few only do they become even intimations.

Thousands of Hindus who revere the *Gita* fail to apply its injunction:—

Seek this wisdom by doing service; by strong search and questions; and by humility. The Wise who see the Truth will communicate it unto thee, and knowing which thou shalt never again fall into error.

And is that failure not true of many students of Theosophy?

In this verse, humility, obeisance and prostration are shown to be the means of study; they are more necessary than text-books. Service of what is learnt and of Those who are the real Gurus is the purpose of the study.

To comprehend the Science of the Soul seems most difficult. But we feel some confidence when we learn the primary truth that to know the doctrine we must live it. In this verse, for instance, the means and the end are summed up in magnificent simplicity. We begin the attempt—

the living of the Inner Life of the Inner Ego. In the measure of our sincerity and our earnestness that confidence becomes transformed into faith: we realize, however limited the realization, that to *do* Theosophy means to know it so that we can speak and write about it with conviction. Therefore, the first requisite is proper knowledge gained by the mind; implicit in the process is the exercise of elevation of the mind through its control and its use to purify the personal emotions. Without faith in the potency of the Doctrine to create a new man, the latter will never be born.

Many students of Theosophy hold it to be true that the Philosophy is capable of begetting the New Man. But do all such sincerely wish to abandon the highway of routine on which they play with pleasures and with pains? The New Way demands a new gait. The sights and sounds, the tastes and colours, and the feelings these evoke on the Highway of sense life, are not to be met on the Narrow Path that leads to Life Eternal. Another set of sights and sounds, of tastes and odours, and the feelings they evoke will be experienced in time. The second set cannot be had at the same time that the first is indulged in. Between the two modes of life there is an abyss, of which Mr. Judge writes:—

Many a student of Theosophy has in our own sight reached this point—all true students do. Like a little

¹ *The Secret Doctrine*, I, 643-4.

child who first ventures from the parent's side, we are affrighted at what seems new to us, and dropping our weapons attempt to get away; but, in the pursuit of Theosophy it is not possible to go back.

Because the abyss is behind us.

(Notes on the Bhagavad-Gita, p. 31)

The desire for knowledge is great but the aftermath of the war has engendered the desire that knowledge should come by way of entertainment and amusement, without taxing mental attention and patience. A thousand agencies manufacture pearls and scatter them broadcast; very few indeed dive into the ocean to bring up real ones.

Similarly, the force of service is great in this age. With the turn of cycles we are experiencing the desirable phenomenon of very large numbers of men and women aspiring to help and serve their fellow-men. Service is the highest feeling of the Personal man. Its peculiar *Maya* consists of thousands' running to serve actively without a real basis in knowledge. Social servants and publicists in every walk of life are learning the important lesson that for the art of service to become the most beautiful of arts the knowledge of the science of service is required. Service is not easy to render; it is the most difficult of all sciences and all arts.

The statement of the *Gita* on the relation subsisting between service and knowledge is forthright. Three ingredients are mentioned: service; seeking of knowledge; and humility.

Humility not only in seeking knowledge—"Be humble, if thou would'st attain to Wisdom"—but also in the service of the people in promulgating its teachings—"Be humbler still, when Wisdom thou hast mastered." This humility is, of course, not the mock modesty with which numerous students fool themselves. Coleridge calls the "pride that apes humility" the Devil's darling sin." The esoteric concept of humility is profound. It also means obeisance born of a

feeling of reverence, not only of gratitude to the Mighty Ones who sacrifice to serve humanity, but also reverence for all Nature which is alive and which serves each because of the Law of Interdependence.

"Seeking Knowledge," likewise, has a special significance for the Esotericist. The philosophy and science of Occultism are *sui generis*. The tenets of the Esoteric Philosophy *lived* out in experience, however meagre, prove that we cannot judge the truth or the value of Theosophical teachings by the yardstick of any science, any religion or any philosophy. The mind must grasp and the heart must absorb by osmosis, and thus "learning by heart" takes on a new meaning for the earnest seeker of Eternal Wisdom.

When, thus, seeking is accomplished, service can follow in steps of realized knowledge. Humbly all service should be rendered, for it is rendered to gods and goddesses and the meanest thing is on its upward way to divinity. And it is rendered on behalf of those who are Masters of all knowledge.

Appreciation is necessary of Study and Service as two sides of one shield which protects us as we progress.

The Theosophical student knows this truth, or ought to know it, very, very early in his career. Study and service linked by application will enable him to bridge the Abyss harmoniously. That is the message of the *Gita*. There are many Abysses and each can be bridged if study is linked to service, by self-discipline. What a warning and also what a hope are contained in the words of H.P.B. quoted at the beginning of this article! And what better assurance than these words of a Master?

Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally.

THE THEOSOPHY OF SHAKESPEARE'S "TEMPEST"

[This is the concluding portion of the lecture delivered at the United Lodge of Theosophists, Bombay, on April 26th 1949, the first part of which appeared in our last issue.—EDS.]

II

Now, turn to Ariel. Critics have considered Ariel as a symbol of the subtle powers of the imagination, the personification of poetry itself. Theosophically, however, he must be taken as belonging to the highest class of elementals, sufficiently individualized to be marked off from the Nature spirits, the nerves of Nature, in the play. Ariel, stamped by his master with a Manasic impress, becomes the agent of his purpose, and his instrument in controlling the congeries of elementals to develop the action of the plot. He helps raise the tempest, being part of it; he puts some of the people to sleep, so tempting the murderers, but wakes the others just in time; he thunderously interrupts the feast, drawing the moral. He plays tricks on the drunkards, overhears their plot, and leads them to disaster. He puts the ship safely to harbour, and later releases and conducts the mariners.

All this shows the intelligence and the reason with which his master has endowed him. He is impressed, however, not merely with reason, but also with emotion. As the opening scene of the closing Act indicates, Ariel, though non-human, aspires to be human and seems to have caught a faint reflection of human feeling through Prospero's influence. His earlier imprisonment by Sycorax and his release by Prospero are both suggestive of tests undergone by elementals before they are used by the perfected Adept. Further, his instinctive impulse to become free, and the pure joy he shows when finally released by Prospero, are indicative of the higher points of evolutionary progress which he desires and deserves to reach.

All this about Ariel can be substantiated by statements in our philosophy. In *The Secret Doctrine*, H.P.B. says that while the lowest elementals have no fixed form,¹ the higher possess an intelligence of their own, though not "enough to

construct a thinking man."² Mr. Judge defines an elemental as

a centre of force, without intelligence, without moral character or tendencies, but capable of being directed in its movements by human thoughts, which may consciously or not, give it any form, and to a certain extent, intelligence. (*Vernal Blooms*, p. 123.)

It is indisputable that Ariel is a highly evolved elemental which progresses towards the human kingdom by its service of Prospero, the Adept.

Caliban has been over-philosophized by critics of the eminence of Browning and Rénan. The mass of interpretation which his character has evoked is second only to that on Hamlet. In all literature, it has been contended, there is no being so mysterious as this brute, earth-born, halting on the confines of humanity. His character, according to Hazlitt, grows out of the soil, and he has the dawning of understanding, though without reason or the moral sense. The gulf between him and humanity has been proclaimed to be unbridgeable even by Prospero's influence and teaching. According to Prof. Wilson Knight, Caliban is a combination of man, savage, ape, water-beast, dragon and semi-devil, and symbolizes, among other things, all brainless revolution, the animal aspect of man, the anomalous ascent of evil within the creative order, the external quality of time itself. It has, however, been claimed by some critics that Caliban, though carnal and of the earth, earthy, is neither vulgar nor unlovely. Coleridge, especially, has been very kind to Caliban and considered him, "in some respects, a noble being." Towards the end of the last century Prof. Daniel Wilson put forward in a famous book the proposition that Caliban is the exact missing link, connecting Man and the anthropoids, the highest ape and the lowest savage.

All these interpretations of Caliban's character, though suggestive and interesting, fall far short

¹ Vol. II, p. 34.

² *Ibid.*, p. 102.

our Theosophical explanation. Even at the hands of Colin Still, Caliban fares badly. He makes of Caliban the Tempter, the personification of Desire. Actually, however, there is enough textual evidence to indicate that Caliban represents the material line of evolution and the lunar side of nature. He is man in form, but not man in mind. His is the lower intelligence of the shadow of the *Barhishad* or Lunar Pitris, closely connected with the earth. They are our material ancestors who give the *Chayyas* or Shadows that must, to become self-conscious men, be lighted up by the *Agnishwatta* Pitris, the "Sons of the Fire," as they are called in *The Secret Doctrine*. Caliban, then, has intelligence, but not enough to make a thinking man. He may be taken to allegorize the vanity of *physical* nature's unaided attempts to construct even a perfect *animal*—let alone man.¹ This imperfect physical form cannot be lighted up by the Great Lodge of Adepts until it develops into a proper human shape. All this is brought out by the play itself. In the first Act, we have Prospero saying to Caliban:—

"... Abhorred slave

Which any print of goodness wilt not take,
Being capable of all ill! I pitied thee,
Took pains to make thee speak, taught thee each hour
One thing or other: when thou didst not (savage)
Know thine own meaning; but wouldst gabble, like
A thing most brutish, I endow'd thy purposes
With words that made them known: but thy vile race,
(Though thou didst learn) had that in't, which good
natures

Could not abide to be with."

(Act I, Sc. 11)

Again, he is called

"A devil, a born devil, on whose nature
Nurture can never stick...."

(Act IV, Sc. 1)

Later in the play, he is termed a "misshapen knave," a bastard "demi-devil," a "thing of darkness" which is "as disproportion'd in his manner as in his shape." And yet this same Caliban, when he shows the first signs of repentance and realization at the end of the play, unfolds the possibilities of future progress, saying

"... I'll be wise hereafter
And seek for grace...."

(Act V, Sc. 1)

In our interpretation Ferdinand is an accepted Chela, who, having successfully passed all the tests and trials set by Prospero, becomes united with Miranda, the personification of wisdom, Buddhi, similar to the Egyptian Isis and the Gnostic Sophia. It is significant to note that Ferdinand first falls in love with Miranda, but soon realizes the importance of serving a Master before attaining to wisdom and exclaims, in the last Act, that he has received a "second life" from his gracious Guru. Again, Ferdinand is warned by Prospero in the First Scene of the Fourth Act against the dangers of falling prey to his carnal passions and thus forfeiting his right to enjoy wedded happiness. The same warning against the awful consequences, for one who has pledged himself to Occultism, of the gratification of a terrestrial lust is given by H. P. B.² Similarly, the indispensable prerequisites for psychic development which she gives—"a pure place, pure diet, pure companionship, and a pure mind"³—are fulfilled by Ferdinand before he is initiated into wisdom. He has successfully undergone the discipline of ascetic diet and of arduous labours, and is therefore rewarded with the hand of Miranda.

"If I have too austere punish'd you,
Your compensation makes amends; for I
Have given you here, a third of mine own life,
Or that for which I live: who, once again,
I tender to thy hand: all thy vexations
Were but the trials of thy love, and thou
Hast strangely stood the test; here, afore Heaven
I ratify this my rich gift."

(Act IV, Sc. 1)

Lastly, it is important to note that Miranda, the symbol of Wisdom, is consciously considered by Ferdinand as vastly superior to a number of sweet-tongued ladies who represent the many pleasures of the senses which hold down in bondage the winged spirit of man.

"Admir'd Miranda!
Indeed the top of admiration, worth
What's dearest to the world: full many a Lady
I have ey'd with best regard, and many a time
The harmony of their tongues hath into bondage
Brought my too diligent ear:

² *Raja-Yoga or Occultism*, p. 36.

³ *Ibid.*, p. 42.

¹ *Ibid.*, 11. 102 and 56.

.... But you, O you,
So perfect, and so peerless, are created
Of every creature's best !”

(Act III, Sc. 1)

In taking Miranda as the symbol of wisdom, we are assigning her the right rôle in the scale of significance in the play. Had she been more weakly drawn, she would have been too insignificant to be of any interest, and had she been more strongly delineated, she would have been too dominating and individualistic to be sweetly subordinate to Prospero. As it is, however, Ferdinand and Miranda together represent, at the end of the play, a new order of things that has evolved out of destruction; they also vouch for its continuation. Having attained to Divine Wisdom, the initiated Chela can help to carry on the mission of his Master.

Having briefly indicated the esoteric significance of the main characters, it is enough summarily to dismiss the remaining persons in the play. Antonio, the deluded and defiant villain; Sebastian, the weak-willed and cynical evil-doer; Alonso, the gullible and guilty ruler,—all these represent the considerable portion of selfish and ambitious humanity which is given ample chances, by the compassionate Adepts, to repent of its past, and to reform in the present. Stephano, the drunken and ambitious butler, and Trinculo, the stupid and cowardly jester, typify the grosser section of sensual humanity which, far from realizing its folly, rebels against the established order of things and is, therefore, for its own sake, made to suffer. Then we have the good Gonzalo, type of the loquacious and large-hearted dreamers who, for all their naïveté, are the quickest to come to a discovery of their own inward divinity. It is he who exclaims, at the end, that they have, at last, found themselves, and thus takes the first step on the path of chelaship.

Finally, we may consider the members of the crew who are immersed in a state of stupor as representing the dormant and ignorant mass of common humanity that is unaware of the probationary character of the school of life, in which they, nevertheless, continue to learn. Thus, from the highest to the lowest, everyone in the mighty march of evolution is elevated a stage higher than

before, at the end of the play, through the noble efforts of Prospero.

Having considered the characters, let us take note of some of the symbols in the play, and their esoteric and psychological significance. Esoterically, the tempest can be taken to stand for the tremendous thrill of Nature at the attainment of a human being of complete perfection, at the birth of a Divine Adept. This is thus magnificently described in *The Voice of the Silence* :—

Know, Conqueror of Sins, once that a Sowar hath cross'd the seventh Path, all Nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; the ocean waves will roar it to the rocks surf-bound, the laden breezes sing it to the vales, and stately pines mysteriously whisper “ A Master has arisen, a MASTER OF THE DAY. ”

The same rare and solemn event is wonderfully delineated in poetic detail by Sir Edwin Arnold towards the close of the Sixth Book of *The Light of Asia*. The *raison d'être* of this disturbance and delight produced in Nature by man's attainment of perfection is to be found in a well-known statement by Mahatma K.H. :—

Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and there is a mutual correlation even between a star and a man.

Further, this tempest is no awful cataclysm of nature, but has its benedictory aspect, as is clearly seen in the play. It is a necessary prelude to the peace and calm that spell the hope and joy of the whole of creation, as it is also a blessing and a boon to the striving souls of humanity. Psychologically, the tempest may be regarded as a condition of terrible internal disequilibrium, an intense ferment of the human consciousness which stirs the turbulent soul to its divinest depths and awakens it to the austere reality of the life of the spirit.

If thus we understand the dual significance of the tempest, it will be easy to explain the meaning of the symbol of the sea. It would stand for the sea of Samsara or the great Ocean of Life with its boisterous waves of Being, and the timeless tide of the Ever-Becoming.

Behold the Hosts of Souls. Watch how they hover o'er the stormy sea of human life, and how, exhausted

bleeding, broken-winged, they drop one after other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex.

Psychologically, this stormy sea may be taken to signify the emotional nature of man, with its waves of varied passions, and its tide of deathless desire.

The Island is no casual creation of the poet's fancy, nor does it typify any terrestrial place known to history or guessed by geography. It may be taken to symbolize *Shamballa*, the Sacred Island referred to in *Isis Unveiled* and *The Secret Doctrine*. This, once an actual island in the Central Asian Sea, is now fabled to be an oasis in the Gobi Desert. The island of *The Tempest*, then, stands, in our interpretation, for the dwelling-place of the Divine Instructors of mankind, those mighty Maha-Yogins of whom Prospero is at once a type and a symbol. Psychologically, this island could be taken as a new dimension of awareness, a magnetic and enclosed environment of the indwelling soul of the Chela, inaccessible to the thoughts and the things of the world.

Esoterically, Prospero's cell would stand for the Hall of Initiation, the *Sanctum Sanctorum*, into which Ferdinand is invited to enter only in the Fourth Act, with the close of the Masque; the Court Party is invited only to "look in" at the end of the play, in the last Act. This cell is similar to the *Saptaparna* cave near Mount Baibhâr in Rājagriha, the ancient capital of Magadha, in which a select circle of Arhats received initiation from Gautama the Buddha.¹ This cell, then, is a most solemn symbol, corresponding to the Christian Holy of Holies and to the "Adytum," "wherein were created immortal Hierophants."² Psychologically, this cell may be taken to stand for the "inmost chamber, the chamber of the Heart,"³ the *Brahma-pura* or the secret closet into which Jesus asked us to retire for prayerful meditation.

Now, Prospero's wand is a protective and crea-

tive instrument, the same as *Vajra*⁴ or as *Dorje*, a weapon that denotes power over invisible evil influences, a talisman that protects its owner by purifying the atmosphere around him.⁵ Psychologically, it may be taken to stand for the protective purity of the heart of the Chela progressing on the path of Occultism.

Finally, a word about the visionary Masque, conjured up with the help of nature-spirits by Ariel at the bidding of Prospero, for the benefit of Ferdinand and Miranda. This vision of the gods, raised by magical evocation, is a part of the ceremony of initiation and is partly intended to remind the successful Chela of the existence of higher powers and potencies in the universe. We have Prospero telling Ariel,

" . . . go bring the rabble,
(O'er whom I give thee power) here, to this place :
Incite them to quick motion, for I must
Bestow upon the eyes of this young couple
Some vanity of mine Art ; it is my promise
And they expect it from me. "

(Act IV, Sc. 1)

The purpose of this masque is, however, more than that ; it is also,

" A contract of true love to celebrate ;
And some donation freely to estate
On the bless'd lovers. "

(Act IV, Sc. 1)

The fertility, purity, chastity and virility invoked and represented by the goddesses and the daring nymphs define a particular relationship, not only between husband and wife, but also between Guru and Chela. Without going into details, it is enough to state that this masque, though mechanically contrived, makes a deep impression upon Ferdinand and is proclaimed by him to be a "most majestic vision," that "makes this place Paradise." The spirits acting the parts of gods and goddesses are merely nerves of nature or centres of force having astral forms, partaking to a distinguishing degree of the element to which they belong and also of the ether, and acting

⁴ " In mystical Buddhism, the magic sceptre of Priest-Initiates, exorcists and adepts—the symbol of the possession of *Siddhis* or superhuman powers, wielded during certain ceremonies by the priests and theurgists. " (*The Theosophical Glossary*, " Vajra ")

⁵ *The Voice of the Silence*, p. 59.

¹ *The Secret Doctrine*, I. xx.

² *Ibid.*, II. 470.

³ *The Voice of the Silence*, p. 10.

collectively as a combination of sublimated matter and rudimental mind."¹

Psychologically, the vision of the Masque may be taken as a subjective experience of the ever-varying pageantry of the invisible universe.

Having interpreted the characters and some of the symbols of *The Tempest*, let us now illustrate the use of our second method of studying the play, viz., to pick out passages and lines that either embody or point to the pure essence of Theosophic truth.

The first important passage we shall consider is the famous speech of Gonzalo in the First Scene of the Second Act, which is an excellent parody on the pretty Utopias that men, in their immature but charming idealism, dream about and vision forth. His rejection of all the implements of war and machinery and his reliance on nature's abundance express an admirable yearning, while his dream of a new golden age is delightful in its universality. Yet, the bounties of nature and freedom are not to be had on terms so easy, certainly not by sinners, nor can they be described in categories so simple. Gonzalo, like all eager and impatient revolutionaries, forgets that a perfect society is inconceivable without perfect men, that Utopias must be peopled with Prosperos, if they are to be realized on earth. The answer to his inadequate vision is to be found in Miranda's exclamation in the last Act when she sees, for the first time, a substantial slice of humanity in Alonso, Antonio, Sebastian, Gonzalo, Adrian and Francisco

"O, wonder!

How many goodly creatures are there here!
How beauteous mankind is! O brave new world,
That has such people in't!"

(Act V, Sc. 1)

Yet, when all is said on the side of rationalists, Gonzalo's dreams, though naïve, are both natural and necessary; they are the visions in which thousands of eager youths and high-spirited men have revelled, the visions of Coleridge and Wordsworth, Blake and Shelley, William Morris and Samuel Butler and H. G. Wells, visions which, though illusory and incomplete, have a call for the nobler souls among us. As things exist, however,

¹ THE THEOSOPHICAL MOVEMENT, XIV, 125.

such visions only invite the cynicism and the scorn of the Antonios and Sebastians of this unimaginative world.

A beautiful exposition of Theosophy is in the famous speech of Prospero at the end of the Masque, which portrays the mayavic nature of all manifestation, and the changing character of all conditioned existence.

"Our revels now are ended. These our actors,
(As I foretold you) were all spirits, and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capp'd Towers, the gorgeous Palaces,
The solemn Temples, the great Globe itself,
Yea, all which it inherit, shall dissolve
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep."

(Act IV, Sc. 1)

This profoundly philosophical speech is a splendid statement of the idealistic Doctrine of Maya, of Appearance and Reality. Earth-life is proclaimed to be a short sleep, and the material world a delusive dream. This conception is beautifully brought out and elaborated in the first volume of *The Secret Doctrine*, pp. 39-40. "Maya or illusion," says H.P.B.,

is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition... Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities.

The whole passage should be read.

The last long passage that we should mention is Prospero's farewell address to the elementals, in the First Scene of the Fifth Act, and his renunciation of the ritual (but not the knowledge) of Magic,² ending with the words:—

"... But this rough magic
I here abjure; and, when I have requir'd
Some heavenly music (which even now I do)
To work mine end upon their senses, that
This airy charm is for, I'll break my staff,

² "Magic is the science of communicating with and directing supernal, supramundane Potencies, as well as of commanding those of the lower spheres; a practical knowledge of the hidden mysteries of nature known only to the few." (*The Theosophical Glossary*, "Magic")

Bury it certain fathoms in the earth,
And deeper than did ever plummet sound
I'll drown my book."

(Act V, Sc. 1)

This speech must be taken together with the last, in the Epilogue. These two speeches are, in a sense, self-explanatory, in the light of our interpretation of the characters and symbols of the play. It will be enough to point out that, while the first is addressed to the elementals, and delineates the type and technique of the magic that Prospero has used in the past, the second is addressed by him to humanity in general, as well as to his Chelas in particular, and indicates the new and difficult future that is opening out before his prophetic gaze.

The Tempest, we have found, gives us a complete view of human existence in the timeless soul of poetry. The central thought of the play is that the whole of existence is probationary and progressive, that true freedom consists in the service of fellow-men, that the Lodge of Masters exists, that the way to the attainment of Their wisdom is open to all, and that one great key to success in Occultism is untiring and selfless persistence in the effort of self-education. Music and magic meet in *The Tempest*, so wedded that none can put them asunder. The dénouement is full of grace and grandeur. As Hazlitt says,

The preternatural part has the air of reality, and almost haunts the imagination with a sense of truth, while the real characters and events partake of the wildness of a dream.

Creatures of rare loveliness are here created for us by Shakespeare who, through reconciliation, forgiveness and good-will, renews the promise of a better and more beautiful world.

TELEPATHY DEMONSTRATIONS

That a striking demonstration of telepathic power under what would seem to be test conditions should be relegated by the B. B. C. to its "light programme" is eloquent of the lack of seriousness of approach to an important subject. The Press report puts in quotes the claim of the demonstrator, Mr. Sidney Piddington, to the per-

formance being "authentic thought transference." Sufficient evidence has accumulated in laboratory tests in England and America to satisfy the open-minded of the actuality of this power, to say nothing of the confirmatory experiences of daily life. The implications of telepathy, once common to humanity and now reviving, must undermine materialistic preconceptions; it is mental laziness that shrinks from revaluation of Nature and Man; it is fear of the unknown that makes the many take refuge in denial.

In one of these recent demonstrations Mr. Piddington, surrounded by the broadcast judges in a B. B. C. studio in Piccadilly, named correctly the three film stars whom judges in another studio selected from a large number of photographs. In another, his wife, with other judges, was in the Tower of London.

A line was selected from a book with the aid of numbers written down by members of the audience and Mr. Piddington transmitted by thought the line to Mrs. Piddington, who after some difficulty was able to broadcast the line from the Tower.

No less amazing is the account given by Hunter Diack, former education officer with the British Forces, in *The New Statesman and Nation* of August 27th, of the power of two air-men, Scathard of Nottingham and Stevenson of Beckenham, to send and to receive, respectively, telepathic messages. He personally witnessed demonstrations in which Stevenson, with his back turned, would correctly give the denomination and date of one coin after another handed to Scathard, on which the latter concentrated intensely. Foreign coins, Canadian, French, and West Indian, figured in the tests. Stephenson, with Scathard's back turned to him, could also give the correct date of birth and colour written on a piece of paper and handed to Scathard by one member of the audience after another. One slip, written by a complete sceptic, caused a moment's difficulty. Stephenson immediately corrected 9th September, 1913, to 9th September, 1918, however, without a word being said, and even got the name Manchester, which the sceptic had written below. That the correct answer was given in every case showed, of course, a remarkable rapport between the two men, though the facility had been increased by practice.

CORRESPONDENCE

“ GOING FORWARD ”

The article under this title in the February 1949 number posits the question:—“ What contribution can students of Theosophy make to the construction of the new world which is now going on? ”

It is indeed true that the last world war has destroyed the old world order but none can say how the world will shape itself after the force of conflicting interests and ideologies has spent itself in the inescapable clutches of Karma-Nemesis. It seems possible that the present condition of uncertainty may last for quite a long time as the leadership of the world is still in the hands of the same old type of bungling politicians, militarists and self-seeking representatives of Big Business who brought on us the catastrophe of two world wars and are recklessly creating conditions for a third. Both science and religion are content to be the underlings of the crafty calculators who occupy the positions of authority in a world where humanity at large has no aspiration higher than more physical food and creature comforts. Our leaders of thought are mainly arm-chair Academicians who expect other people to work out their ideas as it may please them, without themselves demonstrating the utility of those ideas to the common man. The one man of our times who, as a practical philosopher, was engaged in experiments on a mass scale with his doctrine of truth and non-violence as a panacea for the ills of our world is no more with us, and his followers, with perhaps a few exceptions, are concerned neither with truth nor with non-violence.

In this picture of the world where mankind as a whole is in a state of complete unpreparedness to listen to Theosophy, the students of Theosophy, who are not many in numbers and who have not attained the peak in quality, can hardly be accepted—barring exceptions—as a force to reckon with in the near future for the formation of a better world order. None-the-less our contribution will be great if we do not allow ourselves to be swept away by the stormy currents

of egotistic rivalries and sectarian ideologies. As a warrior soul the student of Theosophy cannot stand aloof or cunningly watch from the fence to side with the winning party. His attitude should be a courageous readiness to go under in the struggle if necessary, but without compromising his principles. Meanwhile he should carry on with his training, remembering that with death he does not die, and that if Today is not his day, Tomorrow is. He, more than anyone else, must realize that no one who has not conquered himself can hope to win the battle for a well-ordered world.

Therefore the students of Theosophy have to engage more intensely in the task of integrating themselves from within, individually and collectively. The Third Object of the Movement awaits their closer examination than hitherto. In our training we have to reach that point of sublime humility and pure motive where people count us among the few who do everything in their power to help humanity while we strive within ourselves to appear as nothing in the eyes of men. “ We cannot hope to induce those whom we are out to help to open their hearts and minds to us unless they are convinced of our self-effacement. Not superficiality but sincerity is the driving force in our endeavour “ to open men’s hearts and understandings to charity, justice and generosity. ”

But those among us who are stronger have a greater burden to bear in this medley which is our world. They may not confine themselves to the narrow limit of our Lodge platforms and periodicals but may step out to give the message of the Wisdom-Religion wherever thought is struggling to be free from the tyranny of age-old orthodoxy and worn-out conventional shibboleths. If we wish to make our contribution in world affairs then why should we not try to be represented, through our able exponents, in world conferences of Sciences, Philosophies, Religions and all other non-sectarian cultural movements? Other participants at such conferences would contribute that which corresponds with the Second Object of the Theosophical Movement. But Theosophy would have something special to say if the basis of our contribution to world culture was along the lines of the Third and the First Objects.

Finally, from the abstract to the concrete: If my contribution to the cause, in study, practice and promulgation, is no more than it is, the reason is to be sought for more in Karmic limitations—both mental and physical—than in any lack of effort or enthusiasm on my part. To fight Karmic limitations, inner guidance is not enough. Outer guidance, admonition and encouragement are sometimes more essential. Old habits are not easy to change, particularly if one has joined the ranks late in life. Pre-theosophic pledges and undertakings may not be discarded but have to be lived up to as far as possible in the light of Theosophy, which involves an additional strain on other Karmic limitations. It is no use weeping for that which cannot be, while there is much to be thankful for, that things are not worse. Deserve ere Desiring.

A STUDENT-SERVER

THE BROTHERHOOD OF RELIGIONS

At the Indian Institute of Culture, conducted by Theosophy Co., (Mysore) Ltd., at Basavan-gudi, Bangalore, a Symposium on the "Brotherhood of Religions" was held on August 11th, H.P.B.'s Birthday, which is also the anniversary of the founding of the Institute itself.

The meeting opened with a recitation by Shri Gurdial Mallik of the Urdu poet Khan Bahadur Abulasar Hafeez Jalandhari's striking song "Prem-ka-Git" (Song of Love). Its concluding lines were:—

Bestir thyself and pluck up courage, then, O India, and retread the ancient way of Love,—the way trodden again and again by the Elders of the Race. For, the sand in the hour-glass is running out.

The Chairman regretted that time did not permit the inclusion of other religions than the four which were presented in an open-minded and friendly spirit by as many representatives of their respective faiths.

Prof. N. A. Nikam of the Maharani's College, speaking on Hinduism, brought out its broad tolerance and inclusiveness, its teaching of Dharma, Karma and Reincarnation and its pro-

vision for each Soul of the particular practice representing the next step at that stage.

Rajadharmaprasakta Shri A. S. R. Chari, Retired Judge of the Mysore High Court, told how Buddhism, in its less metaphysical aspects, stressed primarily ethics. It was a Way of Life, dispensing with theistic concepts and with prayer. Its basis was the Buddha's first sermon, in which He had stressed the Four Noble Truths, of which Shri Chari gave an illuminating exposition.

The Rev. H. K. Moulton of the United Theological College stressed the personal relation of each Christian to Jesus, and the obligation on each to follow His example of selfless love.

Islam was represented by Janab Mahomed Hanief, an ardent advocate of Hindu-Muslim unity, who emphasized Islam's message of the brotherhood of all men everywhere, of the moral law to which all must conform, of the limitless possibilities for growth before all men, and of man's access to God without a mediator.

The Chairman in closing the meeting referred to the unity of ideas and teachings of the different creeds. Theosophy, as he brought out, is not a hotchpotch of what is good in different religions. It is the source from which all knowledge, including religions, emanates. When Theosophy is described as the Synthesis of Science, Religion and Philosophy what is meant is that Theosophy is a body of Knowledge and its principles and propositions are examined from the points of view of the three great departments of Knowledge which emanate from their synthesis and source. Like man's body, feelings and mind are a synthesized expression of the Soul from which they spring; so also scientific, religious and philosophical knowledge are harmoniously synthesised from the point of view of the Esoteric Wisdom, their soul and source. Theosophy emphasises Universal Brotherhood because in each and every man's heart Krishna abides; "Look inward, thou art Buddha"; "the Light that lighteth every man who cometh into the world"; the *Nur* of Allah—call it what you will, this is the soul and the source of man *qua* man, above the distinctions of castes and of classes, of races and of creeds. His real inner Religion cannot but be—Theosophy.

IN THE LIGHT OF THEOSOPHY

Mr. G. R. G. Mure, Warden of Merton College, Oxford, defended the concept of "The Organic State" in a lecture at the Royal Institute of Philosophy, which appears in *Philosophy* for July. Plato, he brings out, developed the analogy of the State as an organism.

He distinguished the appetitive, the spirited, and the rational elements in the human soul, and gave to his ideal State a class structure analogous to what he believed to be man's psychological make-up.

The Hindu social structure was, at least implicitly, it may be added, no less of an organic unity.

Even the individual, Mr. Mure holds, is rather a unity of differences than an exclusive unit, and he cites Aristotle's claim that

in the family and the village group man enters, or finds himself in, progressively different stages of association, which culminate in the State, the sovereign and inclusive association.

Mr. Mure is not arguing for the totalitarian state, in which individuals bear no real resemblance to organs of a higher unity and gain for themselves no higher value and significance in subserving it. But he considers that

human affairs make no sense unless political structure is a developing series of levels analogically related.

Development to the higher level cannot be rudely forced, but he believes that even the nation-state need not be assumed by the organic theory "to be in principle the upper limit of political association." The world state may come into being "as a realisation of man's nature fuller than the nation-state."

His thesis is of interest in connection with the philosophy of evolution taught by Theosophy which includes "the individual in his family, the family in the state, the state in mankind..." (*The Secret Doctrine* II. 189) and also with the teaching of Distributive Karma. The first Aphorism on Karma states: "There is no Karma unless there is a being to make it or feel its effects," and Madame Blavatsky writes in *The Key to Theosophy*:—

...every atom is subject to the general law governing the whole body to which it belongs, and here we come

upon the wider track of the Karmic law. Do you not perceive that the aggregate of individual Karma becomes that of the nation to which those individuals belong, and further, that the sum total of National Karma is that of the World?

The growing trend from equality to justice as an economic ideal is brought out by Sir C. P. Ramaswami Aiyar in an article in *The Indian Express Independence Day Supplement*. This shift, from the utopian hope which human differences, mental, moral and physical, make forever unattainable, to the feasible and right is a long step towards intellectual honesty. But the new ideal must be implemented, he brings out, if the camouflaged dictatorship which is Communism is to be deprived of its chief appeal, which is, as General Eisenhower has said, to the hungry, the poor and the suppressed.

India has a big slack to take up to come abreast of several Western countries in social legislation—the minimum wage, sickness and disability and old age pensions, unemployment benefits, etc. Advance along these lines is very necessary, and that soon, though it must be well-planned, on absolutely impersonal lines. Justice does not deserve the name if it is not equal justice and Sir C. P. Ramaswami Aiyar's warning is timely that "the biggest hurdle that confronts our nascent democracy is the intolerance of racial, religious or political minorities" and intolerance "of non-conformity to temporary slogans and imperfect ideals."

Prof. H. Habberley Price, F.B.A., Wykeham Professor of Logic in Oxford University, elaborates in *Enquiry* for July his theory, mentioned in our August issue, that the study of ideas will be fruitful for Psychological Research. His theory of these having an independent life of their own, once originated, and being no longer wholly under the control of the consciousness which gave them birth is confirmed by Theosophy. His supposition "that every idea is endowed with causal efficacy"—while only a half-truth, as it leaves out of account the many casual thoughts which are

"still-born," and the dependence of the creative power of thought upon its intensity—has important implications.

He supposes that ideas have an inherent tendency to realize themselves in a physical form, to make themselves concrete or to "materialize" themselves. This may be through the nervous system and muscles, in which sense the houses, factories, streets, buses and machines may be considered materialized thoughts. Or the tendency of ideas to materialize themselves may be only partly fulfilled.

Thus an idea may succeed in manifesting itself in an imaginative or pictorial form, as a mental image.

This is confirmed by Theosophy, as is also the further stage of what he refers to as "a visual or tactual hallucination, and then a quasi-public apparition, common to two or three observers." Such apparitions are, indeed, "walking thoughts," Theosophy declares, and this applies not only to the fairly common appearance of a dying man to a friend at a distance but also solves the mystery of many haunted houses. Madame Blavatsky has said:—

In haunted houses the last thought of the victim of a crime may remain, and the tragedy be re-enacted perhaps thousands of times before it fades away.

Professor Price goes on to apply his theory to psychokinesis or P. K., defined as "the influence of thought upon matter, independently of the muscular mechanism of the body" (of which Dr. J. B. Rhine's demonstration of the possibility of influencing the fall of dice by will or thought is but the farthest outpost), and to prayer that works. His application of this theory to the responsibility for thought is salutary.

Ideas are dangerous things because they have a tendency, however slight, to come true.

Professor Price is on the right track, but he will have to be prepared to concede more than "a little grain of sense" to "primitive magic" before he is ready to accept the complementary concept necessary to his theory, *i.e.*, that of the world of elemental forces, of the "nerves of Nature," which play their part in mental no less than in physical effects, and on which Madame Blavatsky's writings would give him priceless hints.

The study of "Man and His Prejudices" which Dr. Joseph B. Gittler of Iowa State College contributes to the July *Scientific Monthly* stresses the point which Madame Blavatsky phrased as "The children are our hope." The reincarnationist would not concede that prejudices against individuals may not be innate, the legacy of former contacts; but prejudices against groups are certainly handed down from one generation to the next, as also they are spread from man to man. Dr. Gittler urges upon parents self-analysis for the discovery of inherent prejudices, and avoidance of expressing or showing prejudice before children. Necessary but not sufficient!

He recognizes that prejudice is primarily a matter of feeling. "People may 'know better' but still are prejudiced." And feelings make their own impress upon the plastic personality of the child. Nothing short of a radical reorientation of the parents' own attitudes can insure their children from infection with their prejudices. The elimination of prejudice, moreover, is not enough. Nature proverbially abhors a vacuum. Dr. Gittler recognizes the desirability of "supplying the child with primary attitudes of tolerance," with love, pity, concern and other human virtues. "This task for the family is the greatest challenge." A challenge that cannot be met unless there is honest effort on the elders' part to acquire those attitudes themselves!

Group prejudice, Dr. Gittler writes, has its roots in ethnocentrism, that almost universal feeling of the superiority of one's own way of life and one's own group. The uprooting of that feeling by rising above self-identifying attachment to race and national background is a difficult task even for the Theosophical student, who accepts Human Brotherhood in theory.

This seems to be a period of striking finds. Another rent in the veil which hides the ancient past is represented by a discovery in Palestine reported from London early in August 1949, though made in 1947. A goatherd, rounding up his straying animals in the foothills on the shores of the Dead Sea, found in a cavern a number of tattered leather scrolls ascribed to the third or fourth century B. C. They represent fragments

of the Old Testament in Hebrew, and are reckoned to be 1,100 years older than any previous Hebrew versions now extant.

Very interesting in the light of what H.P.B. writes of the Essenes as converts of Buddhist missionaries and, later, teachers of Jesus (*Isis Unveiled* II. 130, 132) is the surmise of the British archæological experts that these scrolls form part of ancient records hidden by the lost monastic Jewish sect of the Essenes.

A very interesting account of the finding of a Chinese printed scroll of the Lotus Sutra in a thirteenth-century image from Japan appeared some months ago in the *Library of Congress Quarterly Journal of Current Acquisitions*. Mr. Ellery Sedgwick, then the Editor of *The Atlantic Monthly*, was greatly drawn to the image, the small figure of a praying boy of about four years, very simple, with palms pressed together in prayer, the bare body of incense-blackened wood, the long skirt of red lacquer. It was in a Temple at Nara and represented as a child the wise seventh-century Regent of Japan, the Prince now known by his posthumous title as Shotoku Taishi, Great Teacher of Divine Virtue. Tradition credits him with marvellous precocity. He is alleged by tradition to have spoken distinctly on the day he was born, and to have later had such mental powers that he could listen simultaneously to the appeals of eight persons and give to each his proper answer. It is a historical fact that he had devoted his great powers to the spread of Buddhism in Japan, having himself learned it from a Buddhist missionary from Korea who was his early tutor.

The little image had disappeared from the Temple when Mr. Sedgwick again visited Japan in 1938, but a dealer was able to get it for him and he bought it and shipped it to the Museum of Fine Arts in Boston. It had been there two years when it was discovered that the image rustled when moved. Among several images of gods and scores of bits of writing that were found inside, when the soles of the feet were removed, was a copy of a Chinese translation of the Lotus Sutra which, Mr. Arthur W. Hummel explains in a Note, "as one of the great classics of Buddhism

...had a marked influence on the spread of that religion in China, Korea, and Japan." This Chinese translation was made by the Indian scholar, Kumārajīva, about 406 A.D. and printed about 1160, centuries before there was printing in Europe. The image had been set up in the Temple in 1292.

A Century of Vivisection and Anti-vivisection is a fully and authentically documented book of 675 pages by E. Westacott, who explains that it is "a study of their effects upon science, medicine and human life during the past hundred years." The writer is a humanitarian, but there is nothing sentimental about this book. Almost entirely, Mr. Westacott leaves facts to speak for themselves—and they do—clearly indicating the inescapable conflict between the so-called "scientific" claims of vivisectionists on the one hand and humanitarian principles on the other. This history covers the Reports of two Royal Commissions and brings the record up to 1949.

The practice of vivisection is exposed by the facts and the published records and statistics of its own protagonists as *scientifically and medically useless*. Also by *facts* it is revealed, from the simply humane view-point, as degrading and abhorrent. Yet the facts have been dispassionately presented.

What, then, of the thousands who practise vivisection or condone its practice, are they all inhuman? No; most of them are ignorant or misguided or both. But there is no reason for them to remain so after the publication of such a book, not to mention others along the same lines. "Scientific Authority" has become the insatiable Moloch of our time, but, however powerful, it is a false, ignoble and destroying god, standing between mankind at large and true Science, which is knowledge of the universal Law of Justice and Mercy to all beings. In his "Final Note" Mr. Westacott indicates how this false god may be overthrown in a way fully in accord with Theosophical principles. He writes:—

It would appear from the immense increase in vivisectional experiments that a policy of opposition and antagonism to a system is not in itself alone sufficient to end it. A positive, constructive, and consistent advocacy and practice of humaneness in all its implications, together with respect for the lives and feelings of all fellow-beings, is essential for the would-be champion of Animal Emancipation.

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