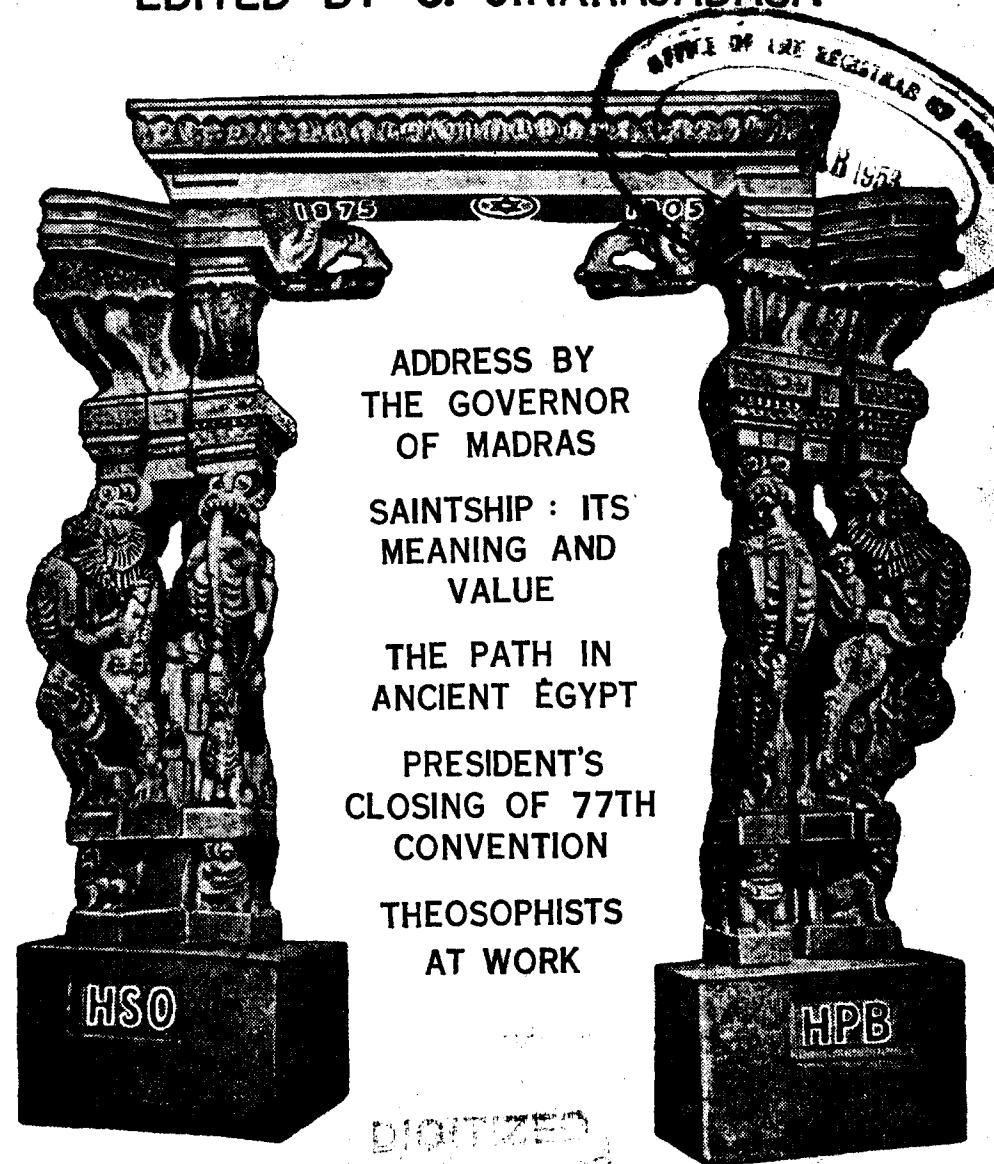


JL
QM m 2, m 28
N53.74.5
93379

583

THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA



ADDRESS BY
THE GOVERNOR
OF MADRAS

SAINTSHIP : ITS
MEANING AND
VALUE

THE PATH IN
ANCIENT EGYPT

PRESIDENT'S
CLOSING OF 77TH
CONVENTION

THEOSOPHISTS
AT WORK

THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20

FEBRUARY 1953

Vol. 74, No. 5

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the Society's objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true THEOSOPHIST.

FEBRUARY 1953

Vol. 72, No. 5



THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

CONTENTS

	PAGE
On the Watch-Tower	289
Mrs. Besant—and India of Tomorrow. SRI PRAKĀSA, <i>Governor of Madras</i>	308
Saintship: Its Meaning and Value. CLARA M. CODD	311
Aspects of Living. SIDNEY A. COOK, <i>Vice-President of the T.S.</i>	321
The Path in Ancient Egypt. DUNCAN GREENLEES	327
Mankind: Whither and How? HILDA YARROW	337
Closing Address to the 77th International Convention. C. JINARĀJADĀSA, <i>President</i>	341
Review of the Convention. HELEN ZAHARA, <i>Recording Secretary of the Theosophical Society</i>	357
The 6th International Conference of Social Work. S. R. BHARATYA	368
Reviews	367
Supplement:	
Lodges Formed	369
Lodges Dissolved	370
Theosophists at Work around the World	371
International Directory	375

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

Q10 m 2, m 78 NS3-74-5

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and remove the religious tendency. Its three declared Objects are:

- FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
- SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.
- THIRD.—To investigate unexplained laws of Nature and the powers latent in man.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

FREEDOM OF THE SOCIETY

Resolution passed by the General Council of the Theosophical Society on December 30, 1950

The Theosophical Society, while co-operating with all other bodies whose aims and activities make such co-operation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title The Theosophical Society.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.



THE THEOSOPHIST ON THE WATCH-TOWER

The Theosophical Society is responsible only for its Official Notices appearing in "The Supplement".

ONE striking movement that is trying to make headway in England is the Crusade for World Government. A few years ago a movement of a similar kind was started among the students of some colleges in the United States, but we have not lately heard about it. The Crusade for World Government began in England a few years ago, and its sponsors include various men and women in public life. It publishes a small official organ, which began a year ago.

A World Federation first requires that there should be a preliminary Federation of smaller groups of nations, to prepare them with the idea of the world grouped as a whole. There is the Atlantic Federation of fourteen nations for self-defence, and six nations in Europe have made agreements with regard to the control of iron and coal, leading presently to an abolition of all tariff barriers. But even this first grouping has met with much criticism in various countries. Obviously many generations must pass before the world as a whole is ready for a real World Government, for that means that each country will need

to give control to a World Organization over many of its present internal affairs.

Such control is inevitable, and it is for that reason that at the London Headquarters in December 1939, at the Shadow Convention, I mooted the idea of "A Seven Seas Charter" with an outline of the Welfare State. Earlier in 1932 I expounded in a Convention lecture that in order to make a scheme successful for all nations, there would have to be "World Directorates" in Industry, Production, Distribution, Raw Materials, Labour, Sanitation and Hygiene, Dissemination of Culture, and so on.

Undoubtedly in the course of time, possibly within half a century but more likely a century, we shall have a federated world, with a World Government. But something more is needed than a mere governmental Federation, if mankind is really to benefit by such an organization. This that is needed is a spiritual atmosphere in the world, for which the first need is that there should be a sense of fraternity among the great religions of the world, so that there is mutual respect, and no attempt to proselytize.

Hinduism, Buddhism, Zoroastrianism, Jainism and Sikhism in India will certainly fall into line with this conception of a fraternity among religions, and there is little doubt that China also, with her religions, will accept the idea of a brotherhood of religions. But two great religions will utterly oppose any such conception. The first is Muhammadanism, with its Creed in two parts, the first of which says that "There is no god but God". This part all will be ready to accept. But the second part of the Creed, which was added after the Prophet began His mission and was surrounded by enemies, that "Muhammad is the Prophet of God", is certainly one that will not be accepted in the usual Muhammadan sense that the Prophet is the

"Seal of the Prophets", meaning that there will be no other Prophet of God to appear to mankind throughout the ages, and furthermore, that all must renounce the teaching of any earlier Prophet and accept those of the "Seal".

The second religion that will stand in the way is Christianity. Probably on the whole the Protestant section may, though grudgingly, accept the idea of a brotherhood of religions. But Roman Catholicism will undoubtedly resist it, since the Catholic hierarchy, with the Pope at the head, claims to be the "Vice-gerent of God upon earth". There was a time in the early Middle Ages when the Pope claimed to have the right to dethrone kings. All that of course has gone, but nevertheless the Pope still insists upon his supremacy, quoting the saying of Jesus Christ that the Church which the Lord built was founded upon "the rock". The Greek word "petrós" means a rock. But the Lord spoke Aramaic, and one wonders therefore what was the word that He actually used, and also whether this statement about Peter, the rock, was not added later to His teachings. The Catholic Church has been noteworthy because it has never accepted the idea of any colour bar. It has consecrated several Indian Bishops, and I believe a Chinese Bishop. This year an Indian Bishop has been created a Cardinal. One of the "stray" Bishops deriving from the Old Catholic Church has consecrated two Negroes of Africa as Bishops. As we cannot imagine the Lord Christ ever erecting any colour bar or being influenced by political considerations, and as any Bishop has the right to pass on the so-called Apostolic Succession, nobody can challenge these "coloured" Bishops. The Church of England has ordained Indians as priests, but I have no knowledge of their ever consecrating an Indian Bishop. The Liberal Catholic Church which claims to have the Succession has, in the United States, ordained two Negroes

as priests, conferring on them the sacramental powers that are implied in the Apostolic Succession.

It is only as there is the spirit of cordiality and peace among the religions, and not rivalry, that there will be a lasting foundation for a World Government. For, "man does not live by bread alone".

* * * *

Last December two international gatherings took place in India, one in Delhi and the other in Madras. The first was the Moral Re-Armament movement, led by Dr. Frank Buchman, among whose objectives are: "the giving of a new incentive to industry, the change of heart of capitalist and communist alike, the replacing of mistrust, bitterness and hate between individuals and groups with understanding and co-operation". This movement started as the Oxford Movement, with the aim of making Christianity more real to a few, who met in private circles, during week-ends and at other times. The movement grew in popularity for a while along that Christian line, then in the course of time expanded to become the Moral Re-Armament movement.

A well-known newspaper correspondent in Delhi reported the arrival in India of 200 members of this movement, to whom various public men in Delhi, including the Deputy-Speaker of Parliament, gave a cordial welcome. A civic welcome, one by the women of Delhi, and by some trades union organizations, were also given. The correspondent had to admit frankly that he found Moral Re-Armament hard to define, but particularly he remarked, "It certainly requires some audacity to bring that message (preventing war by developing the idea of peace) to the land of Buddha and Mahatma Gandhi." The Moral Re-Armament team now in India has members from 22 nations, and they have been visiting various of the cities from a

Social Work and
Service

week to three weeks, arranging meetings to acquaint the public with their principles and practice, and also presenting two plays for the same purpose. As this Watch-Tower is being written they are in Madras.

The other international movement was the Sixth Conference of Social Work, held in Madras during five days. There were representatives from 31 nations, which shows that already the general idea of social work is being accepted by large numbers of people. Among the committees taking part in the Conference programme were: Basic Human Needs, Health and Standards of Living, Community Organization in Rural and Urban Areas, Significant Community Welfare Projects, Education and Standards of Living, Significant Projects in Fundamental Education, Training for Leadership in Social Service. Two of the ten Open Discussions dealt with Services for Children and Youth, and Services for the Physically and Mentally Handicapped. Among the Reception Committees one sensible one was "Shopping Committee".

A number of Theosophical workers, who for years have taken part in the Theosophical Order of Service and social work in their own communities, were members of the Conference, including Mr. S. R. Bharatya, the secretary of the T.O.S. in India, and from Pakistan, Mrs. Gool Minwalla, the Presidential Agent, and four other Theosophists. Needless to say, all Theosophists will give their hearty admiration for the work being done.

Undoubtedly a slow change has come in the mentality of humanity, as in many countries movements have been started to promote the general ideas of Brotherhood, quite apart from the work done by the Theosophical Society during the last 78 years. Periodically I have to send my personal greetings of good wishes. But it is somewhat depressing to realize that only a part of the work

being done to encourage the spread of goodwill has really penetrated the mass of mankind. Any moment the bacillus of extreme and violent nationalism may develop, causing race riots and oppression. Nevertheless, this work for a change in the mentality of the world must proceed steadily.

* * * *

The Theosophical Society has expanded to so many countries speaking other languages than English that it is a problem how to carry on correspondence from Adyar with countries whose language is Spanish, Portuguese, Italian, French or German. In many cases the General Secretary either knows English or has a Theosophical friend who can translate. But when a Theosophical lecturer travels to France, Italy, Germany, Portugal or any of the Latin American countries, if he can speak the language of the local Theosophists, he makes an immediate contact, which helps the members grow in their enthusiasm.

At the Montecatini Conference last October, when Mr. Sri Ram answered Questions at one meeting, he spoke in English which had to be translated into Italian by a member who knew both English and Italian. Now and then amusing things happen in translations, as in one of the Montecatini lectures which was delivered in English and translated into Italian. The translator, who knew both Italian and English made a curious blunder, when the lecturer referred to the symphonies of Brahms. The translator was so immersed in Indian thought that he translated the reference into English as "the symphonies of Brahma", much to the amusement of the audience who knew the significance of Brahms as a musician. Colonel Olcott has mentioned that when he visited Japan and had to be translated, he used in one of his lectures the phrase "Now take a case . . ." Afterwards he was

informed by a Japanese gentleman that what the translator said in Japanese was "take a box".

Certainly at Adyar we have several members who have learned Spanish (as well as two at the moment from Spanish-speaking countries), and also a member who speaks French. But I have had with my own hand or by typewriter very largely to attend to much correspondence in Spanish, French, and Italian, though the General Secretaries in Italy and France know English. I can just make out the meaning of a German letter but cannot write, and therefore in answering correspondence I have to send my letters in English to some friend in Germany or Austria to be translated into German and despatched to the correspondent.

To illustrate my point, on my journey to Italy members came on board at Messina and Naples, and when they found me and surrounded me with their voluble greetings, the fact that I could speak Italian made an immediate and warm personal contact which strengthened their enthusiasm. When a Theosophical "leader" or lecturer has to be translated, there is necessarily a different situation.

I have been helped by my good Karma of past lives in having an ability to learn certain languages easily. As a boy I started with Latin and French. This stood me in good stead as, when I began my lecture work in Italy fifty-one years ago, the moment I crossed the border between France and Italy I was able to read the Italian newspapers, though it was over a year before I could speak Italian. Only after many visits to France could I speak French, though I could read French works years before. When the time came to begin the South American tour in 1928, I could not speak Portuguese in Brazil, but the General Secretary knew Italian, and while I spoke in Italian he took shorthand notes in Portuguese, which he could then

translate to the audience. Before leaving London I took a few Spanish lessons so that when I left Brazil for Uruguay, my lectures (already carefully written out and typed) had been translated into Spanish. I had to read every one over with a friend, particularly to correct where the English had not been properly understood.

It was not very difficult to pass on to Spanish from my Italian. I had mastered the irregular verbs. The transition to Portuguese, in which I could speak during my second visit to Brazil, was a little difficult, not because of the language, but because spoken Portuguese is not pronounced as the language is written. One has to know where an "s" has to be pronounced as a sharp "s" or "sh" or as "z", and "o" as "u". Furthermore, a true Portuguese clips off the ends of his words.

What is to be done in the future as regards the International President and international lecturers? Of course, we know about Esperanto, but its hold is becoming less and less, and besides, it is not possible for us, full of our many duties, to have to learn a language which, in any case, would not be known by one in a thousand in the audiences of the countries we visit.

For several years, as the result of the enthusiasm of one member in Argentina there has been a Spanish edition of THE THEOSOPHIST, reproducing all "On the Watch-Tower" Notes, a certain number of articles, and especially (and this is noteworthy) "Theosophists at Work". This Spanish edition combines two issues of THE THEOSOPHIST into each Spanish issue. It has been most helpful to many, but has meant a great personal sacrifice on the part of one member, who does not know English, but is assisted by some friends who do know it.

It seems to me that every President and international lecturer of the Society should at least become acquainted

with two other languages than English—French and Spanish. But obviously this advice is most difficult to put into application for those who are already under great pressure of other work.

* * * *

The Adyar Besant Commemorative Fund, familiarly called the A.B.C. Fund, inaugurated on February 17, 1947, is one of the most important divisions of work at the International Headquarters.

Up to the time of the establishment of this Fund, and for a few years afterwards (and during all the long period of administration by Dr. Besant, and after) the Society always had an annual deficit, with the possible exception of one or two years. We were greatly helped by the Fund organized in the United States, called the Adyar Day Fund, when Mr. F. L. Kunz and later Mr. T. W. Pond undertook the task of making a yearly "drive" among the membership of that country to create a large donation to be remitted to Adyar. The work, thus initiated, has been continued year by year in the United States in the hands of a permanent committee for Adyar Day collections. Though there was an annual deficit of about Rs. 25,000 year after year, Dr. Besant had not worried in the slightest, as she knew that the generosity of members would cover these deficits.

Some time before the A.B.C. Fund was actually inaugurated, the idea had been suggested to me by some residents of Headquarters. I immediately took note of the idea as a sound one, but took no action at that time. Later, when the Vice-President, Mr. Sidney A. Cook, made clear to me the actual financial structure of Headquarters, and pointed out how costs, both of materials and of wages, were rising, it was evident that something had to be done to safeguard the future of Headquarters, and so the A.B.C. Fund was organized.

It was made clear in the announcement I issued that the capital of the A.B.C. Fund would never be used for current expenses, but would be invested and the interest used to meet the annual deficits. This declaration that the capital would remain intact gave an assurance to members that contributions to the Fund would definitely strengthen the financial foundations of the International Headquarters for all time. It was therefore clear that no scheme, originated even by the President or by the Executive Committee, would be permitted in any way to draw upon the A.B.C. Fund, since I had already given an assurance to its donors that the capital would be kept intact. The interest earned from this capital has been most valuable in order to meet the recurring deficit, and to give all of us, who are responsible for the future of the Society's Headquarters, a sense of security.

Members must not imagine that they must wait till they are able to send a large donation to this Fund. While certainly large sums are most welcome, not less welcome is even the smallest sum of a rupee or two rupees. It is an occult principle, in connection with gifts towards any undertaking that has a spiritual purpose, that the strength and operation of the undertaking is the result of the co-operation of *all*, the most gifted as also the least gifted.

An incident in the life of Jesus Christ illustrates this. It was when He observed people throwing gifts into a box at the temple:

"... and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

On this same matter I am reminded of a pretty story in Hindu legend, in connection with the march of the armies of King Rāma from the south of India across the straits to Ceylon. The legend says that a great bridge was built, of enormous boulders that were brought by the armies of the King's henchman, Hanuman, king of the "monkeys", a hairy-faced ugly Lemurian people called "monkeys" by the Aryans. As the bridge neared completion, there remained a tiny hole which needed filling. Then a squirrel brought a nut to offer. King Rāma accepted the gift, then took the squirrel in his left hand and passed the fingers of his right hand caressingly over the back of the squirrel. That (of course!) is the reason why the little Indian squirrel has three black stripes down the back. So, even a squirrel was necessary as a helper. In a similar fashion, every one, whether with their rupee or with their lakhs of rupees, is needed to co-operate in this spiritual work which is the task of the Theosophical Society.

* * * *

The next issue of THE THEOSOPHIST will appear under the editorship of the new President of the Theosophical Society, whose election will be announced on February 17th. As these are my last Watch-Tower Notes, I should like to mention certain facts in connection with THE THEOSOPHIST and Theosophical Headquarters. On September 28, 1930, Dr. Besant issued a Presidential Order, appointing me as her "Deputy in all matters which I may commit in writing to his charge". As from then, one part of my work was to edit THE THEOSOPHIST and write the eight pages for each issue of "On the Watch-Tower", except for one issue when Dr. Arundale wrote the Watch-Tower Notes. From September 1930 until her passing in September 1933, I issued thirty-four issues of THE THEOSOPHIST. It was during this

period that I issued two special numbers, to celebrate the Centenary of the birthdays of H. P. Blavatsky and H. S. Olcott. Each number contained much historical material about them, and copies of these two issues, with their many illustrations, can still be had from the Theosophical Publishing House, Adyar.

After I became President on February 17, 1946, the Watch-Tower Notes have been written by me, except on certain occasions when I have been absent from India on tour and the Notes have been written by the Vice-President or Mr. N. Sri Ram. One of my most difficult tasks as President has been to write the eight pages of Watch-Tower Notes interestingly to readers each month and from a Theosophical standpoint. So exacting has been this work that, as the "deadline" time for printing approached, it has construed itself in my mind as a "brain sucker". For a whole month, more or less, I have had to collect the necessary material. As all pages of the magazine have been set up and printing begun, before Watch-Tower Notes are ready, the notes have to be shortened or expanded to make exactly the eight pages left for them (with the exception of this issue).

From the time Dr. Besant left everything in my hands with regard to the administration of the Departments at Headquarters, they were supervised by me till the day of her passing. After the cremation next morning, the Vice-President of the Society, Mr. A. P. Warrington, took charge, as provided by the Constitution. I had some part in the supervision of the Estate also during the time I was Vice-President from 1921 to 1928. One action of mine has been a direction to the Garden Department not to cut down any tree without my consent.

I would like to end with a record of what I have been able to do for Adyar. First, in 1925 for our Golden

Jubilee Convention, the beautifying of our Great Hall by adding the names of the four Great Teachers under their figures, adding an inscription in Arabic for Islam, and placing the symbols of all existing and the chief past religions, with names attached to them; the large board with names of the Sections, with dates of founding; the Prayers of the Religions at the beginning of each day of Convention; *The Golden Book of the Theosophical Society*, a history of the Society from 1875 to 1925, with 210 photographic reproductions, including those of principal workers, and important historical documents; with also a very valuable diary of the principal events of each year with regard to the two Founders, Dr. Besant, and a few others, compiled by Mr. A. Schwarz, then Treasurer of the Society; with other important historical details, and giving also illustration of the Headquarters Hall, as beautified by me; the Buddhist Shrine; the time signal at 7 p.m. by dimming the light; the Founders Avenue with the soil of 41 countries placed with the trees planted (8 more trees and soil in 1950), making Adyar unique in that with the soil of India is incorporated the soil of 49 other countries; the ornamental stone gateway as entrance to the Banyan Tree. Later, the beautiful little Mosque. In 1948 the Amphitheatre.

In my Latin American tours of 1928, 1934 and 1938, I carefully collected seeds of flowers, trees, vegetables and grains (229 varieties) to make Adyar a unique Botanical Garden. A few plants failed to mature, but most were lost through the carelessness of various heads of the Garden Department who did not understand my plan. There are still some trees of Guanacaste of Mexico; a creeper, Pitahaya of Guatemala, giving an edible fruit. But always a delight to me are two varieties of Bougainvillea which I brought to Adyar, the first a brilliant crimson specialized in

Perth in 1920, Australia, which I named Princess Elizabeth, and in 1934 from Panama (after two previous failures), a lovely rose variety which I named Princess Margaret Rose. Daughters from both plants have been distributed. Remains now for some Theosophist to travel to Rio de Janeiro and bring to Adyar the *pure white* variety specialized by a horticulturist in the city which I saw in 1938. As I was travelling to other countries of my tour I could not take the plant along with me.¹

C. JINARAJADASA

THE WRITER'S PRAYER

BY LORD BACON

Thou, O Father, who gavest the visible light as the first-born of thy creatures, and didst pour into man the intellectual light as the top and consummation of thy workmanship, be pleased to protect and govern this work, which, coming from thy goodness, returneth to thy glory. Thou, after thou hadst reviewed the works which thy hands had made, beheldest that everything was very good, and thou didst rest with complacency in them. But man, reflecting on the works which he had made, saw that all was vanity and vexation of spirit, and could by no means acquiesce in them. Wherefore if we labour in thy works with the sweat of our brows, thou wilt make us partakers of thy vision and thy Sabbath. We humbly beg that this mind may be steadfastly in us, and that thou, by our hands and also by the hands of others on whom thou shalt bestow the same spirit, wilt please to convey a largeness of new alms to thy family of mankind. These things we commend to thy everlasting love, by our Jesus, thy Christ, God with us. Amen.

¹ January 28, 1953. In the rose bougainvillea at Adyar, one *white* flower, a sport, has just been brought to me. The Department has been instructed to watch.

MRS. BESANT—AND INDIA OF TOMORROW¹

BY SRI PRAKASA, *Governor of Madras*

MY BROTHERS AND SISTERS,

It is a truism that to every single individual, human nature being what it is, he himself is most important; and therefore it is that we all feel that the sorrows and sufferings that we ourselves undergo, are the worst that could happen to man; and as one generation succeeds another, it thinks that all the trials and tribulations of life have come to it alone, and that those who went before faced no such difficulties at all. Realizing that such an idea is not right and proper—as it is obviously based on incorrect data—and that every man has his own Cross to carry and every age its own troubles to face, I hesitate to say, but I feel I must, that the times through which we are passing today confront us with problems in such a very aggravated form that they just overwhelm us. At the same time, however, I cannot help feeling as well that the leaders of men at the moment, with the knowledge and experience garnered through centuries of human evolution, can and should make up their minds, in all earnestness and sincerity, to find a solution so that the dangers that threaten us might be averted.

¹ The 77th International Convention, Adyar; Besant Lecture delivered on 28th December 1952 under the Banyan Tree.

It may be that many persons think that the work of a Society like ours is over; that the *first* and the greatest object that we have, of Universal Brotherhood, is an idle dream that can never be realized when we find that man learns nothing despite the most desperate of wars and the most fierce of conflicts, when nation after nation goes on preparing for still further contests; that our *second* object, to carry on a comparative study of the Religions of the World in a spirit of sympathy and understanding, is not only futile but dangerous, for religion has been tried and tested and found hopelessly wanting; that man has no further need of being drugged with a false faith in the spiritual forces or "higher" powers, supposed to help in the proper ordering of society; and that the *third* object, which requires us to investigate into the unexplained Laws of Nature and the powers latent in man, is merely emblematic of the survival of an age of superstition when, like children, even adults required to be frightened in the name of invisible and unprovable forces, to keep quiet and behave well; and that any attempt in that direction would only lead to stagnation and decay, and take us further away from progress and advancement.

Personally, however, I cannot help feeling that it is exactly at the present crisis in world affairs, and in the midst of the clash and conflict of ideologies and ambitions that we see around us, that a Society like ours is most needed; and when many who may be in power in the world, resolutely refuse to recognize the Brotherhood of Humanity, and do everything that they can to separate man from man, there must be some at least in every land who should have the strength and courage to raise their voice against such artificial differentiation, and the narrow outlook of the mind that that connotes. And exactly when people deny the value of religion as a binding force, and as the ultimate sanction

for good and proper conduct when nothing else is of any avail, there must also be the self-same men available everywhere, who would boldly proclaim that the phenomenon that we sense around us, that we see and hear and smell and taste and touch, and for the matter of that, we ourselves, cannot be mere chance creations of accident; that death and life being facts, there must be intelligence behind the mystery; that a solution of both personal and public problems can easily be found in a persistent inner search which is bound to lead us somewhere beyond; that if peace and happiness are the goals that we seek to attain as doubtless we do, they can come to us only by the faith that religions give to us. And however much people may scorn the idea of powers latent in man and the Laws of Nature that are supposed still to remain unexplained, and however much they may declare the futility of investigating these, the fact of the existence of such powers cannot be denied, for what are called abnormal occurrences are seen almost every day in some form or another; and after all, when we come to think of it, all the great advances that science has so far made, themselves show that it is man's power itself that was latent before, that has made possible, when realized and utilized, the various discoveries and inventions of which we are so justly proud. There is indeed no reason why anybody should think that the last word has been said on any subject, and should decline to make an approach to things he does not understand, in a manner different from what has been done so far. We must try to know what was regarded as "unknowable" before.

The more I think of it, the more I feel convinced of the necessity of our Society as an active and effective body of men and women, spread all over the world, proclaiming eternal truths and standing for them undaunted, so that humanity might advance towards its destined goal in a

manner that would vindicate its true Divinity and be worthy of it in every way. The varied problems that are before the world today, trouble all lands; they tax the thoughts of the most thoughtful, they stir the feelings of the most sensitive here, there and everywhere. But we in India have a special responsibility in this behalf; and we have also to face the situation in front of us in a special way. Without any desire to give you wearying details of our history and also without any attempt to slur over any ugly facts pertaining to ourselves, I should like, if I may, to give in brief the exact conditions of our land during the last few decades during which the Theosophical Society has worked in the world, and when Mrs. Besant, so far as we are concerned, was the central figure therein.

Politically, we were a subject people with all ultimate power and authority in Governmental and administrative matters, in hands that were foreign. Economically, the impact of western industrialism had more or less destroyed all our indigenous arts and crafts, and had changed our outlook on life; and being a poor people with long traditions of groups and communities run on the basis of agriculture and cottage industry, we found ourselves losing fast in the unrestricted competition with vast organizations of men and machine that ensued. Culturally, most of us had lost, and others were losing fast, our faith in our own systems of life, on the ground that there must be something wrong in them which resulted in our going under. The cry became insistent that if we were to survive, we must take to the ways of those who were the leaders of mankind at the time.

While these things were affecting various parts of our existence, our social life was in a bad way because of various forces, beliefs and customs that were only helping to disintegrate society as a whole. There was a growing animosity between the followers of the different faiths

in the land, who for the fulfilment of political ends and ambitions, were creating serious cleavages between community and community. There was the perverse working of the caste system with its innumerable divisions and sub-divisions, breeding hatred and bitterness and hopelessly dividing society into water-tight compartments. There was again an impregnable steel wall separating man and woman, making all co-operation between them impossible in the great common tasks of the world. Culturally there was a clash between our own way of life and thought and those that were coming from outside. Co-ordination between them was becoming increasingly difficult, for those of our people who adopted western ways became outcasts in their own communities, and were not even accepted by those who came from outside as of themselves, and were at best only suffered by them in the spirit of patronizing or good-humoured contempt. It is in circumstances such as these that the Theosophical Society came to our land; and its foremost leader, Mrs. Besant, who unceasingly worked amongst us for forty years, giving most of her time, attention and energy to our needs and requirements, and who for over a quarter of a century was the official head of the Theosophical Society, burst upon us as a veritable beacon of light and as a compelling messenger of hope. Her varied activities covered all departments of our national life; and in a most practical manner, she started on her great mission of rousing from their slumber a great and ancient people, and making them fit to look after their own affairs so that their country could regain its individuality, and they thus enabled to make their own contribution to world-thought and world-endeavour as a free and respected people—politically, economically and culturally.

Mrs. Besant's work in the political field was directed to our becoming a truly free people managing our own

affairs in our own way, and utilizing our own resources for our own well-being, unhampered and undisturbed by others. Her work in the educational field was meant to rouse in us the consciousness of a true love of the country and toleration for all faiths, so that our unity might remain unbroken and we might neither allow our age-old industrial and agricultural life to perish, nor permit our ancient culture to disappear. She founded Home Rule leagues, Swadeshi bazaars, organizations of the Sons and Daughters of India, schools and colleges, in order to implement her programme and give her fiery words concrete shape and form. The temptation is great to a person like myself to speak at great length on each of these aspects of her life's work, having had the privilege of knowing it all most intimately in my own person. But I must desist; for that is not the main purpose for which I have come before you. I cannot but recall, however, with great joy and gratitude, her words of vivid beauty uttered with a magnificence of eloquence and perfection of diction that inspired and ennobled the most pessimistic, and with the earnestness of purpose and sincerity of feeling that carried conviction even to the most sceptical.

Though it may be difficult for us to believe at this date, that such efforts at elementary social reform should have been necessary, the fact is that Mrs. Besant in her own way, in the then existing state of affairs, helped in raising the age of marriage; in bringing education to girls and women; in abolishing the *pardah* system that kept women in not only physical but also mental seclusion; in inducing young people to go abroad and learn what other countries have to teach us and so widen our minds' horizon; in encouraging inter-caste and even inter-racial marriages; in removing the curse of physical untouchability between the so-called high and the so-called low by establishing

schools for the depressed and the outcaste; in rousing in our hearts a pride in our own culture, by herself living amongst us as one of us, and working for us constantly at considerable risk to herself; and in instilling in us a love for our own religions by interpreting them to us in a rational manner, and telling us what we were beginning to forget of their beauty, their grandeur and the nobility of the philosophy of thought and life that they contained.

If today we are a free people politically, and have also shed many of the shackles that bound our bodies and minds and Souls socially and spiritually; if men and women in our land are working in close co-operation in many fields of national endeavour; if there is a consciousness of human dignity amongst the humblest, and the evil aspects of caste are being thrown aside; if we are proud of our religion, our culture and our heritage;—much credit for this consummation must go to Mrs. Besant. Public memory is notoriously short, and but few now remain in the land of the living who worked with Mrs. Besant in those dark days and knew her work and worth personally, and could bear witness to what she did with knowledge and authority. It is therefore but right that those who are still left alive, and who owe so much to her for everything that they are, needs must pay their tribute of admiration, of reverence and of gratitude to her from time to time, lest we forget; and offer their homage to her memory whenever offered an occasion so to do. I am therefore truly grateful for this opportunity to do so at this hallowed spot to which we have always come as pilgrims.

To the audience before me, I fear I must be appearing to be a narrow nationalist if not a mere provincial, as I concentrate on my own country while addressing an international gathering like this, attempting to talk of a world-wide movement like Theosophy and a world-wide institution

like the Theosophical Society, and trying also as best I can, to describe the great work of a world-figure like Mrs. Besant who shed lustre on the Society and carried the message of Theosophy from one land to another, unceasingly and unswervingly. I can only offer my apologies particularly as I might also appear to be straying into forbidden regions of controversial politics. I may, however, say that I have ventured to speak of Mrs. Besant's work specially in my country because not only did she make this her home, but also declared to the wide world at a time when we were low down in the scale of nations, that this was her holy land from which she drew her own inspiration; and that India had to be served so that she might come to her own, and be once more the teacher and the guide of mankind. And when I see the representatives of so many countries before me, I am also tempted to seek from them a sympathetic understanding of our problems, and such moral and material help that they can give, so that we might be able to protect the freedom that we have obtained, and fulfil our destined purpose for the well-being of all the nations and the peoples that inhabit the Earth. And if I have ventured to attempt to give a survey in a most feeble, perfunctory and unsatisfactory manner, of the events of the last half-century and more, as they have taken place in the land and as I view them, it is only because I see that Mrs. Besant had such a great hand in them, and because I feel that though she herself is not in the flesh before us, her spirit still hovers over us; that we can dare to forget the lessons that she has taught, only at our peril; and that the future will be made safe and strong if we abide by the ideals that she made her own, and carry on steadily and steadfastly the work that she has left behind.

(To be concluded)

SRI PRAKĀSA

SAINTSHIP: ITS MEANING AND VALUE¹

By CLARA M. CODD

WE are standing at what is perhaps the most wonderful moment which has yet struck our globe. Great and cataclysmic changes are taking place everywhere, in preparation for the coming reign of the Sixth Root Race, which will be a spiritually-minded race, where war and poverty will cease for evermore. In the religious world a very noteworthy tendency is increasingly showing itself. More than fifty years ago a Master of the Wisdom observed that there was a wave of mysticism sweeping over Europe. That wave is now sweeping over the world, for the most part outside the jurisdiction of the orthodox churches, and is the earnest of a new and happier civilization, for there cannot be an advance towards the realization of the One Life within, without a corresponding advance towards the understanding of brotherhood without. It might be expressed thus: Mankind is turning from the idea of God transcendent, outside His Universe, looking down upon it, to the thought of God immanent in all His creation, and most of all in the depths of the human heart. For man has a faculty which does not belong to any lower order of creation, that of coming into

¹ The 77th International Convention, Adyar; Public Lecture delivered on 27th December 1952.

touch with Reality, of coming face to face with God. Somewhere within us lies a seed of the same Divinity which inspires the universe, and, like deep answering unto deep, man is meant in the end to come into conscious touch with That, and to become its channel and expression. As St. Augustine phrased it: "We were created for Thee, and our hearts are restless until they find their rest in Thee."

This is the religious instinct in man which no human government can kill. It is the "homing" instinct of the human Spirit, and can never die, though for long ages it sleeps unawakened and undeveloped in the human Soul. But some day, like the Prodigal Son in the Christian parable, the Spirit in man will "arise and go unto his Father". This, as Dean Inge said, is true religion. Real religion is not a matter of ritual, scripture and theology. It is a wonderful life, lived by those whose whole-souled aspiration leads them on the Great Way. The great Teachers when they come do not really found a formalized religion. This is done afterwards by their followers. But they all proclaim the great foundation truth of life, the Divinity of man. The Christ called this spiritual possibility in man the "pearl of great price", which if a man knew where it lay he would sell all that he had, to dig and find it. The ground where it lies hidden is our human nature, and to find it a man must surrender "all that he hath".

The poet Shelley expressed this thought in beautiful words:

"Within a cavern of man's trackless spirit
Is throned an image, so divinely fair,
That the adventurous thoughts that wander near it
Worship, and as they kneel, tremble and wear
The splendour of its presence."

That hidden spiritual nature has its own knowledge, which is neither intellectual nor emotional, though the

purified heart is nearer than the mind. It is beyond both. Writes St. Augustine: "One day I threw myself beyond my thought, and in the flash of a trembling glance I came face to face with that which is." That knowledge is God-given, awaiting our evocation and discovery. H.P.B. says that it was implanted in nascent man at the beginning of evolution by the Planetary Spirit. It is not gained from without; it is evoked from within. "This knowledge, my son," said Hermes the Thrice-Greatest, "is never taught, but when the hour is ripe God restoreth a man's memory." Robert Browning expressed the same truth:

"Truth is within ourselves. It takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in ourselves
Where truth abides in fullness: and to know
Rather consists in finding out a way
Whence the imprisoned glory may escape
Than by effecting entrance for a light
Supposed to be without."

Now a saint is one who has achieved this, and has become consciously one with Eternal Life. With the growing interest in that inner life all over the world there is also an increasing interest in the lives of the great exemplars of that life. The saint is really a more important person than any leaders or statesmen, for he is, by virtue of his saintship, the supreme channel of the Divine Life to men, not only to the religion he may happen to belong to. He is a minor Avatāra or Nirmānakāya, revealing to men the humanity of God and the Divinity of man. His secret radiance inspires and brings about revolutionary changes in life. "Through such Souls, God stooping, shows sufficient of His light for us in the dark to rise by." One could describe a saint in a few words: Because to him all events,

all persons, kind or unkind, were the Voice of God, he in turn grew to be himself the mouthpiece of Divinity.

And this is true of all saints, whether in the East or the West; no matter what form of religion they may have grown up in. Without its great saints no religion would live. But like all genius—and a saint is a spiritual genius—they transcend the boundaries of all forms of religion and belong to the world. "All the *Vedas* are as useful to an enlightened Brahmana as is a tank in a place covered all over with water." What need have they to know about and about God when they are one with Him; what need for any scaffolding when the house immortal in the heavens is built? And from whatever land they come they reach the same country. Their ineffable experience is the same, though when they try to describe the indescribable they may use the ideas and images of the faith in which they were nurtured.

We cannot all be great saints. It takes many lives to become one. When it is said that they had a "vocation"—which word means a Voice calling them—they had reached a point where they could hear that Voice and respond. "Behold, I stand at the door, and knock: if any man hear my Voice. . ."

Their Way in the West and the East is the same, although described rather differently. In the West it is generally regarded as threefold; the paths of Purgation, Illumination and Union. First comes the path of Purgation or purification, which is pre-eminently the path of asceticism. We are inclined to decry asceticism these days, but the developing saint knew well that only as he renounced and destroyed the tyranny of the little, personal self, could he ever become one with the Supreme Self of the universe. "He that 'hateth' his life in this world, shall keep it unto life eternal." Patanjali says that the first step towards Yoga is "whole-souled and ardent

self-training". The second step, says he, is "deep thought and study". So every saint, either of the East or the West, took pains to develop the great art of interior meditation and prayer. The first great commandment, said the Christ, was to "love the Lord thy God with all thy heart, and with all thy soul . . . and with all thy mind." How can a man love that which he does not know? So patiently the saints sought, by deep thought and aspiration and a steady approach within, to know something of the Nameless and Eternal. Then love sprang to birth in their hearts, but they always regarded that as the gift of God, given by His Grace. "Draw nigh to God, and He will draw nigh to you", said St. James. Because the saint drew continually nearer with utter humility and self-surrender, the Eternal Life responded in ever-increasing measure. The third step of Patanjali was "the constant memory of God", the orientating of all the "scattered powers of the Soul" in one supreme direction.

Further on came the path of Illumination, in which the increasingly purified Soul began to receive "lights" of interior understanding and illuminations. Purity, said St. Augustine, was a necessity for the attainment of insight. This was followed by the great path of Union, the Unitive Way, but in the case of most saints this was preceded by what St. John of the Cross calls "the Dark Night of the Soul". He tells us that first comes the night of the senses and then the even darker night of the Spirit, a tremendous purgation preparatory to divine union. In it the Soul enters into a darkness so complete that almost all thought and feeling are suspended. Prayer and meditation become almost impossible, no consolation from without appears, only a profound and awful negation which recalls the cry of the Christ upon the cross: "My God! my God! why hast Thou forsaken me?"

This condition may last for years. In the case of St. Thérèse of Lisieux, it practically lasted during the whole of her conventual life, and only lifted at the moment of death. It lasted twelve years with St. Catherine of Siena. In some cases it is also accompanied by obscene and evil suggestions. This we can understand in these days of the growth of psychology as the dying kick of frustrated nature. But what faith, what heroism, what patience, enabled a saint to endure and conquer that before which ordinary humanity would quail in fear. At the end of this awful period the saint emerges into the undying glory of the path of conscious union with God. In that Unitive Way there are depths beyond depths. According to the measure of the saint's inherent greatness, so will he receive of that immeasurable bliss. St. Catherine of Siena and St. Teresa of Avila both developed what is called "interior locutions", wherein they seemed to speak with God. And St. Catherine said to God: "Where wert Thou, Lord, in the midst of all this foulness?" And God replied: "Daughter, I was in thy heart."

Of that tremendous finding who can know saving only he who has found it? Says Jan Ruysbroek, the Flemish mystic: "God in the depths of us receives God who comes to us; it is God contemplating God, God in whom dwells healing and peace." St. Paul's words glow with that Life: "I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth) caught up into the third heaven, and heard words which it is not lawful to utter." Not possible to utter, for no one can name the ineffable or describe That which is beyond all human comprehension.

But it is when they had reached the great Unitive Way that the saints began to show forth superhuman powers of achievement and endurance. Although a very

sick woman, when most of us would have died long ago, St. Teresa travelled all over Spain organizing and founding Carmelite convents. Indeed she and St. John of the Cross really stemmed the tide of the Protestant revolution. St. Catherine of Siena, an unlettered girl, healed the great scandal of those days, the existence of two Popes, and persuaded the true Pope to return to Rome. St. Francis went on a spiritual mission to the Moslems in Africa and the Moslem Leader treated him with far more respect than he showed the Crusaders.

What were the supreme qualities which made the saints what they were?

Firstly, their whole-souled recognition of the Goal of their being, and answer to its call. "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God." And also their complete understanding of the one obstacle to that achievement, the little, separated self. They attacked it with such vigour as almost to reverse ordinary human standards. They denied that little self on every possible occasion. They knew its "sins": the sin of the physical body, love of ease and sloth; the sin of the emotional body, passion and anger; the sin of the mental body, ambition and pride. As I said, their methods of doing this almost amount to a complete reversal of ordinary human values. But there is no holiness for the self-indulgent man.

Then they not only accepted, but sought, humiliation and nothingness. "I know that saints are made only by humiliation", writes St. Thérèse of Lisieux. When accused, like our Lord the Christ, they "answered not again". And not only did they not avoid, but they actually welcomed suffering and pain. "Suffering stretched forth her arms to me from the very first," writes Thérèse, "and I clasped her hand with joy." "I find only one joy, that

of suffering, and this joy, which is above that of the senses, is beyond all happiness." Of course the Catholic saints held the doctrine of supererogation, that by suffering they took part in the agony of Christ and thus helped to save souls from hell. It is an awful idea, but there is a certain truth in it which takes rise from the unity of life. It is this: that all suffering bravely borne somewhere aids another who is in pain or agony of spirit. If we fail, all humanity fails with us; if we endure, all humanity rises with us.

They destroyed self-love. Not even the legitimate pleasures of the senses would they allow. When there was a pleasant dish at dinner, St. Thérèse put bitter herbs in it. But their charity to others was immense, commensurate with their denial of themselves. St. Thérèse essayed to serve a bad-tempered nun whom all others avoided. Asked what attracted her she replied that it was our Lord in the nun's heart which drew her. The charity, the compassion, of the saints was phenomenal. We do not understand the word charity. It is not almsgiving; the derivation of the word shows us what it is. It comes from the Latin *Carus*, dear. The charity which covers a multitude of sins shines from the heart of a man to whom all things are dear. It was said of St. Francis that he had, when young, a horror of lepers. One day, meeting such a one, he leapt off his horse and embraced the scarred sufferer, saying that afterwards a flood of bliss and peace invaded his Soul. St. Catherine of Siena used to spend the night with condemned criminals in prison, accompanying them to the scaffold and praying for them even when their blood stained her dress.

They asked nothing of God or man. Therefore all life flowed to their feet. Says a Hindu prayer: "Those who ask nothing but simply love, Thou in their heart abideth

for ever, for this is Thy very home." And what faith was theirs, what spiritual will, what heavenly intuition! A Master of the Wisdom has defined faith as "the Soul's unlearned knowledge". In what shall we place our trust? In a Church, in a scripture, in a teacher? Rather let us place it in Life itself which is God, and in His great Law which works for our final beatitude and fulfilment. St. Catherine prayed that God would give her the power at all times to see the underlying beauty of the human Soul. And God replied that she could have that power if she would be willing to forego all thought of her own salvation. The parish priest of Ars in France, St. Jean Marie Vianney, who was such a seemingly stupid man that he had the greatest difficulty in learning enough Latin to recite the Mass, became so famed for his wisdom and insight into the human Soul that thousands came from all over France to his confessional. He also healed many sufferers, but not always. Once he said of one: "Leave her her poor ills." He knew with that divine insight which was his that to leave them was to benefit her Soul.

There will be saints in the future, but I do not think they will live in monasteries. They will be in the world, but not of it. The beginning of saintship is a delicate sensitivity to the needs of others. Professor Radhakrishnan says that God is life, and that the recognition of this fact constitutes spirituality. H.P.B. has described the effect of that realization upon a man's outlook in life. First a deathless courage, for the personality begins to share the conscious immortality of the Ego. Then a frame of mind which has neither attractions nor repulsions, but charity. And lastly the realization that there is no sin in the universe, only lack of growth. Centuries ago, an old English mystic, the Lady Julian of Norwich, saw that. She too had "interior locutions" and was very troubled for

sin, so one day she "asked God for sin", and God showed her that there was no sin. There is but lack of growth, and due to that we all make again and again innumerable mistakes. How shall we set them right? Let God set them right through the great and beneficent law of Karma. That Divine Will teaches all men. Thus do they learn by degrees to read the great book of life.

Olive Schreiner, in her immortal book, *The Story of an African Farm*, has summed up the whole matter with great beauty and clarity. "Holiness," says she, "is an infinite compassion for others"—the compassion the World Teachers showed brooding over humanity as a mother-hen with her chickens. "Greatness is to take the common things of life and walk truly among them", the vision where every common bush is afire with God. And "Happiness is a great love and much serving". Our Lord the Christ showed us that when He performed the lowliest task possible, that of washing the feet of His disciples. We cannot help, only love and serve. So much help is only transplanted egotism. That divine love is a paradox; it endures and yet suffers not. In the lovely words of St. Thomas à Kempis:

"Love watcheth, and sleeping slumbereth not. When weary it is not tired, when straightened it is not constrained, when frightened it is not disturbed; but like a vivid flame and a burning torch it mounteth ever upwards and securely passeth through all. Whosoever loveth knoweth the cry of this voice."

He who has heard the cry of this Voice, be it ever so faintly, is already a saviour of the world.

CLARA M. CODD

ASPECTS OF LIVING¹

By SIDNEY A. COOK

Vice-President of the Theosophical Society

AMONG the great truths that the Lord Buddha set forth as essential for men's observance if they would move themselves along their evolutionary way was that of Right Knowledge, sometimes translated as Right Thought or Right Understanding. Now Theosophists, because of their concept of life's purposes, cannot be content with the gradual though progressive drift of Evolution. Nor is it presumptuous that they should want to aid in that purpose, for God's plan is that men should work with Him. The importance of Right Knowledge is obvious. We cannot conceive that men generally would do the right thing or go the right way without guiding knowledge of what is right and of what actions are in themselves sound and true.

Not only because of its source, but from its very simplicity, the Lord's statement takes on the quality of greatness. But that so simple a truth was so emphasized by one so exalted surely indicates that knowledge at the time was being perverted—was no longer right knowledge—that there were practices not based on right thought or understanding. The historical fact is that many practices, especially religious practices, were then being indulged in

¹ The 77th International Convention, Adyar; Short Lecture, 28th December 1952.

without sound background knowledge, merely as acts only superstitiously supported. Today also there is much that is only traditional formality and may have little present meaning or value.

Now the Theosophical Society is vitally concerned with dispensing and propagating right knowledge. The Objects of the Society are Brotherhood, a general purpose inclusive of all people; and Study and Investigation, objectives along certain specific lines. Brotherhood is the first object in order that its members may truly represent in some degree as much beyond the ordinary as they can attain, a very Great Principle and Ideal, on which the study and investigation can throw light; a brotherhood not perfectly achieved but as perfectly as imperfect people can accomplish with the Great Principle in mind; a brotherhood inhibitive of any barrier to study and research as any scientific quest requires.

The study of the great religions, the investigation of the nature of the universe and of man do comprise a great scientific quest. In the first volume of *Lucifer*, of which H. P. Blavatsky was the editor, there is an article attributed to her in which she says:

"It is the scientific statement of deep spiritual truths which gives the theosophic teachings their remarkable value"; and she contrasts these scientific presentations with "the mere emotional sentimentality of the orthodox religions". The juxtaposition and comparison of deep spiritual truths with mere emotional sentimentality are significant as pointing clearly the Society's duty on the one hand and what it should avoid on the other.

It must be apparent to the thoughtful among us that we could have done more and must now do more both as to the duty and also the avoidance. It is legitimate to ask whether there has not been a tendency to attachment to

the past, to persons, dates, events, about which it is possible to be gloriously sentimental but by no means scientific. By publicly idolizing those with whom we have been associated we may merely be increasing ourselves in self-estimation. There are cases where Lodge presidents are content to occupy the chair at one time temporarily occupied by some venerated person as though such occupancy is the great goal; and the permanency of the attainment, the constant living in the past, contributes little to present community enlightenment. True gratitude is personal, not public. We cannot feed the spiritually hungry with our gratitude to someone they have never known. Gratitude should inspire us, but expressions of our gratitude can scarcely be expected to inspire or effectively interest others.

Right knowledge, correct belief, these are essential to right living. What, for the Theosophist, is right knowledge? What are the spiritual truths the scientific statement of which gives Theosophical teachings their "remarkable value"? Obviously they are the truths given us by the Great Teachers through H.P.B. It is clearly not sufficient to be content with just reading what may be considered as commentaries on the basic teachings, not really studying either. Doing rightly by this spiritual knowledge must surely require more than a mere general acquaintance with the ideas it presents, knowing it only vaguely.

What is correct belief or right knowledge about Karma, for example? Most of us probably accept the idea. Probably few have given it real thought and study. Then how can we make "a scientific statement" about it as "a deep spiritual truth", to use the phrases attributed to H.P.B.?

The Theosophical Society is infinitely concerned with Right Knowledge about man and the universe—anthropogenesis and cosmogenesis deeply studied in the light of unity and brotherhood, and promulgated in that spirit.

The Society really has no other fundamental purpose. It is the natural expectation that from right knowledge so studied and promulgated will spring a sufficiency of right aspiration in enough of the human race to provide mankind with leadership to betterment and happiness. But the *knowledge* is basic. The work of the Theosophical Society cannot be done without it. Therefore the knowledge must be broadcast, popularizing Theosophy as we have been instructed, but also known thoroughly by deep study that we may make the scientific statement required by the thoughtful.

Evolution is beyond the midway point of the Fourth Round and the pace is quickening. Each Round passes some on to quicker development. The great separation of the ready and the unready comes in the middle of the Fifth Round, but the sifting process is going on all the time, until, at the end of the Seventh Round, the vast multitude pass into quiescent waiting for another manvantara to open and millennia hence to pick them up with opportunity anew.

We of the Theosophical Society should recognize that little can be done to change this—that of that vast multitude only the thousands, the tens of thousands and hundreds of thousands possibly, not the many thousands of millions can be saved from the long, long waiting. It is common sense and good judgment that we recognize that we cannot set the evolutionary speed for the mass of mankind. To realize this is to throw into relief what *can* be done, the real nature of our work and the purpose before us.

That purpose is to study the universal wisdom brought to us from “beyond the great range”, to study as our objects plainly indicate, to present Theosophy in popular form as best we may, but at the same time so to know the deep spiritual truth of the teachings that their “remarkable value” scientifically convinces and

carries conviction to the most discerning, in displacement of the “emotional sentimentality of orthodox religions” with which this age is dissatisfied. Again the phrases are those of H. P. Blavatsky. To substitute emotional sentimentality about Theosophy can be no more satisfying.

Through such a dual programme Theosophy can bring comfort and understanding to the many, lifting a little of the heavy karma, but in a lesser number a deeper understanding and a practical consecration may arise. These may find it illogical to assume that the unbroken line of evolution from mineral to man does not continue in unbroken continuity beyond the human kingdom.

For there is a Path that may be entered and on which the pilgrim bends his will to service, not of himself nor of his desires but of that greater Will that guides the universe. There is nothing sentimental or emotional about this. It is strictly scientific. Before that Path can be approached the human will must be convinced *irrevocably* of the value of the desireless way of service. Then only will the Atman of the individual which links him with the Universal Atman call that Universal forth to mutual and *eternal* co-operation. To comprehend this the constitution of man must be understood in relationship to the all-pervading principles of the universe. Theosophy sets forth these relationships. For the final attainment the human will and the Divine must arise in united power. Without this there can be no rising to a higher cycle that shortens the journey and brings nearer the goal which all men seek:

“Strong limbs may dare the rugged road which storms,
Soaring and perilous, the mountain's breast;
The weak must wind from slower ledge to ledge,
With many a place of rest.”

What is this way at the end of which lies that supremely desirable goal, and what is that goal? As the Lord

Buddha presented it, the goal is the cessation of births and deaths, with all the beclouding intervals and the sorrows of physical existence. The way, he said, is the ceasing of desire and the consequent ending of the creation of karma, or (a better expression) forgetfulness of the personal separate and separative self.

While the law of Karma does not explain our existence, it does quite satisfactorily explain to us our present position. A karmic balance weighs on each one of us. That we must work out. There is no way of avoiding or denying, though its effect upon us when, piece by piece it descends, depends much upon ourselves. Men are not all equally and similarly responsive to their karma, and we are not yet so unified that we can fully comprehend another's karma or the burden of it. Karma has been differently acquired. It must be differently worked out, each for himself, and in the brotherhood we proclaim, in sympathy and understanding in so far as we can apply these qualities in the circumstances of our own karmic burden. At least the knowledge of the law is an aid in all of this.

But besides the working out of karma, if the goal is to be attained, new karma must be avoided. How can this be done when thoughts, words and acts must still be lived and expressed? In this each man must be his own light on the path. His own Atman, however dimly glowing, is nevertheless in touch with the Divine Oneness of which it is a part, and Theosophical teachings may cause it to respond eagerly to the difficult way these teachings set before him. That is the purpose of the Theosophical Society, that from among the many who are shown the way, some may respond.

SIDNEY A. COOK

(To be concluded)

THE PATH IN ANCIENT EGYPT¹

BY DUNCAN GREENLEES

WE all know that there is but *one* Path to God, whereon we all tread; it leads from the Unreal to the Real, from Darkness to Light, from Death to Immortality. We are all on that Path today; though sages have called its stages by many names, those who see within can know the oneness behind the varied forms.

Let us now look at one attempt by Initiates before the earliest human history to describe that Path, to define the conditions we pilgrims thereon must fulfil if we would tread more swiftly to our goal. We shall hear of familiar truths in words not so familiar; let us try to enter with a loving sympathy into the thoughts and metaphors used in teaching our forefathers, of whom so many of us are in these later bodies of ours the visible reappearances.

Let us travel in space over the seas to Egypt, guarded by sea and desert to be an isolated unity of spiritual life; let us travel in time over fifty centuries to see the peasants labouring in off-seasons at the mighty Pyramids, which have been the world's wonder ever since.

In certain of those Pyramids we shall find the oldest actual religious manuscripts surviving anywhere on earth today. They unveil the inner teachings of Egypt's Initiate Kings, teachings familiar to us, in other forms, in our

¹The 77th International Convention, Adyar; Summary of a Talk given on 80th December 1952.

present bodies, and taught to many of us long ago in their timeless Egyptian form. For though the manuscript be but 5,000 years old, the Texts themselves are immensely older; the Veda is eternal, in forms that vary with every age, and these Pyramid Texts form a part of that eternal Veda; none but the unwise and rash will essay a human date for what comes to us out of boundless unknown antiquity—the foundation of Theosophy in every historical age.

ESSENTIAL DOCTRINES

1. The whole Universe is *one*—not identical but consubstantial, a common substance underlying, running warp and woof through all nature's kingdoms. Man and God and mineral and tree and cloud, hill and beast are *one*; distinct, yet in perfect unity; so it is very easy for man to become God, for God to assume a human form.

2. Though all are divine, united with the Supreme, yet men are also separate individuals; as hand and head, tongue and eyes have separate functions, needs, pains, satisfactions—yet all subserve the interest of the common life. We are one body, members of one another. Our true happiness lies in realizing that, through a mystical vision of the truth that there is but One in all. Some of us are older spiritually, some younger; it is for the elder to help, guide, rule the younger brothers, the royal Souls to guard and lead others to the gateway of the Path.

3. We are all divine here and now; we have not to become divine in some distant unreal future; we have only to declare our Divinity, and It manifests at once to all. As God manifested His Divinity by the creative Word which brought all things into being and ceaseless movement, so we too manifest our Divinity by uttering the cosmic Word of Power given us in Initiation—even as our every thought is revealed in speech and action,

4. The Soul is immortal, and there is no limit to the glory, the omnipotent wisdom, power, life it can attain; man is the absolute master of his own destiny, the captain of his life, and no God can hold him back from the infinite joy and light which is his own.

THE PYRAMID TEXTS

So the Texts tell how man can manifest himself as the God he really is, here and now, and then return from the state of highest bliss to uplift and enlighten his brothers still fast in the drunken sleep of ignorance. They were kept secret from the crowd, for Initiates have always known that babes need milk, and men can use strong meat. We are all one, yes, yet our powers, our wisdom are unequal; the heart cannot eat, nor can the eye pump blood through the arteries to the ear and brain. Some are wiser, more experienced than others, and it was the joyful privilege of those wise Elders to guide their youngers—and so arose the Divine Kings in Egypt, surrounded by great Nobles, like them Initiates in the real Mysteries and aware of their own divine power and glory.

These Texts were long unwritten; and then for thousands of years lay hidden and unknown in the dark Pyramid halls until some 70 years ago some Frenchmen found them, and they are now gradually appearing in European languages, to throw a bright light on the Ancient Wisdom of oldest Egypt.

THE ANCIENT PATH

The image chosen was that of the Sun, rising from the mists above the Nile valley, through the rosy clouds of dawn into the clear upper air to the glorious zenith of

power and light. Then, as the Sun royally turns downward towards the West, bathes again amid the clouds and mists of the horizon, and then plunges below into the realms of darkness to enlighten those "in heathen lands afar", so the glorified Initiate descends with his divine Light to save those in earth's darkness and to guide them home.

SEVEN QUALIFICATIONS FOR THE PATH¹

1. *Innate royalty of spirit, able to see the Divinity within the self and to dare to claim the royal prerogatives:*

The King's noble qualities are in Heaven, while his strength is in the Horizon like his Father Atum who formed him (394). The King's throne is with Thee, O Re, he has not given it to any other (460).

O Path, Warden of the Great Portal, testify of the King to those two great and mighty Gods (Wisdom and Utterance), because he is indeed the Sunflower, the Son of Re, who supported Heaven, guided Earth, and controlled the Gods (952).

While God lives, the King lives; while He dies not, the King dies not; . . . if (God) fades, then the King will fade away (168).

O Highest among the Immortal Stars, thou too shalt never set everlastingly (878), enduring for ever and ever (1301).

2. *Knowledge of God's Name or Nature, for this gives absolute power over the Divine Ruler of creation.*

O Deep, let this (gate) be opened for me; see I come, a Divine Soul (603). I know Thy Name, I am not ignorant of Thy Name (1434).

¹ Numbers in brackets refer to the verses in the Egyptian edition of the Pyramid Texts issued by Dr. Kurt Sethe. *The Gospel of the Pyramids*, vol. 9 of the WORLD GOSPEL SERIES, is now in the Press and will be out shortly.

3. *Life of Devotion to Righteousness. There was an extremely lofty ideal of justice, gentleness, and kindness, unexcelled in any age or land even up to today.*

(The King) has set his record before men and his love before the Gods (1160); all the Gods are pleased with everything he says; thereby has he happiness for ever (1645).

(He says,) "I spoke and told only what was good, nor was anyone afraid of one stronger than himself (in my day), so that he complained of it to God. . . . Never did I say anything bad of anyone to a person of influence, for I wished it to be well with me in the presence of the Great God. . . . I was one beloved of (his relatives); . . . I was a father to the orphan, a husband to the widow, and a shelter to the one shivering in the wind; . . . I gave bread to the hungry and clothes to the naked; I gave a passage in my own boat to those who could not cross (the river)."

4. *Love of God as the Father, obedient to Him at all times.* Behold the King, O Re; the King is Thy son! (887). Behold Re, O King; realize Re, O King; know Him, because He is one who knows thee! (495).

5. *Real Union with God's Will.* He is coming to thee, O Earth, he is uniting with your will, O Gods (1367), so that he may draw to himself the breath of life and inhale joy; he overflows with God's peace when he inhales the wind and breathes out the north wind, overflowing among the Gods (1158).

6. *Capacity for Littleness, perhaps like the "Little Way" of Saint Thérèse, for egoism corrupts self-assertion and is the greatest enemy of spiritual realization. A little one slips through the keyhole!*

Let those doors be opened for me; I am a Little One therein; I am over the worshippers of Re, I am not over the gods of confusion! (392) Thou art, but there

is no "thou"; thou shalt be, but there will (still) be no "thou" (738).

7. *Eagerness to Tread the Path, the Sanskrit mumukshatva, without which naturally nothing is possible.*

His runners hasten, his messengers speed on to announce him (739). See the King is coming, but he is not at all coming alone; it is your messengers who have brought him, the Divine Book which lifts him up! (333).

SEVEN WAYS OF ASCENT

1. *Drifting along the slow tide of evolution.* Let the reservoir be opened, and then the Field of Reeds will be flooded and the Winding Canal be filled with water. Let the two Floats of Heaven be placed (1103) for the King (913) that he may travel to Re in the Horizon and take possession of his throne which is in the Field of Reeds (1086).

2. *Ferried over the Stream by the Master.* O thou Ferryman of the Field of Peace, bring that (boat) for me, I am the King, it is the King who comes running! (1193). I am a pilgrim of the Portals and go (445) to seek refuge with Re, in the condition of the Gods who have hastened to their Ko's, who have lived in the realms of (Light), who have lived in the realms of (Darkness) (948). Carry me swifter than running to the land . . . where the Gods grow young again (1187). O Face-behind-Him, carry me to the Field of Reeds! Whence hast thou come? I have come from the Capital; my companion is the Snake which came out of God, the Cobra come forth from Re; . . . I will be the Steersman! (1091-1093).

3. *Wafted on the Incense-Cloud of Prayer and Gratitude by the multitudes helped and taught by the Candidate on the spiritual path.* The fire is laid, the fire burns bright,

incense is put on the flame, and the incense glows (376) wherewith the Gods are censured (1718). The King departs as the "Eye of Horus" (975); they receive him to Heaven, to Heaven upon the smoke of incense (2053).

4. *Helped up the Ladder of Light by both "Good" and "Evil".* The earth is made a stairway to the sky (1749) (for those) who go up the path of the sunrise (1679). The King is climbing on the Ladder (1763) which his Father Re has made for him. Horus and Setech hold his hand, that they may take him to the Dawnland (390). They put their hands beneath him, they make a ladder for him whereon he may ascend to Heaven (1474) and seek refuge with Re in Heaven (517).

5. *Direct Vision through intuitive Wisdom in a flash.* If the (Ferryman-Master) will not ferry the King, he will leap up and set himself on the wind of Thout (Wisdom), and he will certainly carry the King over to yonder side of the Horizon (387).

6. *Personal Intimacy with God.* The King bathes himself and occupies his pure seat which is . . . in the bow of Re's Ship (710), and his paddle has remembered him when he has found his seat empty in the bow of the Ship of the Golden Sun (602). He is rowed along the banks of the Canal (2175); he goes up to Heaven for life and joy. . . . It is the King himself who controls those Gods who row it (922) to the place where the Gods shall give him birth (344), so that he may receive the gifts of the Evening Ship, become a Spirit dwelling in the Dawnland, and live in that sweet life which the Lord of the Horizon lives (1172).

7. *Soaring by Divine Right, resistless into Heaven.* The King is floating cloudwise to the sky like a heron, and has kissed Heaven as a falcon (891). The King has appeared gloriously as a great falcon in the innermost horizon (1961), he crosses the Canal of Double Vision, he travels over the

Winding Canal (1138); his Soul is bringing him, his occult powers perfecting him! (250).

SEVEN STAGES OF THE PATH

1. *Awakened from the "death" of Ignorance by the Gods.* When Osiris was thrown on his side by his brother Setech, he stirred and his head was lifted up by Re, who abhors sleep and hates weariness (1500). Awake, O King, and raise thyself! Scatter away the earth which is on thy body! (735, 654). O King, the Inundation comes, the flood hastens, and Earth thunders, the divine essence stirs within thee, thy heart lives, thy divine flesh quivers, the bonds fall away (2113); thou awakest in peace (56).

2. *Purified from Earth's Stains.* Now the King is washing upon that sunrise-glory of the earth wherein Re washes when He places the heart-ladder and erects the ladder of those who are in Greatness (542). Emitet has taken the King's hand to her, and led him as far as her Sanctuary and up to her Mystery which God has made for her, for the King is pure indeed (1139).

3. *Clothed in the Robes of Light.* O King, receive thy Robe of Light, assume thy cloudlike Veil upon thee, . . . and take the White Crown therein before the Gods (737). This is the Robe of Well-being, which Horus has made for his father Osiris (740); in it the King is a Spirit adorned, a prayer fulfilled (1771). The King comes, perfected in God (2097). The Majesty of Re shines not in the Horizon, so that every God may see him (1739) anointed with the best of oil (1079) and robed in divine purple (1511).

4. *He Ascends to Heaven by one of the ways described above.* Oh how happy are they who will see the King crowned with the diadem of Re . . . when he ascends to Heaven to be among his brethren the Gods! (546). Thy

porters go, thy runners run . . . to announce thee to Re. . . . Thou knowest them not, but thou art well-served by them, for thou hast set them before thee like the Herdsman of thy calves! (1532-1533).

5. *He Shares God's Life there.* The King lives on the morning bread which comes in its time (553); O Gods, take him with you, that he may eat of your food and drink of your drink (128). That land to which the King goes, he thirsts not there, and there he knows no hunger for ever (382).

6. *He is Deified and assumes all Divine Powers.* When the King opens the Double-Bull Doors, he is led to the limit of the Horizon; when he has there laid down his outer cloak on the ground, he becomes the Great One (416). The King is a divine Being, the Son of God, God's Messenger (920), for the King is indeed God and the Son of God! (543). He is the Writer of God's Book, who says what is, and brings into being what is not (1146).

See, thou art round and vast as the vast circle of the Island Universe (629); Geb has united to thee the entire world in every place (783). There is no God at all can overlook thee (1479). When thou hast assumed thy royalty, thy foot cannot be checked in Heaven, nor canst thou be resisted on the Earth (621). Thou shalt govern the Spirits and direct the Immortal Stars (2104).

Hear now, Re, this word which I keep speaking to Thee: Thy body is in me, Re, Thy body is given life in me, Re (1461).

7. *He Descends like the Sun to Earth to awaken others from the black Night of Ignorance.* The King has gone up on the raincloud; now he is coming down in the rain (1774); he is coming down upon the Ocean; bow down thy head and lower thy arms, O Sea (1213), open the King's way for him, make way for the King! (2149). The King

returns, the King returns! Rejoice, Rejoice! Day in Day and Night in Night . . . shall he be eternally! (1491).

THE RELIGION OF THE LIGHT

It was a religion of glorious optimism, of soaring joy and confidence, which flowered in an age of wonderful achievement, leaping in a few generations from neolithic barbarism into one of the highest civilizations our world has ever known.

We too have interest in these teachings of theirs, for we can translate each one of them into the vernacular of the creed in which we were ourselves reared in this birth. Egypt's Temples are once again humming with a new life of bounding joy; surely we shall see her great Religion restored, even if with other names and forms more understandable to our own age, to the light of day. Let us stretch out hands of brotherhood across the ages to salute the Great Initiates who clothed the eternal Truth in such inspiring forms so long ago. Nothing dies. The past lives in each one of us, and through us blends with the Future in an eternal NOW.

Let us close this study with the blessing included in those ancient Texts:

*It is Peace that is brought to thee,
Peace that thou seest and Peace that thou hearest;
Peace is before thee and Peace behind thee,
And Peace in all thy presence. (84)*

DUNCAN GREENLEES

MANKIND: WHITHER AND HOW?¹

By HILDA YARROW

THAT we live in disturbing times is acknowledged by all, and it is easy to understand why many feel depressed. Thoughtful people ask what the future can hold for mankind and arrive at two possible answers: on the one hand total destruction through the use of atomic energy for that purpose; on the other hand a Golden Age.

Theosophy is of great assistance to us in this as in every problem, if we take the necessary time and effort to understand its teachings. For everything starts from something simple at the Source, and only becomes complicated and difficult in its working out. If we can raise our understanding nearer to the Source through our efforts to understand Theosophy, we can then see something more nearly akin to the simple pattern, and therefore more clearly comprehend the complicated working out of that simplicity in its manifold parts.

The pattern seems to be that mankind from its unconscious Divinity moves into entanglement with matter of various kinds from which it must itself, through its own efforts, disentangle itself, cease to identify itself with matter, and so return to conscious Divinity.

Theosophy tells us that mankind unfolds its consciousness in an orderly sequence, and gives us the story of its past long before written history, and a forecast of its future.

¹ The 77th International Convention, Adyar; Short Lecture.

A study of written history confirms the Theosophical outline, so it is reasonable to accept, at any rate as a working hypothesis, what is foretold about the future of mankind.

Mankind is a wholeness, always in manifestation there is more behind than is visible. Each unit of mankind is threefold: life and form at various levels of being with a vast unmanifest behind. This simple pattern becomes more and more complex as it is worked out. Mankind is the crowning glory of three streams of life. One has manipulated forms of varying kinds of material until it has reached the human form. Another, having done the work of the first, has reached a point where it can bridge the gap that exists between the first and the third. This third stream is ignorant and impotent at the physical level, but is at one with the highest.

All manifestations, we are told, are for the purpose of this highest, the SELF, that which is behind all manifestation. All are parts of that Oneness. We wish to confine ourselves to mankind, yet all living things are so intertwined that one cannot separate one from another without violating the reality. With our minds alone we cannot obtain an idea of Wholeness. It is bound to be partial because of the nature of the form that encloses the life we use. If we can remember this we might prevent many of our difficulties.

Every stage of the progression of a unit of mankind from unconscious Divinity through identification with dense material back to conscious Divinity, is manifest upon the earth today. The lower levels are gradually lifted by the efforts of those who have reached the higher. Nations provide particular geographical conditions and environments suitable for groups of units of mankind for their mutual unfoldment of Divinity. Nations reach the various

stages of unfoldment as a compound unit of units at different times. Each sounds its own characteristic note at its own level. To be a nation takes time and much effort to achieve on the part of its component units. To establish right relationships within the nation and then with all other nations also needs exertion, and apparently this stage eventually will be reached.

The next step for mankind seems to be for a group to manifest the quality of Buddhi, the Christ-like quality, the divine nature. This will be done. We can retard or help. How?

Each one of us is a unit of mankind carrying out the same pattern as in the larger Wholeness. There is the Highest with which we are one, there is our personality which has life intimately linked with matter of three kinds, there is the Ego which is the means of bridging the gap between the two. All the stages of growth and unfoldment proceed in orderly sequence. Life and form must be in harmonious relationship the one with the other: life manipulates forms; forms express life more or less perfectly until the personality is reached.

When a strong personality has been formed and its threefold nature functions harmoniously at the physical, emotional and mental levels, then it is ready to be brought into alignment with that which is unmanifest. By the purity of the highest, most beautiful methods of functioning at each of these three levels, a channel is opened between the personal and the corresponding levels of the Ego. Then the divine nature can manipulate more and more skilfully every action performed by the obedient personality. Then right relationships will be established by such a one.

Those who are interested in these matters have the responsibility of finding out, each for himself, what is true. Much written instruction is available, no one can do it for

another, each must produce changes within himself. If we earnestly try to change ourselves there is bound to be a result, our actions will be differently motivated and therefore different effects will be produced.

At the present time the Fifth Race type of consciousness being dominant in the world, mind is very evident. This leads to much criticism often of a separative nature, rather than in the higher function of seeing that justice is meted to all. The next stage, we are told, is the realization of the Unity of all living things, both in the life they share and the material of the forms shaped by that life. As individuals, and then in groups, we must pass on to the Buddhic level of consciousness, and all our actions must be motivated by that realization of Oneness. May it not be possible for us to assist this by using our critical faculty as a stepping-stone? Could we not look at all our fellow-units and find something to admire? Could we not try to understand what part of Divinity each is trying to manifest and encourage and aid the effort in so far as we can? May not this draw us closer together and help us both to realize that all life is One?

Apparently there are two lines of evolution that work side by side: Devas and mankind. At the beginning of mankind's pilgrimage the Devas worked with it, but when it identified itself more and more with physical matter the Devas left it to work out its own experiences there. The time has come for mankind once more to co-operate with the Devas. To do so each unit of mankind must release himself from enslavement to matter of any kind, open the channels between his personal and his divine nature, so that he will establish right relationships with every other, and once more the Gods will walk with him and Divinity will manifest Itself on earth.

HILDA YARROW

CLOSING ADDRESS TO THE 77TH CONVENTION

December 31, 1952

By C. JINARAJADASA

MY BROTHERS, We come now to the close of a very fine Convention. The number of registered delegates is 944. Following what now might be considered a tradition the topics expounded have been many. The public lectures at the Amphitheatre were delivered by myself, Miss Clara Codd of South Africa, Srimati Rukmini Devi, President of World Federation of Young Theosophists, Sri Rohit Mehta, General Secretary of the Indian Section, and Mr. N. Sri Ram, former Vice-President of the Society. Mr. Duncan Greenlees, who is a trained Egyptologist and knows hieroglyphics, gave, at the Adyar Theatre for the first time to us at Convention, an illuminating lecture on Egypt, on her secret doctrines as to the Divinity of man and the path to Immortality. A further public lecture, held under the Banyan Tree, was delivered by Sri Sri Prakasa, Governor of Madras, under the title "Mrs. Besant—and India of Tomorrow". (Sri Sri Prakasa is now in his forty-first year as a member of the Society.)

The lectures, for members of the Society only, have indeed been many. These were grouped as a series of Symposiums and Short Lectures, each speaker being allotted a quarter of an hour or a half-hour for his presentation. One of the most interesting features was the group of Symposiums, with the attractive keynote topic "The Road

to Happiness". The speakers covered many aspects of how to obtain happiness. I think the whole subject of Happiness could be made one of real vitality if each speaker were to speak on "How *I* have been happy", but this would mean so many intimate revelations, which would be utterly impossible to present, even to an audience of friendly Theosophists.

In connection with all International Conventions, there is also the Annual Convention of the Indian Section of the Society, now in its fifty-first year. Also one whole day, morning, afternoon and evening, except for the public lecture by Sri Rohit Mehta, was devoted to the various meetings and activities of the Young Theosophists. Their functions included an evening entertainment, a play presented by Vasanta Youth Lodge of Adyar.

It will interest you to know that at the meeting of the Young Theosophists one member defined Theosophy as "Religion made easy". This is a witty half-truth. Speaking on behalf of the older members who have been attached to the religions of their birth, it is more in accordance with fact to say that "Theosophy is religion made *difficult*". I recall here that two, who had been ordained priests in the Church of England and were in New Zealand, were persecuted by their Bishop because of their Theosophical attachment. They both left New Zealand, and now one of them is the Presiding Bishop of the Liberal Catholic Church. In the early days of the Society in India, many members of the Society had to undergo a certain amount of persecution from their orthodox co-religionists, because they would not conform to all the practices which the orthodox considered should be adhered to.

There were many forms of entertainment—preferably they should be called "refreshment"—among them the most popular being the Community Singing one evening

under the Banyan Tree, with hymns and songs, both eastern and western. It was evident that the majority of the audience, seated on the ground under the famous Tree, immensely enjoyed this "refreshment". Kalākshetra, under the direction of Srimati Rukmini Devi, presented two evening programmes of Dance, one a variety programme and the other a Dance Drama. We had from two French members, Monna Towska (Madame M. Vieil) and Monsieur Honoré Vieil, a presentation of classical art of the West, the first in ballet items, and the second in opera and classical songs. Srimati A. Sitā Devi was their accompanist, and also gave a number of piano selections from western composers. There was an evening of Carnatic Music by Srimati Kamalā Krishnamurti on December 25, before Convention opened formally.

The Presidential Address was naturally given in our Headquarters Hall. Near the ceiling were displayed the flags of all the nations where there are National Societies, as well as those where there are individual Lodges, and in some cases only a few members. The number of flags is 54. We still continue displaying the flags of two National Societies which have ceased to exist, one in Egypt and the other in Paraguay. The display of these flags is a presentation to the eye that we in the Theosophical Society are a League of Peoples. We also display the flag of the United Nations, only as a symbol of the sympathy of most Theosophists for the work of that great world organization.

As Headquarters Hall was completely packed with members and would be overcrowded if all delegates attempted to come in, a loud speaker was arranged in the garden outside the Hall, so that those who could not be comfortably accommodated inside the Hall might hear the address.

Several of the meetings for members were held in the Adyar Theatre, which has a proper stage for performances

and slightly raised seats for the audience, all grouped round a magnificent rain-tree, ordinarily open to the air, but during Convention time covered by a conical thatched roof to prevent the audience from getting wet if there should be possible late showers of the monsoon. Seeing this great tree in our midst reminded me of the famous tree Yggdrasil of Norse mythology, some of whose roots go upwards to the gods in heaven, others to the giants on earth, and a third set of roots to the underworld.

I must thank several Heads of Departments, and others who have specially helped to make Convention a success. Brother N. R. Subramanyam, Honorary Superintendent of the Bhojanasāla (Indian hostel), has had to supply meals for about 850 each day. Happily, after many years of experience, this department knows how to cater to the satisfaction of the large influx of its guests. Leadbeater Chambers, under the superintendency of Miss Florence Pulsford of Australia, is a residential building of 28 suites, and has accommodated during Convention 77 people including the usual residents. The Superintendent has been assisted in her work during Convention by Miss Hilda Yarrow of England and Mrs. P. R. Master of Bombay.

A most important department, necessarily, was the Enquiry Office, for which a special hut was built. This year Brother N. Jānakīrām took charge, and had ready for each delegate an envelope with programme, the delegate's badge, and various kinds of information required by each. He was ably assisted by Sri P. R. Aka and Sri Ramanlal Kevat.

I desire cordially to thank the Besant Theosophical School, its Headmaster, teachers, and the students, who as in previous years conducted a Restaurant for light refreshments. The Restaurant was open ten days, from 5.30 a.m. till 10.00 p.m. and was patronized by delegates from early

morning till night. On the average on an ordinary day there were served 2,000 to 2,500; on a public holiday, as on Sundays, 3,000 and over. The record day was Sunday the 28th when the Restaurant touched the 4,000 mark. It has been a real place of refreshment for large numbers.

One of the hardest worked during Convention was the Superintendent of the Engineering Department, Bro. M. D. Subramania Iyer. He has had to keep a watchful eye on all things electrical, and Convention has meant wiring many thatched huts. From morning till night he has been here, there and everywhere.

The Vasanta Press, under its Superintendent, Bro. D. V. Syamala Rau, has been working at high pressure for a whole month, and one of its special achievements was having the January issue of THE THEOSOPHIST ready ten days before its usual time, so that members could obtain the Presidential Address on December 26, immediately after it had been delivered.

Great credit is due to the Recording Secretary, Miss Helen Zahara, for the smooth running of arrangements for Convention and accommodation of all delegates. Much arduous work has been required, both before and during Convention, and I desire to thank her heartily for her capable assistance.

We all must express our thanks to Miss Elizabeth W. Preston who has been in charge of assembling all the material for *The Convention Souvenir Bulletin* and seeing it through the Press so that it was available to delegates on this the final day of Convention. This has meant that she has had to sacrifice attendance at many meetings and functions in order to complete the work in time. She has been helped by Miss Gladys Taylor and Mr. Duncan Greenlees. This *Souvenir Bulletin* has been so attractive and popular that a second printing has been necessary.

I must thank also the Fire Department of the Madras Corporation for having ready night and day a well-equipped fire engine and staff for eventualities. As in previous Conventions, we have had excellent service with the microphone—shifted as needed to four places for lectures, addresses and entertainments—provided by The Sound House, Mylapore, under the direction of Sri N. Ramachandran.

I also desire to thank those who by remaining on duty to assist have made it possible for delegates to visit Dr. Besant's rooms and our Museum—Señor Enrique Fernandez Orfila of Spain at Dr. Besant's rooms; and Miss Jeanne Dumas of the United States at the Museum.

Numerous other departments have rendered special services for the comfort and convenience of our delegates and all our regular departmental workers have, naturally, put in long hours under great pressure, but most gladly. If I do not mention each by name, he or she will nevertheless know that all are most appreciative of services rendered. I do, however, briefly mention the following Departments:

Transport: Sri P. M. Ramachandran, assisted by Sri S. Moryadas;

Dispensary: entire staff, under Dr. E. Sundaresan and others, has been available 24 hours, day and night;

General arrangements: Sri M. Subramaniam—in charge for all meetings and entertainments;

Hot water supply: Sri Narainji Kevat—in charge of supplying hot water in mornings; setting up chairs for meetings, cleaning, etc.;

Garden Department and Watch and Ward: Sri K. Neelakantan has provided decorations for meeting places, built pathways, protected properties, etc.

Theosophical Publishing House: with their usual excellent display for Convention and efficient service,

under its Manager, Sri K. S. Krishnamurti, and staff;

Laundry: in charge of Sri M. V. Gopalakrishna Iyer;
Sanitation: indeed a "key" service and most necessary, capably supervised by Madame P. Cazin.

I feel I must speak a few words about many of our Indian sisters who do not know English. But year after year they come to Convention. Though they may *get* little from our lectures and talks, they *give* much to the Society and to the success of Convention by their steady unswerving devotion.

I want to single out for special recognition two of my helpers. The first is Brother C. D. T. Shores, the Treasurer of the Society, who has served in an honorary capacity. He has been 40 years a member of the Society and the president of three Lodges in India. He came in 1946 to serve the Society at its International Headquarters, after retiring in 1945 from business. He is also a Bishop of the Liberal Catholic Church, and important work for that Church in Australia calls him now. Wherever he will be, he will be first and foremost a Theosophist, and will help in every good work for the cause of mankind.

The second worker to whom I owe much is Miss Helen Zahara, the Recording Secretary. Before she answered my call, she was stenographer and typist, and an accountant qualified by examination in Australia. She, too, came to Adyar in 1946 and became Recording Secretary in 1947. She is a "Theosophical baby", as her father is a Theosophist, as was also her late mother. Her post is a most arduous one. We have not been able to grant her more than a subsistence allowance which covers only the bare necessities of board and lodging, with nothing for emergencies or luxuries. She is still young, and must get into a paying job. We can hardly expect her to grow old

at Adyar, and be given at the end only some £50 from our Faithful Service Fund—just enough these days for two months' expenses. She is returning to Australia early next year, where also she will find a less taxing climate than that of Adyar. I hope she will soon "land" an excellent job.

One striking activity is that recorded by the General Secretary for India. He informed us that this year 150 Lodges of the Indian Section organized a programme for a Brotherhood Week, when addresses were delivered on the manifold aspects of the principle of Universal Brotherhood. Some years ago we did organize a Brotherhood Campaign, but I do not think it has been specially developed. But I want to draw attention to this work in the Indian Section. Where a Lodge, as in many western countries, meets only once a week, I suggest that four meetings in succession should be devoted to the subject of Brotherhood, expounding its many aspects. A full theme is that of the real basis of Brotherhood, which is the fundamental Divine Nature in all men. Then an interesting address could be given on the way the Brotherhood ideal has been applied (or *not* applied) in the various Religions. There are also many ceremonial organizations, as Freemasonry, Odd Fellows, Boy Scouts and Girl Guides, whose work fundamentally is based on the conception of Brotherhood.

I mention this possible campaign during a month because, as I explained in my Presidential Address, the Elder Brethren who watched over the formation of the Theosophical Society emphasized, through the words of the Mahā Chohan, that the Society is not "an academy of magic, a hall of occultism", but that its fundamental work throughout the centuries is to proclaim and uphold the ideal of the Universal Brotherhood of Humanity. It is as little by little we emphasize this idea, that from each Theosophical Lodge there will be sent out an influence on the mental

plane that will charge the mental atmosphere of the whole world, till gradually all, political thinkers especially, will begin to understand that any policy of theirs that violates the principle of Brotherhood results finally in the greatest harm to their nation and people.

In the observations made by the great Adept the Mahā Chohan and recorded by the Adept Koot Hoomi, we have the following:

"Having explained our views and aspirations, I have but a few words more to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies, those of the *civilised* races less than any other, have ever possessed the *truth*. The right and logical explanations on the subject of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were; but to these there must be somewhere a consistent solution, and if our doctrines prove their competence to offer it, then the world will be quick to confess *that* must be the true philosophy, the true religion, the true light, which gives *truth* and nothing but the truth."

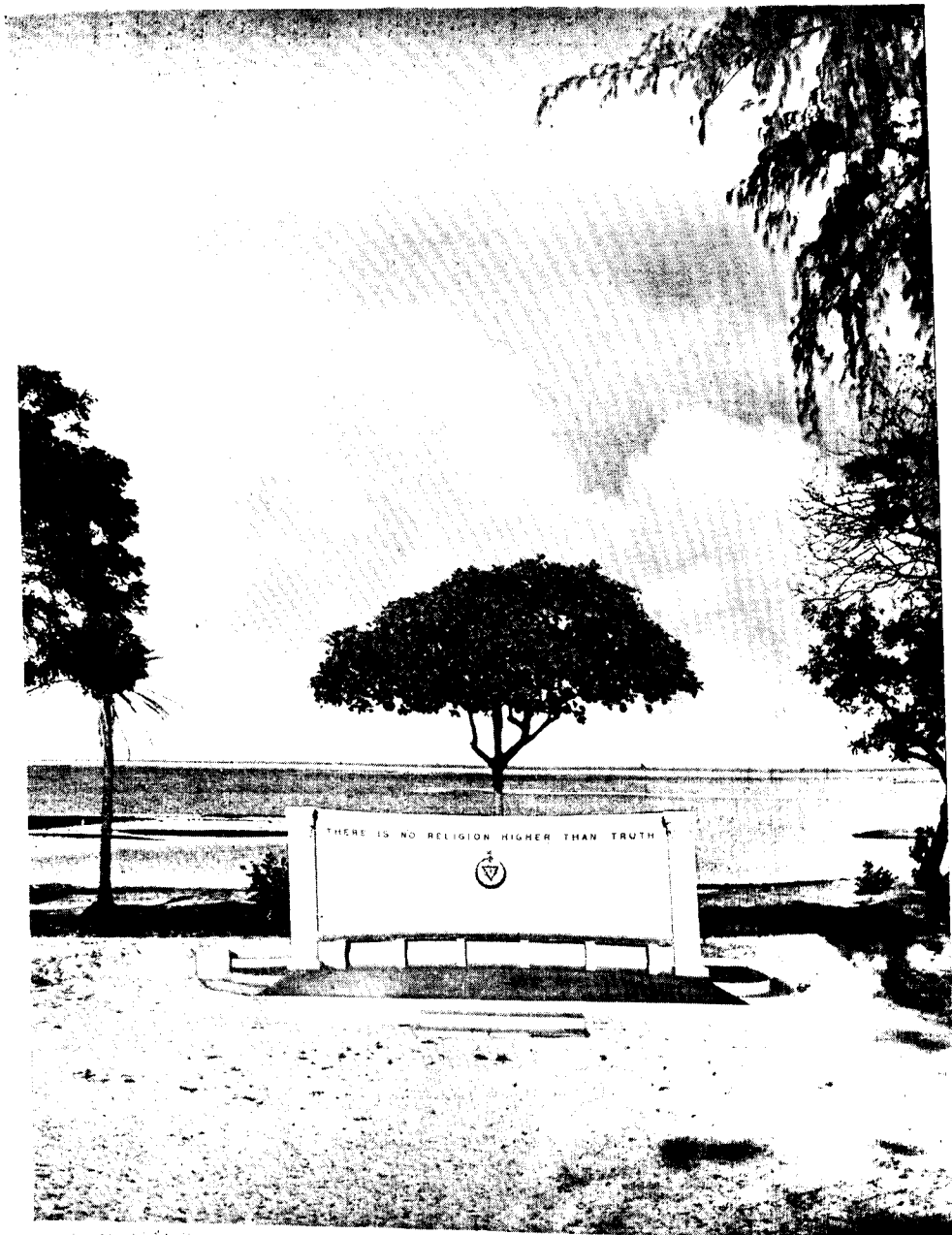
The Mahā Chohan spoke in the year 1881, but in this year of 1952 we can still say that civilization, including all the religions and all the philosophies expounded, are "as far from the solution as they ever were". The Adept points out the need to understand the great dual principles of right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism. During my lectures in Italy and France this year, and in my Convention lecture, I

attempted to deal with the "Principles of Right and Wrong". My attempted solution was based on "The Three Truths" regarding the Immortality of man's Soul and its slow expansion into a growth and splendour without limit; the Principle which gives life, which dwells within and without us; and the law of Karma. Other lecturers will have to probe into other subjects, and especially the subject of Liberty and Despotism.

There is still an immense field for Theosophical investigation and exposition. The most important fact is the declaration by the Adept that "there must be somewhere a consistent solution". There is also the declaration of the Adept that "our doctrines are competent to offer that solution". When we succeed in presenting clearly these solutions, "then the world will be quick to confess *that* must be the true philosophy, the true religion, the true light, which gives *truth* and nothing but the truth".

There is, then, a vast field for the service of the world by us, in going to the roots of the problems that afflict mankind, problems not in the least visualized by the great organization, the United Nations.

I would like to share with you one special delight I have had during these days of Convention. My Indian friends may think I am showing early signs of my second childhood, but I know my Western friends will not think so, because they will understand better. At each public lecture at the Amphitheatre, after introducing the lecturer, I have walked round it to sit at the top edge of the Amphitheatre. As I sat, I looked over the heads of the audience, seated Indian fashion on the ground which sloped down to the lecturer on the platform. I saw, behind the lecturer, a large Theosophical emblem painted on the curved wind-break; above the lecturer, printed on the wind-break, the



WINDBREAK AT THE AMPHITHEATRE

Photograph and block by Klein & Peyerl, Madras

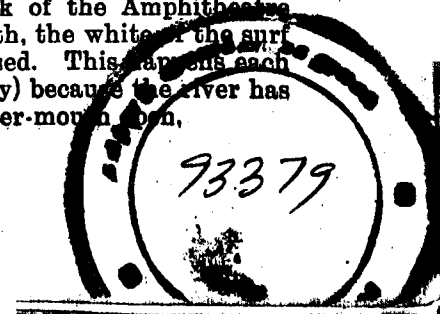
Society's motto: "There is no religion higher than Truth." Then rising exactly at the middle point of the wind-break a solitary tree, with no branches for ten feet, and then above a few bare branches a mass of closely fitting leaves making over the lecturer something akin to a large umbrella. Then beyond the wind-break, the Adyar River, and to the right, in the distance, the Bay of Bengal; and this year, the white of the surf breaking at the River's mouth¹. A large flock of white paddy (rice) birds was waiting in the shallow water for the little fishes, for an evening meal. In an instant, for some unknown reason, the birds would rise in the air in a white cloud, wheel round a bit, and return to their old position again. There was one tall casuarina tree which I always observed, while my ears listened to the lecturer. Crows would light on the topmost branches, clinging tightly with their claws to the topmost bare slender branches, swaying with the wind. Hardly had a crow gripped on to his place, than a few seconds later another crow would come and say "Off", and peck him away. Both would wheel round a bit and come back, while a new one had taken the original place. But another new crow would come and say "Off", and peck *him* away. Well, it was to me what is happening among men, and among nations too, in their fierce animosities.

One day the setting sun made a fine sunset. It was behind me, as I sat facing east. But that day the sunset was reflected in rosy light for a while behind the lecturer's head.

And now for the best of it all. During the last two lectures, the moon towards the full and at the fullmoon,

¹ When the photograph of the wind-break of the Amphitheatre (reproduced opposite) was taken on January 27th, the white of the surf no longer appeared, as the river-mouth had closed. This happens each year after the monsoon (though this year early) because the river has not enough current into the sea to keep the river-mouth open.

Qm m2, m78
1153-74.5



slowly rose exactly over the head of the lecturers. It was all magnificent, at least to me.

The Amphitheatre is composed of sand. Every day little children were among the audience with their parents, very quiet and well-behaving. The last day a little girl nearby was seeking little shells in the sand. When she got tired, she played with broken bits of twigs. It is exactly what I would do, if next incarnation my mother brought me to the Amphitheatre, where there would be nothing attractive but the sand! I did not imagine, when I created the Amphitheatre, that I would be such a benefactor to little children.

But the full moon over the lecturer—that will not happen for years, only when next the days of the moon towards the full coincide with the days of the lectures, from December 26th to 30th, and the moon rises over the Bay of Bengal between five and six in the afternoon.

Certainly I listened to the lectures; but at the same time I could pay attention to the other aspects of life. That was the joy of the Amphitheatre. Open air with the sun setting behind and the strong light moderated, the river, the sea, the white birds, and the full moon—were they not like a soft orchestral accompaniment to the theme of the lecturers?

What have we achieved so far in accomplishing the Three Objects of the Society? We have much yet to do to proclaim the Universal Brotherhood of Humanity. But we are beginning to understand the basis of Brotherhood, which is the Divine Nature in all men. This work will last for several centuries yet, before we can realize the ideal placed before the Society in its First Object.

The study of comparative religions—in our Second Object—is evidenced by one significant fact—the Prayers

of the Religions with which we have begun each day of Convention. That simple but uniting ceremony is the result of a suggestion made by Mr. J. Krishnamurti in 1925. Already before that year Dr. Besant had composed the Invocation to the Unity, with which we close the Prayers:

“O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;
O Hidden Love, embracing all in oneness;
May each who feels himself as one with Thee,
Know he is also one with every other.”

Certainly we are ready to encourage a comparative study of philosophy, but such a study is a very difficult achievement, because the philosophies in the ancient and modern world are so many. The frank truth is that after a while the Theosophical student discovers that the whole subject is purely on the intellectual plane, and very largely out of touch with the problems affecting mankind. Yet two of our Convention lectures had the true basis of philosophy in them: “From Intellect to Intuition” by Rohit Mehta, and “The Spiritual State” by N. Sri Ram.

Among all the philosophers there is only one who, strictly speaking, was not a philosopher at all nor one who founded a system. This is Plato. For what he wrote deals with the re-organization of the lives of men, so that we may say he is fundamentally a social reformer. There has been very little study of Plato among Theosophists, though in the three sessions of the School of the Wisdom I have made a point of giving several addresses on Plato.

The problem of Science is deeply fascinating, though vast. It can be said briefly that the more we know of the facts of Science—I do not refer to its theories—the more we shall understand the great Theosophical conception. It was because of this that at the Convention of 1914 I took up the problem of heredity, from the facts that had up to

then been gathered by the biologists, particularly in Mendelism. In a lecture given under the Banyan Tree I described the biological conception of the basis of heredity, and then tried to link it with the Law of Karma, so that we might understand to some extent why individuals are born with this or the other handicap or advantage.

There is everything yet to be done to build a bridge between Theosophy and Science, though a start has been made by the Theosophical Research Centre in London. We have also the two volumes under the direction of Prof. D. D. Kanga, *Where Theosophy and Science Meet*. Another effort is in the work Mr. F. L. Kunz is doing on Integration of Theosophy and Modern Thought. Recently a committee has been appointed in U. S. A. to extend the work of examining the latest theories in scientific and educational fields and experimenting with methods of presenting material to Theosophical Lodges. A suggested reading list, prepared by Mrs. Dora Kunz, covers the main phases of scientific thought, and it is hoped that Theosophical correlations will be made of the various texts.

Our Third Object states that we are to "investigate the unexplained laws of nature, and the powers latent in man". In this department some work is being done, also by the Theosophical Research Centre, in gathering material. Though with regard to Philosophy, Science and the laws of Nature and the powers latent in man, not much has yet been accomplished by us, it must never be forgotten that it is as we become interested in these departments of knowledge, that our Theosophical conception becomes clearer and more illuminated.

The work always before Theosophists has been most significantly put in the last verse of a poem by Kipling, in an exquisite story by him, called *The Miracle of Purun Bhagat*. He describes the prime minister of a small

Indian State, who has been a great administrator and done much for his people. After many years of work, the Viceroy of India comes to visit the ruler of the State, and confers on the prime minister an order which makes him a Knight. Then, says Kipling, next month he completely disappeared from all the affairs of the State. The people knew what had happened, though no one said a word. What happened was that Purun Bhagat at last began to put into realization a long-held dream, which was to put on the saffron-coloured robe of a Vairāgi or Sannyāsi, and go out into the world alone, to understand the real nature of God. In the poem I referred to, which is called "A Song of Kabir"—Kabir was a famous mystic of India who united in himself the mysticism of Islam and Hinduism—the last verse is:

"To learn and discern of his brother the clod,
Of his brother the brute, and his brother the God.
He has gone from the Council and put on the shroud
(' Can ye hear ? ' saith Kabir) a Vairāgi avowed ! "

We Theosophists cannot leave the world and its affairs; indeed we must be more immersed in them than others. But in a new spirit. Inwardly, we must be Vairāgis, characterized by "Desirelessness", which is Vairāgya. But equally, we must practise an additional virtue, that of "Tirelessness", if we are to be true to our Theosophical faith.

We must understand man as the clod, the brute and the God; the three aspects of man as *Tamas*, inertia; as *Rajas*, passion; and as *Sattva*, an embodiment of the serenity of Divine Truth. It is only as "the red mist of doing thins to a cloud" and our "eyeballs are clear" and we look into the heart of each man, that we become filled with compassion and an eager desire to aid. It is only in so far as the spirit of fullest service is the living flame in our heart that we shall really understand the deep

significance of each Theosophical truth, which may appear simple to the mind.

Lastly: I said in my Opening Address that "All is well with the Society, splendidly well". That will ever be the case, provided we never forget the advice given by the Adept Koot Hoomi to Mr. Sinnett. Mr. Sinnett was stressing too much his personal relation to the Adept, and he did not grasp the real significance of the philosophy presented to him. It is because of this failure to grasp that significance that, towards the end of his contact with the Adept, Mr. Sinnett failed to obey One whom he revered deeply. It is on such a general situation that the Adept said these words: "Learn to be loyal to the *Idea*, and not to my poor self." Surely the Adept means by "the *Idea*" the great conception offered in our philosophy, which is above all personalities. It is characteristic of our human nature to manifest a loyalty to one individual or another. But we must not confuse loyalty to an individual with loyalty to a great Cause.

So long as we all remember "to be loyal to the *Idea*" of the Divine Wisdom, and to mankind which is struggling in darkness, because so few have yet grasped the significance of the principle of Universal Brotherhood, that we shall keep undiminished the strength of the Society, and we shall recruit more and more volunteers who will help "to lift a little of the heavy Karma of the world". It is an arduous task, but none equal to it in the world or so full of joy.

Will you rise?

Shānti, Shānti, Shānti.¹ So ends our 77th Convention.

C. JINARĀJADĀSA

¹ All religious gatherings in India close with these Sanskrit words which mean, "Peace, Peace, Peace."

REVIEW OF THE 77TH INTERNATIONAL CONVENTION

By HELEN ZAHARA

Recording Secretary of the Theosophical Society

ON the Adyar estate at Convention time, many temporary thatched dwellings and other structures are erected to accommodate delegates and to provide facilities for dining-rooms, restaurant and enquiry office. This year the rains of the monsoon arrived late, but they stopped in time for all the Convention arrangements to be completed without difficulty. At the same time the gardens were green and fresh and the lawns and borders gay with many-coloured flowers.

The spirit of Convention was evident earlier than usual, as some delegates came in advance in order to travel by special trains from the north. Many made a special effort to come because they wished to be present at Bro. C. Jinarājādāsa's last Convention as President. A general feeling of harmony and unity seemed to pervade the whole gathering.

The number of delegates registered was 944 and, despite travel conditions, representatives of eighteen countries were present to give the greetings of their respective National Societies. These included the United States of America, England, India, Australia, Sweden, New Zealand, France, Southern Africa, Burma, Austria, Ceylon, Peru, British

East Africa, Pakistan, Singapore and Malaya, and Viet-Nam. Greetings by cable and letter from Sections, Lodges and members throughout the world were read at the opening and closing meetings by the Recording Secretary.

As usual, the proceedings of each day opened with the reciting of the Prayers of the Religions by those of the various faiths represented at the Convention.

Before delivering his Presidential Address, the President presented the Subba Row Medal for 1952 to Miss Elizabeth W. Preston in recognition of her work mainly in connection with the recent edition of *Occult Chemistry*.

The President in his Presidential Address gave a wide survey of the work during the past year in various parts of the world and at Adyar. He also sketched briefly some of the early history of the Society and, speaking of the future, referred to what had been said by the Adept Brotherhood that only on the basis of the Universal Brotherhood of Humanity that slowly there can be created a *Universal Morality*. When all nations accept this Universal Morality, binding on all, high and low alike, then indeed will the world have an era not only of Peace, but of true Happiness. He called upon the members to work with determination that each will be true to the trust given and will work till the last breath to make the Universal Brotherhood of Humanity a reality in the lives of men.

The public lectures were given in the Gopalji Amphitheatre, the platform of which now has a special wind-break with pillars and the motto and seal of the Society painted in gold letters. The lectures delivered were: "The Principles of Good and Evil" by the President, C. Jinarājadāsa; "Saintship: Its Meaning and Value" by Miss Clara Codd; "India's Greater Freedom" by Srimati Rukmini Devi; "From Intellect to Intuition" by Rohit Mehta; and "The Spiritual State" by N. Sri Ram. Duncan Greenlees, author

of the World Gospel Series, gave an interesting lecture on "The Path in Ancient Egypt".

As in 1950, in addition to the public lectures the practice of having some half-hour lectures was followed and these proved to be very useful contributions. Those who took part were: Sidney A. Cook, Vice-President, "Aspects of Living"; Miss Hilda Yarrow, "Mankind: Whither and How?"; C. D. T. Shores, "The Inner World of Heart and Mind"; and John B. S. Coats, "The Outer World of Action".

The title of the Symposium, "The Road to Happiness", was felt by some to be the keynote which permeated Convention and its activities. Both the sessions of the Symposium were held under the chairmanship of Mr. Sidney A. Cook. Eight speakers took part and made valuable contributions.

One of the features of Convention was the part played by the Governor of Madras, Sri Sri Prakāsa. He is an old member of the Society and came as a delegate to the opening of Convention wearing his Convention badge, and afterwards planted a mango tree alongside trees planted by previous Governors and Governor-General. He delivered the Besant Lecture on another occasion under the Banyan Tree with the title "Mrs. Besant—and India of Tomorrow". This was considered by many as an outstanding contribution. After Convention the Governor entertained the President and officers of the Society, all the overseas delegates and some of the Indian members at a tea party at Government House (now called Rāj Bhāvan), Guindy.

During the Convention, the Indian Section, as usual, held its Annual Convention. This was conducted by the General Secretary, Sri Rohit Mehta, under the chairmanship of Sri N. Sri Ram, and dealt with matters pertaining to the work in India.

Youth Day was of special interest because of the number of young people who took part. Some of their contributions were challenging and stimulating. Srimati Rukmini Devi, President of the World Federation of Young Theosophists, delivered an address which was much appreciated. The programme included a Question Forum and a "World Parliament" and concluded with a play in the evening written by one of the Young Theosophists, Srimati P. K. Bhuvaneswari. A number of young people acted in the play which depicted the need for Hindu-Muslim unity and also carried the wider message of love for humanity.

Each evening there was a special programme. On one occasion the President gave a lantern address on "The Religions of the World". On other evenings there were art programmes which presented the art of the East and the West. The art of India was beautifully portrayed by a performance arranged by Kalākshetra, and there was also a presentation of Carnatic music by Srimati Kamala Krishnamurti. Madame M. Vieil (Monna Towska) gave a beautiful performance of western classical ballet and was ably supported by Mons. H. Vieil, tenor, and A. Sitā Devi, pianist, who presented some classical western songs and music.

Prof. Alain Danielou, who conducts a department of research in the Music College of Banaras Hindu University, gave a most interesting session with folk music recorded from many lands. One evening was devoted to Community Singing and this was led by groups from Bombay, Banaras, Madras and overseas. They led the rest of the delegates in songs sung in Gujarati, Hindi, Sanskrit and English respectively.

The Convention Souvenir Bulletin, edited by Miss Elizabeth W. Preston, was in such demand that the first edition was quickly exhausted and the Vasanta Press had to rush through a second printing. This bulletin contained

summaries of the lectures and news of Convention, and delegates were able to obtain copies on the closing day to send to members and friends who were not able to be present. This year instead of having a bulletin every day as in previous Conventions, one issue of 16 pages was published instead.

Additional activities included a meeting of the Theosophical Order of Service, the Order of the Round Table, Bhārata Samāj Puja, Ritual of the Mystic Star, and services of the Liberal Catholic Church. On Christmas Eve there was a Christmas Tree for children of employees of the Society, and later Christmas carols preceded Midnight Mass.

Places of interest for members to visit during Convention were the Adyar Library, which received many hundreds of people and showed some of its rare collection of old manuscripts, Dr. Annie Besant's rooms where the late President lived and worked, and the Museum of the Society with its many historic articles relating to the early days of the Society. The Theosophical Publishing House with its showrooms attractively arranged had a number of special offers and was thronged with members throughout Convention. Popular places of rendezvous were the small banyan tree near the Enquiry Office, and the Restaurant conducted by the Besant Theosophical School which served refreshments from 5 a.m. to 10 p.m. Catering arrangements for meals were in the hands of the Superintendents of the Bhojanasāla and Leadbeater Chambers, who had the difficult task of arranging meals for members whose numbers fluctuated day by day.

The General Council, the Governing Body of the Society, held two sessions during Convention and dealt with various items of business including the passing of the Annual Accounts and Treasurer's Report and the Budget for 1953. At the final session the Vice-President proposed

a Resolution expressing appreciation of the President and his work during his term of office. This Resolution had been drafted by several members of the Council and was heartily endorsed by all present. The text of the Resolution was as follows:

"In view of the fact that this is the last meeting of the General Council over which Bro. C. Jinarājādāsa presides as the President of the Theosophical Society, the members of the General Council desire to express their profound gratefulness to him for the very able and impersonal manner in which he conducted the affairs of the Society during his term of office. The General Council is of opinion that not only has he maintained the great traditions of the Society, but has carried the Theosophical Movement throughout the world to greater heights by his unique contributions. The members earnestly pray that he be long spared so that the Theosophical Society may have the benefit of his wisdom and experience for many years to come."

At the closing meeting held in Headquarters Hall the Vice-President read the Resolution to the members assembled and all present rose with one accord and showed their full approval of the General Council's Resolution.

The President in his closing address reviewed the various lectures and functions held during Convention and thanked all those who had contributed to its success. He struck a final note of peace and strength when he asked the members to rise, as he closed the Convention, raising his hands in blessing and repeating the words "Shanti, Shanti, Shanti" (Peace, Peace, Peace).

So ended the 77th Convention, another milestone in the history of the Society. The gathering illustrates to the world that the Society is indeed a miniature United Nations bringing together representatives from many countries all united in one great object, the realization of Universal Brotherhood.

HELEN ZAHARA

THE 6TH INTERNATIONAL CONFERENCE OF SOCIAL WORK

By S. R. BHARATYA

THE International Conference of Social Work is a permanent world organization for individuals and organizations concerned with meeting the Social Welfare needs of people. It realizes that nations of the world may differ in cultures and ideologies, economic systems or standards of living, but do not have any divergence in their dire needs, famine, poverty and disease.

The I.C.S.W. is an independent, non-Governmental, non-political, non-sectarian voluntary organization that brings all agencies together once in two years in an international forum for discussing Social Welfare and related issues. It encourages not only free discussion but also moves a step towards international planning in Social Welfare from time to time. It recognizes that the world we live in is not made up of Governments and political states but of people, and that no world can exist if its people are deprived of their rights to human dignity, opportunity and security.

The I.C.S.W. grew out of the 50th Annual Meeting of the U. S. National Conference of Social work held in Washington in 1923. The proposal to have an International Conference came from Dr. Rene Sand of Belgium who was present at the Madras Session. In 1927 at a meeting at Prague the final constitution was adopted, and the First

Conference was held at Paris in 1928 at which 2,481 delegates were present.

The Second Conference was held at Frankfort-on-the-Main in 1932. The number of delegates was 1,200 from 34 countries and the theme was *Social Work and the Family*.

The Third Conference met in London in 1936 with 1,400 delegates from 30 countries. The theme was *Social Work and the Community*.

The Fourth Conference was held in 1948 at Atlantic City and New York.

The Fifth Conference was held in Paris in 1950 with 1,800 delegates from 49 countries including India. The theme was *Social Work in 1950—its themes and contents*.

The Sixth Conference which met in Madras from 14th to 20th December 1952 had for its theme *The Role of Social Service in Raising the Standard of Living*. Dr. Rene Sand, M.D., of Brussels, Belgium, is the Honorary President, while Mr. George E. Haynes of London was the President. The Conference had for its Secretary-General Dr. Joe R. Hoffer of Columbus, Ohio, but Mlle. I. de Furtado of Paris was appointed Assistant for Europe and Mr. B. Chatterjee of Bombay Assistant for South-East Asia.

An All-India Reception Committee with Rāj Kumāri Amrit Kaur as Chairman was formed, with Mrs. Mary Clubwalla of Madras as General Secretary. Dr. Jivaraj Mehta of Bombay was the leader of the Indian delegation. Thirty-two Sub-Committees were formed to carry on the work of the Reception Committee and funds were collected. Grants were received from the Government of India and the Government of Madras, and others.

The Conference was opened on the 14th December by the Governor of Madras. Delegates from 31 countries and 20 International Organizations numbering about 1,300 were present. They came from :

Australia	Indonesia	Sudan
Belgium	Israel	Sweden
Burma	Italy	Switzerland
Canada	Japan	Syria
Ceylon	Malaya	Tanganyika
Chile	Netherlands	Thailand
France	New Zealand	Trinidad
Germany	Pakistan	Uganda
Goa	Philippines	United Kingdom
Greece	Pondicherry	U.S.A.
India	Singapore	Viet-Nam
	Yugoslavia	

On the first day, apart from the speech of the President, the Hon. President, Dr. Jivaraj Mehta, and the opening address of the Governor, messages from the President, the Prime Minister and others were also read. From the next day the work of the Conference was divided into 4 Commissions consisting of 2 or 3 representatives of each country. The Commissions were :

1. Training for Leadership in Social Service.
2. Application of Social Work skill and techniques to the problem of under-developed areas.
3. Social implications of Technical Assistance Programmes.
4. Regional Co-operation in Social Service in South-East Asia.

There were also 10 open discussion groups which could be attended by delegates and cards were issued to them to select one group. The following subjects were discussed :

1. Services to children and youth.
2. Services to family life.
3. Services for the physically handicapped.
4. Welfare services industry.
5. Social aspects of the population problem.

6. Social aspects of housing.
 7. Agricultural co-operation as means of social progress.
 8. Social security—principles and plans.
 9. Welfare problem in migration.
 10. The integration of economic and social planning.
- Reports from the 10 discussion groups and 4 Commissions were condensed and presented by 3 persons on the closing day, to the plenary session.
- Every day in the morning special lectures on the following subjects were delivered by specialists:

1. Basic Human Needs.
2. Standards of Living.
3. Health and Standards of Living.
4. Significant Projects involving the "Team" Approach.
5. Community Organization in Rural and Urban Areas.
6. Significant Community Welfare Centres.
7. Education and Standards of Living.
8. Significant Projects in Fundamental Education.
9. World Co-operation in Social Work.

An International Exhibition of Social Work was also opened in 3 places when charts, books, etc. were exhibited from various countries.

Some excursions were arranged.

The next Conference will be held in June 1954 at Toronto, Canada.

This is a very brief descriptive note on the Sixth Conference. It was a great success. It brought together so many different people, all anxious to improve the lot of the common man. Social Work is now not the job of a few individuals only. It has become universal in approach and application. It is indeed brotherhood in practice.

S. R. BHARATYA

REVIEWS

The Yoga Upanishads, translated into English by T. R. Srinivasa Ayyangar and edited by G. Srinivasa Murti, Second Edition, Adyar Library, pp. 502, Rs. 12.

The subject of Yoga is very popular in the West, and by now the literature is becoming vast. There are enormous variants of what passes for Yoga in this modern literature. It is therefore most interesting to note what is said in the Ancient Upanishads on Yoga. Among the 108 Upanishads, there are 20 known as "Yoga Upanishads".

The Adyar Library in this book in its Library Series has done a most valuable work not only for Sanskrit scholarship, but also for those who are interested in knowing what were the ideas of Yoga which were considered "orthodox" in ancient days. This large volume does not give a complete translation of each Upanishad, but only that part of each which deals with the subject of Yoga.

In the main all are agreed that the object of Yoga is purification and union with the Divine. But the methods to reach the objective are innumerable, involving the

repetition sometimes of strange mantras. It is mentioned in one Upanishad that it is only after many re-births that the individual is ready to enter upon true yogic practices which will lead him to Liberation. For this he has to receive from "the mouth of his Guru" the secret methods necessary. Here and there in the Upanishads there are many references to Kundalini.

It is impossible to give an adequate review of this large work, but the reviewer can recommend it to those who are sincerely interested in the subject of Yoga, not in order to get anything out of Yoga through any practices (which appears almost impossible in these modern days), but to gain an inkling of the vastness of the subject. Those attempting Yoga in western lands are evidently not aware that in India all who attempted such practices were strict vegetarians and abstained from intoxicants, tobacco, drugs, et cetera. These were considered the ABC of the whole subject.

C. J.

Authentic Stories of Intelligence in Animals, compiled by Geoffrey

Hodson on behalf of the Council of Combined Animal Welfare Organisations of New Zealand, pp. 62, 8/- per copy or 2/9 per copy for one dozen or more.

Here is a booklet issued with the express purpose of drawing attention "to the capacity of animals to feel and to suffer as man feels and suffers". Mr. Hodson, with the permission of various publishers, has compiled a collection of delightful authentic stories showing examples of intelligence, parental affection, wisdom and charm, cleanliness, self-protection and heroism among birds and animals in their relation towards each other and towards humans. Anyone reading these stories cannot fail to feel a sympathetic response. That of course is exactly what is intended and it is hoped in this way to draw attention to the urgent need for the protection of animals and birds from exploitation and cruelty at the hands of man.

There are three pictures reproduced showing animal affection which in themselves carry sufficient appeal to bring home to any sensitive person the righteousness of the cause for which the publishers of this booklet stand. This booklet is for animal lovers everywhere to buy in large quantities and to distribute as freely as possible, especially to young people.

H. Z.

Moral and Spiritual Foundations of Peace, by B. L. Atreya. International Standard Publications, Banaras, pp. 78.

Today it is widely recognized that the world problem is a spiritual problem and that humanity must unite or perish. But sermons, exhortations and appeals are not enough, each must ask himself, "What am I doing for peace?"

Mr. Atreya deals sincerely, and sometimes originally, with his subject, though one cannot agree with all he says. In the Preface he asks to be excused repetitions and discrepancies, but the world standard requires that an author should not expect this of his readers. Loose and inaccurate statements mar such a book. Did Gandhi "invent the weapon of non-Violence"? What was the "right cause", for the war, not against a "barbarous" enemy but between relatives, in the *Gita*?

We should all support many of Mr. Atreya's suggestions, that efforts be made to change the *thought* of the people, that international organizations should be encouraged, and that a "bible of humanity" emphasizing the oneness of the world and the brotherhood of man should be written.

Shortened and edited this book would form a good and thought-provoking treatise, E. W. P.

SUPPLEMENT TO THE THEOSOPHIST

FEBRUARY 1953

Following is the list of Lodges formed and dissolved during the year October 1951 to September 1952:

LODGES FORMED

Name of Section	Name of Lodge	Place
Brazil	Campo Grande	Matto Grosso
	Coracyes Unidos	S. Paulo
	Ramakrishna	Mombasa
British East Africa	Luz Maria Durand	Guayos
	Devenir (Juvenil)	Sancti-Spiritus
Cuba	Huddersfield	Huddersfield
	Renaissance	Paris
England	Shanti	Pau, Basses Pyrenees
	Isis	Paris
France	Shakti	Paris
	Harmonie	Alger, Algeria
India	Détachement	Paris
	Prana	Divion Pas de Calais
	Fraternité	Lons-Le-Saunier
	Siddharta Gautama	Phnom-Penh, Cambodge
	Clarté	Lyon (Rhône)
	Vivekananda	Ichhapuram
	Shree Geetha	Kodamvaripalli
	Koilpatti	Koilpatti
	Beawar	Beawar
	Sri Venkateswara	Vadapalli
	Sarvodaya	Tiruvur
	Jagadhri	Jagadhri
	Changa	Changa
	Prakash (Youth)	Patna
	Blavatsky	Basavangudi
	Kotagiri	Kotagiri
	Udayabhanu	Karakaduru
	Jamshed Mehta	Colaba
	Sri Ramakrishna	Dakshineswar
	High Range	Munnar

869

<i>Name of Section</i>	<i>Name of Lodge</i>	<i>Place</i>
Italy	Amore e Scienza	Genova
	Sorgi e Cammina	Messina
Mexico	El Sendero	Ciudad Juarez
Netherlands	Neptunus	Bergen
New Zealand	Gisborne	Gisborne
Philippines	Waling-Waling	Dangkagan, Kibawe
		Bukidnon
Portugal	S. Paulo	Lisbon
Puerto Rico	Amor	Santurce
Southern Africa	Queenstown	Queenstown
	Mazoe	Mazoe
	Van der Byl Park	Van der Byl Park
	Somerset West	Somerset West
	Westonaria	Westonaria
	Söderlogen Tao	Stockholm
Sweden	Boulder	Boulder, Colo.
United States of America	Mohawk Valley	Mohawk, N. Y.
	Binghamton	Binghamton, N. Y.
	Contra Costa County	Walnut Creek, Cal.
	Beaumont	Beaumont, Texas
	Flint	Flint, Michigan
	San Leandro	San Leandro, Cal.

LODGES DISSOLVED

Central America	Sirio	Alajuela
	Darlu	Rivas
Chile	Liberación	Valparaiso
Cuba	Sol-de Mercedes	Central Mercedes
	Rayos de Luz	Bayamo
England	Christian	London
France	Fraternité and Science	Paris
	Raja Yoga	Alger
	Service	St. Etienne
	Orion	Dakar
Germany	Parsifal	Berlin
	Blavatzky	Bucholtswelmen
	Lessing	Frankfurt-a-Main
	Stuttgart	Stuttgart
Pern	Verdad	Lima
	Dharma	Lima

<i>Name of Section</i>	<i>Name of Lodge</i>	<i>Place</i>
Puerto Rico	Ananda	Ponce
United States of America	Houston	Houston, Texas
	Fremont	Fremont, Nebraska
	Toledo	Toledo, Ohio
	Salt Lake City	Salt Lake City

HELEN ZAHARA,
Recording Secretary

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

School of the Wisdom

The first half of the fourth year of the School of the Wisdom which was inaugurated by the Vice-President on October 7, closed on December 19 after eleven weeks of intensive work. Though small in number the group of students is an international one and includes members from Australia, England, France, India and Vietnam.

All the members of the Faculty have contributed to the sessions, and during the last four weeks Mr. Duncan Greenlees has contributed much along his own special lines of Religion and History. Since returning to Adyar in November, Mr. Jinarajadasa has resumed his weekly talks.

The syllabus of work has been drawn up to cover a comprehensive

survey of Theosophy and its applications to man and his world. In the first half-year of the School a foundation of knowledge was laid and a picture sketched of man's present-day environment. During the current session the School will take up the study of the nature of the individual man and his relations, rights and duties to the world in which he lives. Endeavour is made to lay stress on principles rather than details. The method has been largely that of free discussion.

There have been public lectures once a week on some aspects of the subject for that week and a number of speakers have taken part.

Mrs. Jocelyn Cook has held a weekly Speakers' Training Course as well as presiding at various sessions. Miss Clara Codd has given a weekly series of talks and

exercises in meditation. Miss E. W. Preston has acted as Secretary and contributed in many ways.

Students have paid visits to a number of departments on the Adyar Estate.

During the term 81 books were added to the Library which now has a total of 1,665 books.

Viet-Nam

The President has granted a charter to 7 Lodges in Viet-Nam to establish a National Society. The date of this charter is 17th November 1952.

The first Theosophical Lodge in this country was established in Saigon in 1928 and a Theosophical periodical entitled *Niet-Ban Tap-Chi* (Nirvana Magazine) was published weekly in Vietnamese throughout the 21 provinces of Cochinchina (South Viet-Nam). Later more Lodges were formed including some in small localities outside Saigon. Until the end of 1949 these Lodges and members were attached to the French Section. Then in accordance with their request their membership was transferred to Adyar Headquarters and a Presidential Agent was appointed.

During the last three years the work has progressed considerably with great expansion of membership and the opening of a building in Saigon. This Section becomes the 50th National Society within

the International Society and we wish the work there every success.

It is gratifying to learn that there are plans to spread Theosophical teachings in North and Central Viet-Nam and it is hoped to set up more Lodges in these war-torn regions.

This Section is represented at the School of the Wisdom by one of its members, Mr. Nguyen Huu Kiet, who also was able to give the greetings of this new Section at the recent Convention at Adyar.

France

In spite of difficulties, this Section has carried on its work of spreading Theosophy with increasing strength not only in France but in those overseas territories which belong to the French Union or which have French-speaking population or groups. These include: Luxembourg; Monaco; North Africa: Algeria, Morocco, Tunisia; Africa: Cameroun, Congo, Ivory Coast, Dahomey, Gabon, Guinea, French Nigeria, Senegal, Soudan, Tchad, Togo, Volta; America: Guyana, Antillias; Indian Ocean: Madagascar; and Asia: Cambodia and Tonkin. On 1st October there were 68 Lodges with a membership of 1,789.

Regular public Theosophical lectures and study courses have been given throughout the year at Headquarters and Provincial centres.

The Library has occupied an important place and a beautiful exhibition of its treasures was organized during Convention when old manuscripts and rare specimens of books dealing with occult subjects were displayed. The work of publication has progressed during the year and a number of books were re-printed and published.

The General Secretary, Monsieur Francis Brunel, visited several Lodges in the East and South-Eastern regions. The Guests of Honour who visited the Section were the President, Mr. C. Jinarajadāsa, and Mr. N. Sri Ram, both of whom delivered some lectures.

The Young Theosophists from Lyons have created a small centre in the Alp mountains. They meet each week-end in a chalet which by their own efforts they have restored and organized for camps and holidays.

Germany

The Lodges during the past year have continued their regular study work and lectures. They have been particularly successful in Berlin and Hamburg where the Lodges have the biggest number of members. There is still difficulty in finding good lecturers and suitable halls.

The General Secretary, Director Martin Boyken, was able to visit

some of the Lodges in the West of the country in December 1951. The most successful gathering was the Summer School at Rendsburg at which the Golden Jubilee of the Section was celebrated.

The membership stands at 681 with 21 Lodges.

Indonesia

During the year the number of Lodges remained at 16, but three Centres were established and it is hoped that these will soon become Lodges.

At Easter time the Annual Convention was held in Surabaya and one of the main decisions made was to translate books on Theosophy into the Indonesian language. This need is already felt as Dutch has not been taught since 1942 in this country.

Usually each Lodge has its study group for members and one for non-members with occasional public lectures. Medan Lodge and Blavatsky Lodge each have their own mimeographed magazines.

The visit of Mr. C. D. Shores, Treasurer of the Society, in July was much appreciated by the Lodges.

The number of members in this Section stands at 518.

Portugal

This Section now has 12 Lodges including one formed during the

year and the membership is 214, an increase of 10.

Great help was given to the Section by the visit of Srta. Luz Maria Durand, who went to Portugal after attending the School of the Wisdom at Adyar.

Greece

This Section has had a difficult year and two Lodges in Athens have been dissolved. But the other four Lodges in Athens and the one in Salonica have pursued their activities with great zeal.

The Bulletin *Theosophikon Del-tion* has been issued regularly every three months, and the circulation of Theosophical books from the Library has been very active.

The membership in this Section stands at 218.

Philippines

The General Secretary, Mr. Olimpio A. Cabellon, reports that during the past year one new Lodge was formed so that there are now 14 Lodges with 815 members.

The General Secretary visited the Southern Provinces and delivered several lectures. He also made a visit to the Province of Tarlac. Mr. Domingo C. Argente was invited to give some lectures in the Province of Tayabas.

At the invitation of the General Secretary, Prof. José B. Acuña of

Costa Rica called at Manila on his way back to South America from Adyar. During his stay he gave several lectures on Theosophy not only at the headquarters of the Society but in practically all the Lodges in Manila. He was of considerable help and his visit was very much appreciated.

Colombia

During the year only 9 Lodges have carried on their activities with a total membership of 107. One new Lodge was formed, Lodge *Liberación* in the city of Barranquilla with a membership of ten.

British East Africa

The East African Section consists of four Territories, which cover a very large area, so there is transport and communication difficulty. The members of the Executive Committee, however, endeavour to maintain personal contacts and correspondence with the members of the Lodges.

There has recently been a visit from Mr. and Mrs. John B. S. Coats who have been touring the country and visited a number of Lodges. This has been very helpful to the Section.

During the year a new Lodge called Ramakrishna Lodge was formed in Mombasa. The membership stands at 229, an increase of 15, with 9 Lodges.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President: O. Jinarajadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	C. R. Groves, Esq.	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sjt. Rohit Mehta	Theosophical Society, Banaras I	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 78, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovì-Breo,	...
1902	Germany	Direktor Martin Boyken	Prov. Cuneo	<i>Alba Spirituale.</i>
1905	Cuba	Señor Ramón Melero	Robuchensstieg 40, (24a) Hamburg 39	...
1907	Hungary	Miss Signe Rosvall	Calle Marcos García 3, Sancti-Spiritus	<i>Revista Teosófica Cubana;</i>
1907	Finland	...	Vironkari 7 C, Helsinki	<i>Teosofa.</i>
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lázka	Praha VIII—Zastrelinci 633	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis.	3 Wheeler Ave., Eastlea, Salisbury,	...
1910	Scotland	Edward Gall, Esq.	Southern Rhodesia	<i>The Link.</i>
1910	Switzerland	Mme. Rachel Tripet	28 Great King Street, Edinburgh	<i>Theosophical News and Notes.</i>
1911	Belgium	Mlle. Serge Brisy	28 Rue de Vermont, Geneva	<i>Bulletin Theosophique</i>
1912	Indonesia	Mr. Soemardjo	37 Rue Jean-Baptiste Maunier, Bruxelles	<i>La Vie Theosophique.</i>
1912	Burma	Mr. C. R. N. Swamy	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	...
1912	Austria	Herr F. Schleifer	No. 102, 49th Street, Rangoon	...
1913	Norway	Herr Ernst Nielsen	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar.</i>
1918	Egypt	...	Oscarsgt. 11, I. Oslo	<i>Norsk Teosofisk Tidsskrift.</i>

* Presidential Agency.

1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	... Theosophia.
1918	Eire	Mrs. Evelyn O. Hornidge	14 South Frederick St., Dublin	... Theosophy in Ireland
1918	Mexico	Señor Adolfo de la Peña	Iturbide 28, Mexico D. F.	... Boletín Mexicana; Dharma.
1918	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	... The Canadian Theosophist.
1918	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	... Revista Teosófica; Evolución.
1918	Chile	Sra. Teresa de Rizzo	Casilla 604, Valparaíso	... Fraternidad.
1918	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1º andar, Sao Paulo...	... O Teosofista.
1918	Hungary	Gretar Fells	Ingolfsstr. 22, Reykjavik	... Gangleri.
1918	Ireland	Mme. J. S. Lefèvre	Rua Passos Manuel, No. 20-cave, Lisbon.	... Ostria.
1918	Spain	Miss E. Claudia Owen	10 Park Place, Cardiff	... Theosophical News and Notes.
1918	Portugal	Señor Enrique Molina	Palacio Diaz, 18 de Julio 1833, Montevideo	... Revista Teosófica Uruguayana.
1918	Wales	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce...	... Heraldo Teosofico.
1918	Poland	N. K. Choksy, Esq., Q. C.	Roshanara, 54 Turret Road, Colombo	... Theosophicon Deltion.
1918	Uruguay	Monsieur Kimón Prinaris	3º September Str., No. 56B III Floor,	... Teosofia.
1918	Puerto Rico	Señora Amalia de Sotela	P. O. Box 797, San José, Costa Rica	... The Lotus.
1918	Rumania	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	... Revista Teosófica; Boletín.
1918	Yugoslavia	Mr. Olimpio A. Cabellon	728 Lepanto, Manila	... Saurabh
1918	Ceylon	Señorita Cortina Martinez	Apartado Aereo No. 1320, Barranquilla	... Theosophical News.
1918	Greece	Sanders	P. O. Box 142, Zanzibar	... Theosophical News.
1918	Central America	Mrs. Gool Minwalla	Noonan Road, Karachi 3	... Theosophical News.
1918	Paraguay	Mr. V. Rajagopal	P. O. Box 752, Singapore	... Theosophical News.
1918	Peru	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	... Theosophical News.
1918	Philippines	Dr. I. S. Cohen	P. O. Box 2858, Tel Aviv	... Theosophical News.
1918	Colombia	Mr. Jack R. Brinkley	537 Zushi, Zushi Machi, Miura Gun,	... Theosophical News.
1918	British E. Africa.	Mr. Pham-Ngoc-Da	Kanagawa Ken	... Theosophical News.
1918	Pakistan	...	Directeur du College, Chaudoc, South	... Theosophical News.
1918	Malaya and	...	Viet-Nam	... Theosophical News.
1918	Singapore	...	...	... Theosophical News.
1918	Northern Ireland	...	...	... Theosophical News.
1918	State of Israel	...	...	... Theosophical News.
1918	Japan	...	...	... Theosophical News.
1918	Viet-Nam	...	...	... Theosophical News.

• Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Dirk Bontsleaan 18, Eindhoven, Netherlands. *Theosophy in Action*; *La Vie Theosophique*; *Adyar*.

Canadian Federation (attached to Headquarters): ... Miss Joan S. Morris ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly*.

A NEW BOOK OF ENDURING VALUE THE ETERNAL TRUTHS OF LIFE

By Arthur Robson

Author of *Human Nature* and *Look at Your Karma*

Demy 8vo., 296 pages, Cloth Rs. 7/14

"A clear exposition and solution of some of the deepest problems agitating human minds."—*The Hindu*. "In the benighted world of today there is a great need for a book like this."—*The Hindusthan Standard*. "The reviewer has found the soil, from which all his perceived ideas grow, has been enriched greatly by reading this book."—*Theosophy in New Zealand*. The two previous books by Mr. Robson were original and useful, and his latest work can be heartily recommended."—*Theosophical News and Notes* (U. K.). "This reviewer recommends this book to the serious student of Theosophy. . . . It is a book worth one's careful study."—*The American Theosophist*.

NEW BOOK THE STATE

By Dr. Krishna P. Mukerji, M.A., B.L., D.Phil.

of the University of Ceylon

This the latest work of Dr. Mukerji embodies the results of years of research and observation of a veteran University teacher. What is more significant is that the work does not merely collect together the random researches of a solitary individual in his own delimited field but takes into account the latest findings in other social and mental sciences (such as sociology, jurisprudence, economics, psychology and ethics) and indicates their bearings upon the theory of the State.

This illuminating work on the pivotal theory of politics will not only be indispensable to all advanced University students but would also serve as an invaluable guide to the lawyer, the legislator, the statesman and the social reformer.

Board Rs. 7/8

THE THEOSOPHIST

	Per annum	Post Free Single copy
INDIA & CEYLON	Rs.10/-	Re.1/-
AMERICA	\$4.50	\$0.50
BRITISH ISLES	£1-0	Sh.2/-
OTHER COUNTRIES	Rs.13/-	Re.1-4

London Agency: The Theosophical Publishing House,
68 Great Russell Street; W.C.1

U.S.A.: The Theosophical Press, "Olcott", Wheaton, Ill.

THE THEOSOPHICAL PUBLISHING HOUSE
Adyar Madras 20 India

Printed and published by D. V. Syamala Rau, at the Vasanta Press,
The Theosophical Society, Adyar, Madras 20, India.

93379

Qm m 2, m 78
NS3-74.5

New Book By C. JINARAJADASA

THE SEVEN VEILS OVER CONSCIOUSNESS

Cloth Rs. 3-8

Wrapper Re. 1-12

By N. SRI RAM

MAN: HIS ORIGINS AND EVOLUTION

Cloth Rs. 3-8

Wrapper Re. 1-8

Other Books Of N. SRI RAM

AN APPROACH TO REALITY

Cloth Rs. 5-0

St. Board Rs. 3-12

THE HUMAN INTEREST

Cloth Rs. 4-8

A THEOSOPHIST LOOKS AT THE WORLD

Cloth Rs. 5-0

Board Rs. 4-0

THOUGHTS FOR ASPIRANTS

Cloth Rs. 4-0

Wrapper Rs. 2-0

New Book By ROHIT MEHTA

THE PLAY OF THE INFINITE

Board Rs. 7-0

Books By CLARA CODD

MEDITATION: ITS PRACTICE AND RESULTS

Cloth Rs. 2-0

Wrapper Re. 1-0

**MYSTERY OF LIFE AND HOW THEOSOPHY
UNVEILS IT**

Wrapper As. 8

Book By P. LESLIE PIELOU

WHAT IS MAN?

Cloth Rs. 4-12

Wrapper Rs. 3-6

THE THEOSOPHICAL PUBLISHING HOUSE

Adyar

Madras 20

India

Registered M 91