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THE THEOSOPHIST



C. Jinarajadasa, 1875-1953
Commemorative Issue

AUGUST 1953

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THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. Its three declared Objects are:

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

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.



*C. Jinarajadasa
at "Olcott", Wheaton, U.S.A., 1942*



THE THEOSOPHIST ON THE WATCH-TOWER

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

AS the picture of Brother Raja on the cover indicates, this issue of the magazine is dedicated to the commemoration of his life and work in the cause of Theosophy, the manifold aspects of which he has expounded untiringly all his life in his writings and speeches. He was a most conscientious Editor, to whom the writing of the Watch-Tower notes each month—except when he was far away from Adyar—was perhaps the most sacred part of his duties as President. He enjoyed sitting in the centre, and surveying all things, as they did, we are told, with reference to the things then within their purview, in the old Academies of Greece and Italy.

The articles contained in this issue refer to his special qualities and many interests, and many more such articles can easily be produced by friends who have been in intimate association with him. But above all that can be said of him by anyone—which must necessarily be only in part—there are his writings from which various samples and extracts appear in this issue, some in the course of the articles describing his work and some separately.

* * * *

I have received numerous messages by telegram, cable and letter, on the passing of Brother Raja, and meetings have been held in various places to express the affection and esteem in which he was held by members of the Theosophical Society as well as his many friends and admirers throughout the world. The only acknowledgment I have thought it necessary to make to those who sent these messages was to say: I join with them in the tribute.

* * * *

I intend to start a Fund, additional to other Funds of the (international) Theosophical Society, to be named **Raja Commemorative Fund**, which will enable us to continue the lifelong work of Brother Raja as a lecturer for Theosophy. The golden jubilee of his career in this role was celebrated last October at Montecatini, Italy, at the European Theosophical Federation Congress. He has been going from one Section to another since 1902, regardless of personal convenience and health disabilities, spreading the message far and wide, though not always officially as an International Lecturer.

Surely, there will be those in the future capable, worthy and fitted to do likewise, and they would be wanted in many Sections other than their own, in which naturally they would be expected first to make their mark. Such lecturers, especially if, like Brother Raja and other leaders of the Society, they have the capacity to inspire by their life and presence as well as by their words, can be a binding force for the whole Society, binding its various Sections with the wisdom and influence they diffuse. It is not always possible for such workers to travel from one country to another at a distance without some assistance. It is to provide such assistance that this Fund is created. The Sections which call such workers or need their help are

generally willing to take care of the expenses while they are within the limits of those Sections.

There is need therefore for such a Fund as I propose, which, used wisely and discreetly, will establish channels by which all that is best in the Society, the best elements of Theosophical thought and influence, will find as wide a scope as possible through spoken word and personal touch.

Considering the character of the work which Brother Raja has accomplished in the Theosophical Society in its aspect of a widespread organization, there can be no better memorial to him than the continuation of that work.

Donations to this Fund are to be sent to the Treasurer, Theosophical Society, Adyar, Madras 20, India, directly or through any National Headquarters.

* * * *

The Coronation of Queen Elizabeth II in London on June 2 was undoubtedly an event of unique significance even in the setting of the modern world, and will be appreciated as such by anyone who can perceive the deeper currents in the moulding influences of the times. It was a deeply religious ceremony conducted with the utmost solemnity and stateliness, in which she was raised to the throne and accepted as Queen with all their hearts by the millions of her people in the United Kingdom, the Dominions and Territories overseas. This acceptance was not a mere passive registering, but an act of positive inner acclamation and the fulfilment of a part belonging to them in the monarchical set-up. More than that, for the first time in history, because of the arrangements that could be made, the radio and television, all the people of the United Kingdom actively participated in the ceremony step by step as it moved from its very beginning to its climax and the subsequent stages. The effect it had on them may be judged by the following account sent by

Coronation of
Queen Elizabeth II

one who was present, and there were innumerable others who felt likewise.

The effect of that wonderful ceremony and service upon every one who saw it on television, or in the wet, cold streets, was quite amazing—a great number of people saw the whole service on T. V. All those who had television sets asked friends and neighbors in to share the great experience, and where people talked afterwards for days—in the streets, shops, buses, etc.—the stupid, the ignorant, the prejudiced—all spoke with awe and emotion of that beautiful deeply religious service, 2½ hours, with every one held in absorbed attention. I was one of those who doubted the wisdom of televising the service in the Abbey. I feared it would be cheapened into just one more sensational entertainment. I realized, when it was over, how wrong I had been. It proved, indeed, to be the finest, most impressive influence that could be imagined. The B.B.C., in both television and sound broadcast, worked with really exquisite good taste and reverence. It was their greatest triumph technically and in the highest standards of dignity.

Long before the actual day, the deeply religious dedication of the Queen was stressed. Even so, few people were prepared to be so greatly impressed and moved as all were. I was asked by friends to see it all with them on their television. I shall not forget it. The Queen—so young, so grave, so absorbed—with such simple dignity and grace and sincerity—made an indescribably touching impression upon every one. She looked quite lovely. There was a kind of radiance about her, and a gentle composure. But the words that best describe her during that long, exhausting ceremony were dignity, simplicity and humility, and complete self-dedication. This is not any extravagance of description. The weather was quite awful—very cold, with frequent high north-east winds, and heavy rain. Yet thousands—no, millions—stood or sat for up to 12 hours, in great discomfort, yet were in joyous good spirits and roared their welcome to the Queen and everybody else in the enormous and wonderful procession. I, like thousands

of others, went to the short special service in our local churches *before* the Coronation, and the churches were full.

The effect of all that was done and took place on the Queen herself, young and impressionable, might well be imagined. All such occasions, we know, are utilized by the Great Powers that be for setting in motion such forces as are calculated to advance the causes in which They are interested. The stately ritual evolved gradually into its present very complete and appropriate form, the Nationwide affection and loyalty to their Sovereign, which was evoked and for the time being evidently lifted the people into a spiritual unity rarely to be experienced in ordinary life, the solemn dedication of herself by the Queen equally to the welfare of her people and “the Law and Gospel of God,” the orderliness, precision and feelings of sanctity with which every act was designed and performed, all must have combined to make the whole event one of extraordinary spiritual power and import. The Coronation of a King or Prince is considered in India as an act of spiritual consecration. The outpouring of beneficent influences that marks such an occasion is regarded as of benefit not only to the Monarch, but also to his kingdom and people. It is an occasion for a Blessing from on high, the downpour of which on June 2nd last not only enveloped a whole people and spread far and wide, but also lifted them up to a spiritual height as in a pillar of cloud, to the reality of which the many accounts we have of the event bear remarkable testimony.

* * *

In the book *The Masters and the Path* by C. W. Leadbeater, there is an account of the Lord Buddha's appearance once a year at the time of the Full Moon in the Indian month of Vaisakh (or Wesak), and it is stated there that as the Lord raises His

Full Moon of
Vaisakh

right hand in benediction, "a great shower of flowers falls among the people". I have been asked by a very devout friend if it is possible by any means to procure a flower or two as a sacred souvenir of the occasion. If it had been so possible, I am sure either Brother Leadbeater or Dr. Besant, or H.P.B. herself, who was for some time in Tibet, would in all probability have come into possession of one of these flowers. It would be a memento of exceptional interest, uniquely precious. I have not heard of these flowers being gathered by any of the pilgrims who come to the ceremony. There is no mention of that fact in any book, so far as I know.

It may be that the flowers are very lightly materialized and disappear before they are actually on the ground, so that what the pilgrims have is merely an impression of falling flowers. This is just my surmise.

When there is a rain of spiritual force, it would tend to create forms like beautiful thought-forms, and it may be that on certain occasions they attain a degree of materiality, which brings them almost within physical cognizance. On such occasions there would be a feeling as of wonderful flowers falling from the sky, and some people may even see them.

There are legends and stories in India of similar phenomena witnessed by mystics and devotees on very special occasions.

I may incidentally mention here that this year the Government of India included the Full Moon Day of Vaisākh in its list of public holidays in India. As long ago as 1884 Colonel Olcott induced the Government of Ceylon to treat it as a National Day for the Buddhist people of that island. The Government of India has also this year placed the site at Gaya, where the Lord Buddha attained Illumination, in the care of a committee

containing Buddhists, whereas previously it was under the control of a Hindu religious authority.

Golden Jubilee
of the European
Federation

I have sent the following message to the Council of the European Federation which met from July 24 to August 3:

I send my best wishes to the Council of the European Federation of the Theosophical Society, meeting at Huizen, on the occasion of its Golden Jubilee. In the formation of this Federation the Society has anticipated by fifty years a process which in the field of outer affairs is yet to consummate itself, but is tending fast and inevitably to that consummation. We have yet to realize, not only in politics but in every relationship, that if we are different from one another it is because we are complementary to one another, and that complementariness should find expression in union before it can reach its proper fulfilment.

I was fortunate last year in being able to visit most of the Sections of the Theosophical Society in Europe, and attend a number of Theosophical summer schools, and finally the Congress at Montecatini. Going from Section to Section I could feel that though the Light is the same in incidence, falling from its source, it is different in its reflections. Each separate surface seems to impart its own special quality to the returning rays.

The European Federation has been active during a most eventful period of European history. It has been a centre of unifying and beneficent influence. Is it too much to hope that that influence will grow and enter into the developments of the next fifty years, until the message of Theosophy, in its manifold aspects, becomes a factor of vital import in the thought of the European peoples?

N. SRI RAM

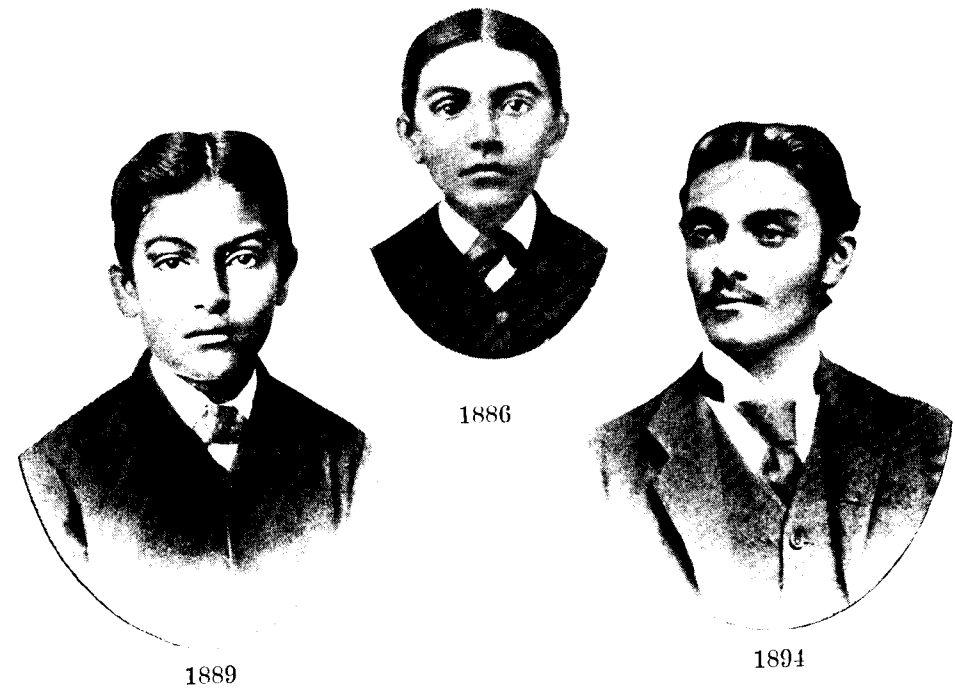
BROTHER RAJA

BROTHER RAJA and I have been strong and loving friends for over 60 years. He lived in my home as a son from his days at Cambridge, coming and going as he wished, always welcome.

We worked together for years in great harmony, not always agreeing, but always realizing the strong link which bound us together in the Great Work and looking to the future with confidence and happiness. He has done splendid work all over the world and is beloved by multitudes of people. His last telegram to me in 1951 was of two words: "Undying Comradeship."

Now, I feel him nearer to me than ever before and know that he and I shall unite in loving union with our great-souled friend, Annie Besant, in the near and far future.

ESTHER BRIGHT



With Ji



In graduate's robes

C. JINARĀJADĀSA IN HIS STUDENT DAYS

C. JINARĀJADĀSA AS PRESIDENT

By SIDNEY A. COOK

BROTHER JINARĀJADĀSA was an un-compartmented individual and his interests arising from his many-sided nature overlapped and bore in upon one another. It is consequently very difficult to write of him "as President". Moreover, I did not travel with him among the Sections and therefore so far as I knew him "as President" it was mainly in connection with his Adyar activities. I had left the General Secretaryship in the United States before he became President, but he had held the office for over nine months when I reached India and joined his staff at Adyar. He had cabled to me soon after Dr. Arundale's death asking if I would be willing to stand for the Presidency and I had replied that I felt that he should stand and that I would not run against him. Having thus urged him to accept the burden of office, it seemed incumbent upon me to accept his appointment as Vice-President and to come to India to help him in his work.

I found him much concerned about Adyar. He had known the Centre in the Besant days when as Vice-President and later as her administrative assistant he had had a great deal to do with the management of the estate and its departmental activities. The war years, with the shortage of workers, the military occupation of the ocean frontage in considerable depth, the consequent public traffic through the estate, the residence of many non-members—

all these had had their effect, and Brother Raja, as he wished to be called by his co-workers, desired to free Adyar of all its entanglements and restore its earlier serenity and concentration on its work as the centre of the thought and the symbol of the unity of the Society the world over. He never at any time lost sight of its intended international character.

He had written me of many of the problems confronting him and eagerly discussed them on my arrival. But true to his personal friendliness he insisted that before getting down to work I should spend a few days to see something of the South Indian countryside and some of the nearer temples and attractions and placed his car at my disposal for the purpose.

Much had happened in the world since the Besant days. Brother Raja had intended again to manage the estate by personal contact with the departments but soon found not only that many factors had made their work more complex, but that as President he was too preoccupied with the international aspects of the work to directly supervise them. He adopted, therefore, for the time the method of managing the departments of the estate indirectly through the Recording Secretary's office. In course of time he left more and more of this to his Vice-President, once writing in his generous way that he now went abroad without carrying the burden of Adyar with him.

Some specific problems required detailed study. The war had had the same economic effect in India as elsewhere and all costs had risen precipitately and wage demands had naturally been made by some of the employees. Brother Raja had promised consideration of these and that any wage revisions would be retroactively effective. This estate-wide study of the pay scales of several hundred employees was the first task to which he wished attention

given. It was typical of him, for it was not only an administrative problem; to him it represented the problem of each employee, the struggle with rising living costs.

Brother Raja as President was also much concerned about Adyar's large and continuing deficits and the fact that it was no longer possible to rely upon a few individuals to cover them, as Dr. Besant could in her day. Again, the war and other factors had brought many new conditions; exchange regulations in many countries that prevented their sending dues; the encroachment of city building projects and the taxes consequent upon Adyar's incorporation into the City of Madras; higher costs requiring larger working capital and income. Substitute sources of income had to be found in considerable amount, or even the Society's special funds of a Trust nature would be endangered. He had already cut all expenses to the bone and now called for a study and analysis of resources, needs and costs, and his institution of the Besant Commemorative Fund (later known as the A. B. C. Fund) in February 1947 was the result of this study. He was convinced not only that the members as a world body should support the world centre, but that given the facts they would be individually and collectively responsive. The wisdom in this judgment has been proven in the years of his Presidency, and by setting forth a clear differentiation of the Society at Adyar and *its* work and *its* needs he laid the foundation for continuing reinforcement of its funds and capital through bequests, the extent of which naturally remains largely unknown but which already provide evidence of the members' deep appreciation of the integrity of the financial policy Brother Raja established.

I have already mentioned his wish to free the Society and Adyar of all entanglements. In March 1948 he prepared a statement of policy in this regard, reviewing "the

Society's long-established policy of disassociation from the various movements which had arisen from within its ranks". He declared this to be his own policy, "in pursuance, indeed in protection" of which "lest it be submerged" he was acting in his capacity as President. Nearly two years later (January 1950) he gave the statement full distribution throughout the Society stating again "it is not a matter of *my* policy but the continuation of a long-established policy of the Society".

In the meantime the need for a clear statement had become evident also in Europe where the Society and its members had suffered in the war through a supposed identification with Masonry. The General Council had endorsed the policy afresh in its Resolution of December 1949 (reaffirmed December 1950, see back of title-page). The unequivocal support and clarification given by Brother Raja to this policy, essentially fundamental to such a catholic organization as the Theosophical Society, demonstrated a wisdom and foresight on his part which the future governors of the Society will find of very great value in the maintenance of its freedom and the integrity of its purpose. To understand this fully one has to lay hold, as it were, of Brother Raja's sense of the continuing greatness of that purpose. Though time and men and circumstances change he felt the purpose of the Society to be so timeless, that it presented truths so unchanging, that though methods must be modified and presentations be adapted, the freedom so to meet every changing need must never be circumscribed in men's minds by confusion with a lesser purpose or by any particular interpretation or application of those unchanging truths. He suffered a great deal that the fundamental nature of the policy so clearly stated by his predecessors and to him so unchallengeable, should in his time be questioned and require of him a defence so spirited.

The change from a British to a free India brought its problems in new legislation and restrictive regulations regarding labor. The war had created shortages and quotas. Paper and cloth control had caused the supply of many basic publications to become exhausted. Under continuing restrictions the President set to work to catch up with the mounting post-war demand for books. Maintenance of the buildings on the estate had been impossible during the war years due to shortage of labor and materials, and Brother Raja found his administration saddled with this accumulated expense without provision in the war years of a reserve to cover it. In due time a reserve was created.

Let me now turn to some other phases of Brother Raja's work as President. I had less touch with him in his Section relationships. Questions of policy, as distinct from administration, he retained in his own hands as was appropriate since he represented the world-wide membership. He personally carried on the correspondence with General Secretaries and dealt with all questions concerning their Sections. However, he would often drop into my office to discuss some point and so I learned of his views.

He was very fully alive to and had great respect for the autonomy of the Sections within the great principle of Brotherhood which had to govern all Society relationships. The rules and laws of the Society were guides to be applied in the context of brotherhood and even freedom and democracy could not ignore either established rule or this overriding principle. He recognized the place and the necessity for rules and for their observance in an ordered society, but in *this* Society the principle of Brotherhood had also to be brought to bear. Wherever dispute occurred, therefore, he not only took into account the authority of quoted law or rule but the cause and source of difficulty and sought to bring mutual understanding to the

disputants that they might both find a solution that the rules themselves could uphold. Only in one instance did I know him to consider, and then very unwillingly, the possibility of official Presidential action in a serious Section situation. Even then he withheld such action until after still further investigation and then decided that the Section should find its own solution.

Brother Raja's respect for the democratic principle led him, immediately after taking office, to initiate a study of the election rules. In this study all the General Secretaries and other General Council members were given full opportunity to participate. There had been some question about carrying out the election procedure when there was but one nominee and one General Secretary had induced his Section to refrain from participation in the election because there was no opportunity to express any view other than acceptance. Brother Raja saw the validity of this viewpoint and the rules were changed so that a single nominee could be rejected upon balloting and new nominations called for. Though the constitution of the Society was wholly democratic, Brother Raja was mindful of the democratic principle which required its adaptation to evolving ideas and changing needs.

Not only by correspondence but by visiting did Brother Raja keep in touch with the Sections. Always a lecturer he maintained an ever original presentation of Theosophy for fifty years, lecturing for the English Section only a few weeks before his death and having a United States lecture tour planned at that very time. He literally died in harness though no longer in office. Such was his wish, for he had a vivid sense of responsibility to be a worker that did not decline with advancing years or failing health. More and more as time went on he tried to lead his hearers to an appreciation of the idea rather than the form; to accept

the idea of a Great Design as being more important than comprehension of its details. Even in a matter so important in this context as the existence of perfected men in a graded hierarchy, Brother Raja emphasized the value of the idea as against a supposed acquaintance with one presumed or proclaimed to be a Rishi. Yet he recognized an Elder as his own Master, and his *First Principles* is still a classic presentation of the detailed teachings of Theosophy. *Occult Chemistry*, to which he devoted so much time and study, sets forth the details of the composition of the physical atom and its compounds. Its entrancing interest to him, however, was the perfect example it afforded of the inherent mathematical and ordered beauty underlying the Great Design.

He founded the School of the Wisdom for the study of the details of Theosophical teachings as given in the textbooks, but primarily that knowing these things a student with widened vision could "sit in the centre" of his own being and "enjoy clear day" in his understanding of the world of men and affairs. To the thoughts of the great and the affairs of men through historical time and in the larger sense, the School was also to devote its studies.

As President Brother Raja was also Editor of THE THEOSOPHIST. In all that had to do with the Theosophical Society he was conscious that he was engaged in a work not founded only by Blavatsky and Olcott and their known associates, but that these two were but representatives of Elders giving an impetus to man's understanding by lifting a corner of the veil and disclosing something of the Great Plan. In this consciousness of great purpose he brought to the editorship of THE THEOSOPHIST a meticulous demand that whatever appeared should be "worthy". Nothing merely personal reached its pages.

Despite the burden of his health and work, even in later years he maintained a broad interest in affairs. Magazines and books from many countries he avidly read in order that he might understand events and know the conditions pertaining in the countries where the Society was established. He insisted upon a broad comprehension of world movements to which to relate Theosophical principles and ideals. Even in his declining years when he so much regretted his inability to meet and talk with all visitors, he kept the larger view.

Yet he was incomparably human. I remember, for instance, an occasion when three tots of seven or eight years were brought in for climbing trees and stealing coconuts. He fed them, had himself photographed with them with the stolen nuts at their feet, and sent them back to their village. Although they were already hardened to such theft and capture, they were to him just children.

Perhaps at this point I should leave this report on the work of a President I knew so well and with whom I worked closely for six recent years.

On February 9, 1951, incidental to some casual conversation with him he wrote out and handed to me the following:

EPITAPH

He loved children, the sea,
Beethoven, Wagner's *Ring*, the
Hallelujah Chorus, and his
gospel was Ruskin.

This epitaph sums up the nature of an ardent worker who became President because of so great a service. Always humble, he would want no other end but an unpretentious memorial to record his passing presence.

SIDNEY A. COOK

C. JINARĀJADĀSA AS AUTHOR

By JOSEPHINE RANSOM

OUR very versatile brother, C. Jinarājādāsa, was a prolific author who dealt efficiently with a very wide range of subjects, and each and all of them he presented beautifully, artistically. Being an artist by temperament and not being trained in the other arts he turned to words for his medium of expression. He said he chose as his model the lucid French language, and to that he added a considerable acquaintance with the beauties of the Italian, Spanish and Portuguese languages. Added to all this was his knowledge of the subtleties of Sanskrit, which gave his writings depth of meaning and precision of definitions. All his many books were written in English, the simplicities and grandeurs of which he handled with proficient ease.

Brother Raja—to use the name he preferred—could always present his thought with clear and delicate appreciation of the pictures his words would create in the minds of his readers. Also, his mind had a strong scientific bent, and this is apparent in his best known book, translated into many languages, *First Principles of Theosophy*, and studied by practically every one who joins the Theosophical Society. This bent was shown too in his loving care in editing the third edition of *Occult Chemistry* (1951).

As a lover of the Theosophical Society and desirous that its members should have a full account of it Brother Raja turned historian. He gave the first history

of the Society in that not sufficiently well-known volume—*The Golden Book of the Theosophical Society* (1925), an accurate and fully illustrated record. For this and other books like *The Early Teachings of the Masters* he thoroughly searched the Archives at Adyar in order to reveal the close association of the Masters with all that the Society was privileged to receive and to present, so simply, so finely, for public consideration, of the massive recorded evidence of the inner laws of "Life" then so little known outside the experienced "East".

Brother Raja always declared that to him the "inner" life was the Real, and that the outer world was the shadowy "un-real" regions of suffering where karmic accounts had to be sorted out and paid, often in crucifixions. But to him was given as the outcome of it all some glimpses of his future. In *The Seven Veils over Consciousness* he wrote:

"The first vision is of a future far, far away, dealing with the work which I shall have to do when the life-wave on this globe, the Earth, shall be transferred to the next globe. Slowly I put down something of that vision, using such gift of writing as I had. It appears in a tiny booklet with the title *Flowers and Gardens*. In later booklets, *The Wonder Child* and *Release*, I tried to express other aspects of that future."

The second vision of the future he presented in *Offering* where he was shown that the work he would do "in Eternity will have no shadow whatsoever of pain, but be surcharged with joy sublime".

These and other booklets are more like poems than prose essays; they have a lyric quality. But I think the finest gem among them is that entitled (not attractively) *Is and Is-to-be*, which is certainly destined to be a classic. Here he visualized two Realities—"the Word-as-it-is"

and "the World-as-it-is-to-be". The essence, the perfume, of his theme is stated thus:

"For He who builds is the Lover of all things, and it is His Will that His all-commanding Love in the 'Is-to-be' shall be mirrored in utmost perfection in our world of the 'Is,' before He brings His work to its predestined end."

I am no judge of poetry, so cannot write about it, but constantly Brother Raja stressed his love of poetry, urged others to express themselves in poetry, and wrote it himself. Too, he was a connoisseur of quotations and collected an almost incredible number of them. Old, hackneyed, familiar quotations he could use with surprising freshness and aptness. And wherever he found a word-painting that bore the marks of truth he would cherish it whether it appeared in past or present literature; for him it bore the marks of the Beauty he loved, that was enough. How much he valued the power and charm of words he expressed in *The Seven Veils over Consciousness*, when he wrote: "In all lives to come I shall expound the Wisdom, in lectures, books and poems."

JOSEPHINE RANSOM

What have I gained from this heart-breaking struggle?
Sympathy with all who fail.

What have I gained from days and nights of weeping?
Insight into all men's pain.

What have I gained when Love denied me ever?
More love to offer to Love.

What have I gained from this long crucifixion?
A Work, a Love, and a Dream.

C. J.

BROTHER RAJA AS TRAVELLER AND LECTURER

By HILDA S. KEMP

ALTHOUGH our late President's name and fame in future times will remain written in letters of gold chiefly through his books and writings, most of his associates and members of the present generation will perhaps remember him best as an indefatigable traveller and untiring lecturer in the cause of Theosophy. The seed of this constant and indomitable will to "keep going" might well have been planted when C. W. Leadbeater took him on his first long voyage from Ceylon to England in 1889 at the age of 14.

In 1902 he went to Italy for two years, and from there in 1904 to America, where he commenced his career as an international lecturer. Since then he has been almost continuously travelling, inspiring and arousing great enthusiasm everywhere by his brilliant lectures and wise presentation of Theosophy.

After another tour to America in 1909 and again in 1911, he paid his first visit to Canada in 1911, and writes from one town: "'From Greenland's icy mountains to India's coral strand' the Theosophical lecturer must nowadays travel on 'our Father's business'. The winter's work this year gives me new experiences in these lands of snow and blizzards, and though it will never be my ambition in a future incarnation to be born in these regions, one cannot



Italy, 1902

Cuba, 1927



Buenos Aires, 1938

About 1936

help grudgingly admitting that the experiences are valuable. 20° below zero to me is now not 'cold' as (thanks to Chicago) after familiarity with the winds there even Canadian blizzards are not so very wonderful or fearful. It is also often delightful in one's travels to meet 'old links' from past lives and an analysis of my feelings warrant me in stating that several such exist in Crookston, from where I am writing."

These lectures in the west and middle west of Canada were the first public lectures on Theosophy ever given in that part of the world and aroused tremendous interest everywhere.

In India, in 1914 he gave all the four Convention Lectures at Adyar, which later appeared as the book *Theosophy and Modern Thought*, and thereafter, though he was continuously travelling, he was usually back in India to give one or more of the Convention Lectures, either at Adyar or Banaras, right up to the end.

In 1927, during a long European tour, he presided over Conventions or lectured in Italy, France, Spain and Portugal. In May of that year he gave a series of lectures in the Queen's Hall at two of which Dr. Besant was present, and she wrote in the Watch-Tower of July 1927:

I reached England in time to hear two magnificent lectures delivered to large audiences in the Queen's Hall, London, by our Vice-President. No greater pleasure can come to an old person like myself than to see that the cause for which she has worked for the last 38 years is provided with speakers for the next two generations at least who will carry on its banner to heights greater than she could reach. To become unnecessary is the true reward of work, for it proves its success.

His ability to lecture in Spanish, Portuguese, Italian and French was a most valuable asset and enabled him to lecture in more countries of the world than any previous President or international lecturer of our Society. He was

particularly an outstanding success in Latin American countries, though the vast distances and variations in climate and heights made travelling very difficult. His first visit to Central and South America was made at the request of Dr. Besant in 1928-29, when he toured and lectured in Brazil, Argentina, Bolivia, Chile, Peru and Costa Rica; also in Mexico, Cuba and Puerto Rico. He writes that at that time he was able to take some of the long trips by air, such as "from Paraguay to Manaos 800 miles up the Amazon, taking 9½ hours by air with 5 stops, the steamer taking 4 days. Here the local priests turned on the guns and declared attendance at my lectures a mortal sin, in spite of which the attendance was excellent." In one town he had audiences of 1,500 to 2,000, though a proclamation was issued through the newspapers excommunicating all Roman Catholics who attended the lectures, "with the result that thousands cheered me on the way back to my hotel".

The two succeeding tours to South America in 1934 and 1938 were also very strenuous, and in one letter he writes:

"I became a bit groggy with over-work in Buenos Aires and temperature went down. Here I had to turn out a new lecture on Reincarnation because the R. C. priest radioed that the Theosophists say that people return as monkeys. . . In another town the priests warned their flock not to listen to my siren voice (as they put it). Just the publicity that helped. . . . I can now gabble and talk in Spanish direct. As usual, there is enough health *to do the work* but not enough to forget all about it. . . . I flew over the Andes to Chile; the plane went up to 13,000 feet, but the plane provides oxygen, and the heart was not troubled." From Mexico Brother Raja wrote: "Height (7,434) bothers me. Last place 3 days ago was 8,700. Walked gingerly." In all the countries visited his lectures were published as booklets and sold freely.

These last mentioned tours included nearly every big city in South and Central America, also Mexico, Cuba and Puerto Rico. 'At the end of the 1938 tour he wrote: "After arriving back in Liverpool from South America, I attend the English Convention and give the Blavatsky Lecture. Then across to Belgium and Holland; then to U.S.A. to their Convention, getting back to London later in the year, and so to India. Then I shall put a very big medal round my neck with the words 'for meritorious work' and pension myself off as lecturer, and attend to Occult Chemistry, E.S. and Kundalini."

Needless to say, travelling and lecturing went on as usual in the succeeding years!

Even during the two World Wars of 1914 and 1939, our intrepid traveller continued moving about the world, though hardly any other civilian was able to overcome the very stringent war restrictions and submit to the endless difficulties and obstacles entailed. In 1945 he writes: "As to *danger*, anyone who has been during three years of bombs in London, and on eight ships since the war began and one and a half times round the world, with in parts submarines about, is unaware of the word 'danger'. My job is to live up to the old adage, 'A man who is a man goes on till he can do no more, and then goes twice as far'."

As the heading of one letter, he writes: "There is a Persian proverb which says 'Travel is travail'. I often think of it"; and anyone who has seen the masses of luggage he travelled with could easily visualize the laborious amount of packing and unpacking, to say nothing of the discomforts, the missing of connections, sometimes the overcrowding of trains and ships involved, even after the tremendous amount of planning and organization of each trip had been dealt with. Vegetarian diet was also rather a problem in the past, though very different in these days.

In one letter on his way to England in 1938, Brother Raja writes: "The chief steward noting I was vegetarian said he would have 'special dishes' for dinner. I was curious. The dish arrived: four plain boiled vegetables—very English—green beans, broad beans, cabbage and spinach. There wasn't even a poached egg sitting on top (as in U.S.A.) to mitigate the insult. What a people! . . . At Suez I shall join the ship's excursion to Cairo. I want to see the Tutankhamen relics at the Museum. There are two friendly cats on board. I am training one (who lives in the dining saloon) to come for butter." Later: "I 'did' the Pyramids and the Tutankhamen objects—the most perfect of all things in the Museum."

Many tours were also made to Australia and New Zealand, and in 1934 he became Head of the important Southern Hemisphere Centre at The Manor, Sydney, founded by C. W. Leadbeater in 1922.

In October 1940, he writes: "After leaving Sydney, I stopped off at Java for ten days' work, and was met by the General Secretary at Soerabaya. I was able to have two evenings at Borobudur, the famous Buddhist temple. Also visited the beautiful Centre at Djoenggo, near Malang, in East Java. The Anniversary Meeting, November 17th, was held in the most beautiful hall of any Theosophical Lodge that I know, at Batavia. I had 12 days at Singapore . . . and then flew to Calcutta, stopping at Bangkok for 3 days, as it is a Buddhist land and I have never been there, and then to Rangoon for a week. Finally after three days in Calcutta, I reached Adyar on December 16th. I had myself to say 'Many Happy Returns to Adyar'. No one seemed smart enough to welcome me with that!"

In all these tours, the only one he ever arranged and looked forward to as a real pleasure trip and holiday was the one to the Far East in 1937, when he spent three

months in China and Japan. He intended to be absolutely free of all meetings and lectures, but of course found, as he writes in despair, "Theosophists are everywhere, and I've got to go to Devachan to get rest". Consequently, lectures and talks were given at Canton, Tokyo, Kyoto, Shanghai, Hong Kong and other places, and at Saigon and Singapore on the return journey.

He completed fifty years of continuous Theosophical work in February 1952, and celebrated the event when he attended the European Congress at Montecatini, Italy, and gave lectures both in English and Italian. This was also the Jubilee Anniversary of the Italian Section.

If "genius is the infinite capacity for taking pains," our late President had it to perfection. He took the greatest care in preparing every lecture and those in a foreign language he wrote out word for word and then had them translated, which entailed a considerable amount of work. He says on this point: "Until two years ago, when I began a tour of South and Central America and Mexico, all my lectures had been in the usual way, speaking to the audience directly from notes. But a new method was necessary in South America where it is usual for lecturers on serious and cultural topics to read their addresses. The Latin ear is very sensitive to 'form,' and therefore the lecturer prefers not merely to be precise and clear but also graceful in presentation. . . . Some day I shall achieve the form which I hope for—there are long ages ahead to try and fail and try again, till Perfection shall be reached at last, and lecturing be made a perfect giving of the Wisdom which is one's inmost Self."

HILDA S. KEMP

Note. A complete record of his many visits made to Australia, New Zealand, America, Dutch East Indies and other countries can be found in *The Seventy-fifth Anniversary Book of the Theosophical Society*, by Mrs. J. Ransom, written at Mr. Jinarājadāsa's request.

C. JINARĀJADĀSA'S WORK FOR THE EUROPEAN FEDERATION

By ADELAIDE GARDNER

THE European Federation of the Theosophical Society owes much of its present vitality to the work done within its territories by Mr. Jinarājādāsa, as well as to all that he inspired on the part of others. This was particularly so during the years of the last war, when he was much in London, and presided over two Congresses held there under war conditions.

Long before this, however, 'C.J.' was known and loved by European members. He did a little quiet work in Nice and Paris in 1899, but he always said that he started his official lecturing for the Society in 1902, in Italy, and it was the fiftieth anniversary of this beginning that was celebrated last year at the Montecatini Federation Congress. In between those dates there was hardly a country of the twenty-seven European Sections then active that he did not visit.

His first long tour of Europe was in 1923, when he presided over a Convention in Amsterdam, and over the European Congress in Vienna. It was at this Congress that the European Federation of Young Theosophists was first formed, as well as a group to further the federation of all nations. The latter group was intended primarily to work for a better understanding between France and Germany. Mr. Jinarājādāsa, amongst other points made

in his lectures, drew a helpful distinction between the Theosophical Society and the Theosophical Movement. The latter is furthered by all the work done by those members who bring the ideals of Theosophy into other organizations that are actively seeking the betterment of world conditions. During this visit to Europe, Mr. Jinarājādāsa lectured in eighteen Sections, and presided over many annual conventions.

In 1927 he again toured Lodges in Europe. He also gave three lectures in the Queen's Hall, London, on "The Divine Vision". For the next few years he was much occupied with work in South America, where his command of languages—always a great help—was of inestimable value. Europe saw nothing of him until 1933, immediately after Dr. Besant's death, when he again toured European countries, with the characteristic message that "while man is trying to find God, God is also trying to find man".

The Barcelona Congress in 1934 was something of a landmark in the Federation's activities. Mr. Jinarājādāsa not only presided, but gave a public lecture in Spanish to an audience of over 1,000, which was also broadcast. His emphasis was upon true internationalism. A discussion upon "The United States of Europe" led to a resolution on the desirability of working for a true brotherhood amongst the States of Europe. In this year he toured France, Belgium, Portugal, Holland, Switzerland and Spain, and sailed thence to South America for further work amongst Spanish- and Portuguese-speaking countries.

In 1938 he again toured France, Holland and Great Britain, and again sailed for South America from Europe, acting for Dr. Arundale, then the President of the Society, as a "travelling Presidential Agent". He returned to Adyar, but in June 1939 was again in London. Events were rushing on towards the bitter war years, but few realized

how near the crisis lay. Mr. Jinarājadāsa, with exceptional insight, and acting against the advice of many who were not so clear-eyed, insisted upon setting up in London a centre for special activities. This he did by renting a house in his own name at 33 Ovington Square, S. W. 3, and collecting a band of loyal friends and workers who kept the activities going. When war was declared in September of that year, and especially after the summer of 1940 when the Netherlands and Belgium fell under German occupation, and the activities at Huizen were necessarily much curtailed, it was easy to see the wisdom that had established a group of workers in a suitable environment, ready to carry on the broadcasting of spiritual life and peace to the harassed countries of the whole Continent.

Refugee work for displaced Austrians had already been started by the Theosophical Order of Service. Mr. Jinarājadāsa furthered this, as well as the ever-increasing work for members from many other countries who poured into England in considerable numbers. The Congress of 1940 had been planned for London. It opened on the day that Holland and Belgium were overrun by the German armies, and Mr. van Dissel and Mr. Kruisheer, who had managed to come to England for the Congress, were held there—unable to return to their families and friends for many years. Mr. Jinarājadāsa presided over the Congress, and no one will ever forget his steady, compassionate influence as the bitter news came in, was confirmed, and developed from bad to worse. It was at this Congress that the War Distress Relief Committee was set up as a separate organization, with its office at the London Headquarters—an office later moved to 33 Ovington Square where workers met and acted throughout the rest of the war years.

In August 1940 Mr. Jinarājadāsa left England. He returned to London after a long and most amazing tour,



C. JINARAJADĀSA AS
Fire Guard in London; Traveller to S. America, 1938; Friend of Animals.

under war conditions, reaching London via the United States, and passing through the U-boat areas on the Atlantic crossing. He arrived in October 1942, and until October 1944 he was the centre of active thought and work for Theosophy in Europe. Dr. Arundale, as President, was confined to India throughout the war years. Mr. Jinarājādāsa's presence in Europe and especially in London, which—owing to the presence of so many exiled Governments in its midst—had become a real centre of European life, was all the more appreciated, since contact with Adyar was often delayed or difficult.

He presided over the 1943 Congress in London, at which eighteen countries were represented, chiefly by exiled members. His advice was invaluable in the many tangled situations that arose, but it was his wisdom, his gentleness, that seemed so sustaining, so helpful, in those dark days. Others will write of his personal fearlessness, his interests at this time. The Federation knew him as a wise counsellor, an indefatigable friend.

In 1944 Mr. Jinarājādāsa left for India and it was not until after his election as President that Europe saw him again. Then, in 1947, he not only lectured in many of the reviving Sections, but presided over the first meeting of European officials after the war, that is, at the Round Table Conference of Delegates and General Secretaries, held at Weggis-Lützelau in Switzerland, in July. There sixty-six representatives from nineteen European countries—with twelve General Secretaries, past and present, amongst them—stayed for a week at a small hotel and discussed the revivification of the work in the stricken Sections. The deep quiet and strength of the President's personal guidance, his sympathetic contact with many who had suffered acutely under occupation conditions, did much to restore serenity amongst the leaders of Sectional activities, and sent all

back to their work healed and inspired. The Workers' Conference at Geneva that followed was also fruitful, and the discussion methods used there have since taken root and borne fruit in the work in Europe. Mr. Jinarājādāsa began even then to re-emphasize the Divine Nature of man. There is the economic man, the political man, the psychological man—yes. But our emphasis should be upon the nature and activities of the spiritual man, to which not enough attention is ever paid.

After a visit to Italy the President returned for a short stay in London, where—with Mr. Peter Freeman, M.P.—he broadcast a short talk for the B.B.C. on the occasion of Dr. Besant's 100th birthday.

In 1949 he came to Europe and visited Great Britain, France and the Netherlands in one short month. He became a founding member of the International Brotherhood Lodge, of England, and in every possible way emphasized the need to build friendly co-operative international relationships on all sides. His support for the ideals and the structure of the United Nations is well known; his influence in Europe has always been strongly to rouse interest and support for its many activities.

Mr. Jinarājādāsa was in Australia and New Zealand in 1951, so Europe did not see him until 1952, when he presided over the European Federation Congress at Montecatini, fifty years after his initial lecturing tours in that Section. His health was failing, and he could make few contacts with either the members or the officials, but there flashed out the same sweetness and quiet power and his influence spread over the gathering. After a few visits to Lodges in Italy and France, he returned to Adyar.

The term of his office as President was running out, and he refused to stand again. So after duly installing his successor, and going to Australia to settle business

there, he managed to get to Europe for a brief visit on his way to the United States. Those who saw him at the English Convention this year knew that it was probably the last time that he would, in this body, visit Europe for which he had done so much, and whose Theosophical unity he had consistently fostered.

ADELAIDE GARDNER

"THE LAND WE LOVE"

The western winds of Ireland
And warm mists from the main,
They make you dream of angels,
They make you love the rain.

The chill March blasts of England,
They make your heart stand still;
They bring with them the crocus,
And flaming daffodil.

The sunshine of the Azure Coast,
And bays of haunting blue,
They bring the Greek's glad world again,
They banish fret and rue.

The lotus pools of India,
The banyan and the palm,
They hymn of space and cause and time,
All blended to a psalm.

Australia's gaunt and ring-barked trees
And blustering southerlies,
They bring with them great brooding thoughts
Of possibilities.

All good and ill, all joy and woe,
Are petals of a flower;
The heart of it, ah, who may see,
Its scent will come, what hour?

C. J.

C. JINARĀJADĀSA IN EUROPE

By J. E. VAN DISSEL

MRS. ADELAIDE GARDNER has given a survey of the work done for Europe by our late President, Brother C. Jinarājādāsa, covering a period of over half a century. It shows how much he had been connected with it and how great his interest was in all the Sections which form together the European Federation. With the exception of Iceland and Russia he has visited all our Sections more than once.

As one, who has been in close contact with him for a great many years, I will recall a few incidents, which may give some insight into his grand personality.

Presiding over the European Congress in 1923 in Vienna, when the value of Nationalism and Internationalism was discussed and perhaps too much importance given to Nationalism, he closed with the following beautiful words:

"Though each of us may have a Fatherland or Motherland, there is another land, which is a Brotherland. We Theosophists are starting a new Continent, the Brotherland of the world."

He presided over the European Congress in London in May 1940, when the Low Countries were invaded. I remember him explaining to Mr. Kruisheer and myself, why Holland had to come into the war. She was left out in 1914-18. This time she had to come in, as she had to play her part in the post-war world.

Brother Raja was greatly concerned about the members everywhere on the Continent. As the first meeting of the European Federation Council was held on the day of the invasion of Holland and Belgium, Mr. Jinarājādāsa rose at the opening and all present stood in a circle hand in hand with earnest thoughts for all workers in Belgium and Holland, calling down blessing and protection on them in their tragic and difficult circumstances. Again, at the closing of the meeting, Mr. Jinarājādāsa rose and those present joined hands. He said: "Lift up your hearts. We lift them up unto the Lord"; and all stood in silence for a few moments. The meeting was then closed.

During the same meeting he drafted the following resolution, which was unanimously passed:

At the meeting of the European Federation Council in London on May 14, 1940, this Council of the European Federation of the National Theosophical Societies resolves, that the following principles should rule every aspect, whether political, economic, industrial or social, of the reconstruction of Europe and of the world, a reconstruction which is inevitable after the war is over:

1. That the true progress of mankind requires the free development of each individual;
2. That no distinction of race, color, creed, sex or class should impede that growth;
3. That the individual's relation to the State of which he is a unit should be of such a nature that he shall not suffer in the free manifestation of his individuality, except in so far as his individual expression may injure the right to the free expression by others of their individualities.

This resolution was published under the title "Mr. Jinarājādāsa's Resolution". He had forgotten all about it, but when I showed it to him again several years later, he was much interested.

During the Congress in 1940 he told us the famous story of H.P.B.'s teapot, which was broken and put in a dust-bin, from which the pieces had to be collected and put together again. The full story appeared with a picture of the teapot in *THE THEOSOPHIST* of September 1940. He had brought the teapot with him; it is now at Adyar.

After his return to London from India, in the years 1942-44 we regularly met at his house at 33 Ovington Square, discussing the preparation for the coming rehabilitation on the Continent as soon as hostilities ceased. He attended our little study groups on actual topics, giving of his great wisdom and deep insight into world affairs, in which he was so greatly interested.

Because of his health, one thought travelling must be very difficult for him. But he was a great traveller, and he always took an enormous quantity of luggage; I remember him arriving in London during war-time with no less than 33 pieces. He did not like to be looked after when travelling. Seeing him off once at the Amsterdam airport, when leaving for Paris, I asked the stewardess to look after him and his special diet. He must have overheard me, because he turned at once to me and said: "Don't you remember that I speak French?"

Soon after the war was over Mr. Jinarājādāsa came to Europe; he was anxious to visit the various Sections and to meet personally members everywhere again as soon as possible after all they had gone through. He had succeeded Dr. Arundale as President in 1946. In 1947 he presided over the "Round Table Conference" in Weggis-Lützelau in Switzerland, where all the European General Secretaries and many Section officials met for the first time after the long separation of the war years.

Last year's Congress at Montecatini was a highlight for him. Speaking Italian fluently he was glad to be

again in Italy, where he had lived for some time in his earlier years, and to meet workers from all over Europe. It was also his golden jubilee as Theosophical lecturer—begun in 1902 in Rome—and one of his last official functions as President. He was already very frail. When my wife and I saw him off at the station, he gave us a great farewell. I knew we would not see him again in this life.

Brother Raja never liked to be remembered on his birthday. When after a little meeting during the Double-Diamond Jubilee Convention at Adyar, someone congratulated him on his birthday, he said to me afterwards: "Congratulating me on my birthday? On my coming into matter?" He has now left this world of matter.

All our Presidents have in their own time and in their own unique way made a great contribution to the European work. Our late President also has left his own beautiful mark. We also owe great gratitude to him for all he has been to us individually.

J. E. VAN DISSEL

A TRIBUTE FROM NEW ZEALAND

Members join in honoring Brother Raja, in *THE THEOSOPHIST*, for his unequalled service in the cause of Theosophy in many lands. As leader, teacher, friend, he inspired countless numbers to work to lighten human suffering. Our gratitude and everlasting homage to the beloved leader with whom we rejoice in his freedom to carry forward on the higher planes of consciousness the Great Work for the human race, so nobly served on earth. Through such souls God in His mercy sheds such light as men may live by.

EMMA HUNT

POEMS BY C. JINARĀJADĀSA

TO BE INSCRIBED ON A FUNERARY URN¹

"He is dead," they say, "what a sad loss for us all,"
And meet to mourn, "Would he were still with us to give."
Yet never knew that he was but a prison-thrall,
Waiting for walls to crumble, in sunshine to live.

THE PROBLEM

(This is the first poem I wrote.—C.J., Chicago, 1919)

Look at thy Brother Man!
Lovest him well?
Is he the world to thee,
Dear Love's spell?

Bitterer than death's ill,
Scorns he thee?
Writhest in hate's grip,
Never free?

Each is a mystery,
Thou must solve;
If today thou canst not,
Must evolve!

Watch thou God's handiwork!
Is it strife?
Terrible mockery—
Death with Life?

¹ It will not contain any ashes, as by my Will they will all be scattered into the sea, or a river, or down the drain—all the same to me, who am a Monad.—C. J. (1946)

Beginning and ending,
Love and hate,
Doing and undoing,
Will and Fate,

Knowledge and mystery,
Man and clod,
Present and the future—
Dreams of God!

FLOWERS

Word that is true and voice that is kind,
Thought that is just from a selfless mind,
Help that is swift and hurt that is spared,
Grief that is hid and joy that is shared,
These be the flowers that I cull this day,
Smiling at eve in Thy hand to lay.

Hope springing new each morn from hope's grave,
Will that is bent on a world to save,
Love loving many that seeks but One,
Dreams of a Future when woe is done—
These be the flowers that I cull this day,
Smiling at eve in Thy hand to lay.

UP THERE

Substance—not shadow,
Fact—not seeming;
Object—not image,
Life—not dreaming;

Cause—not consequence,
Love—not pining;
Circle—not segment,
Flame—not shining.

Waiting nor hoping,
Only seeing!
Never Becoming—
Only BEING!

THE TIRED SENTRY

("We will always find volunteers to replace the tired sentry," says the Mahātma K. H. in *The Occult World*.)

I watch and ward, I watch and ward,
Through the long night.
Firm-held my sword, for pledged my word,
In the good fight.

Yet with tired eyes I scan the skies,
For break of dawn;
My heart will cease its agonies,
When day is born.

OTHER SHORT POEMS

Long I dwelt a heap of fuel, dry and dark,
Useless in the scheme of things, inspiring none;
Came one day a point of light, a tiny spark,
Touched me—left me—but from then I was a Sun!

They scan your faults and cry out, "It is dross!"
I sift them lovingly and find the gold.
"The man who sins is God upon the Cross,"
Is what the Teachers taught in days of old.

Who love us, give us their loveliness
With which to deck our souls;
Who love us, give us God's eyes
To read our fate writ on His scrolls.

Long, long thoughts are the thoughts of youth,
Deep, deep thoughts are the thoughts of age.
Cradled between untruth and truth,
The child sees farther than the sage.

C. JINARĀJADĀSA

C. JINARĀJADĀSA—LOVER OF
PLANTS, ANIMALS AND CHILDREN

By S. G. VENKATARAMANAN

AS we have "Supermen" in human evolution, who are very few in number, so there are "Super-trees," and the estate of the Theosophical Society at Adyar has a number of them in their magnificence. I have coined the term "Super-trees" for the occasion, so an explanation is needed. Perfection in human stature is attained through lives of strenuous work involving purification of bodies, and development of faculties. In the plant kingdom work of an unceasing nature is done by its denizens unconsciously and mechanically, but with care and help from man their progress can be hastened. The conditions existing on the Adyar estate are not to be found in many parks where, in the name of tending, too much interference is the rule. In Adyar there are trees bending beneath the weight of their foliage with drooping branches growing unhampered like creepers. Not a single tree will be seen on the compound with its bark damaged or branches broken. Here trees are allowed to grow to their fullness, except the casuarina which is grown for fuel; the question of felling other green trees is not considered.

The rule enforced for over 30 years on the estate accounts for the presence of many trees which have attained considerable dimensions in girth and crown development,

trees which love the freedom into which they have grown. Brother Raja¹ looked on plants not as mere mechanical things existing for the comfort of man but as living organisms slowly evolving into sentient animals, which will finally blossom into individual human beings. He treated plants in such a way as to hasten their entrance into the animal kingdom.

"Ashwattha of all trees am I," says Lord Krishna. "Without Him was not anything made that was made." But there are very few who realize the implications of these truths and live them out in daily life. Brother Raja would not accept a garland of flowers because of his sensitiveness to the discomfort caused to the flowers in the cramped state in a made-up garland. He could enter into their consciousness and had a delicate consideration and respect for their feelings.

The characteristic peace of the atmosphere in Adyar, felt even by casual visitors on entering the main gate of the Society, is contributed in part by the lofty trees with their huge crowns, and the many shrubs and saplings with their blossoms of various hues. Flowers at Adyar are not allowed to be indiscriminately plucked. Brother Raja helped largely to bring the garden to its present level ably assisted by experts in the work.

Plants thrive in their proper habitat, and are even fastidious in their requirements. Forcing them to grow in hot-house conditions, and other methods of acclimatization of exotic plants in a new environment present long-range problems with uncertain results. Undeterred by these considerations, not to mention vexatious restrictions in transport of plants overseas, Brother Raja in the course of several years brought to Adyar about 300 species of seeds and plants

¹ In this article I have used the term Brother Raja for Mr. C. Jinarājādāsa, as he himself preferred to be thus named and addressed.

from distant places—Mexico, Costa Rica, Brazil, Panama, but only a few of them have survived. The estate garden is, however, an arboretum of rare plants and trees, indigenous and exotic.

Horticulturists and botanists concentrate their attention on popular, paying plants. They often fail to observe beauty in common flowers. Brother Raja has made a characteristic remark in this regard: "There are tiny wild flowers, and large cultivated roses, lilies and lotuses. But the perfection of beauty in the tiniest wild flower is not less than the beauty of the most beautiful rose."¹ Love of flowers and trees will take us to spiritual heights. Brother Raja has said: "There is a 'Forest Fraternity' which is very real to me personally, because I am a great admirer of trees, and all flowers give me a great inspiration to be nobler and purer."²

Brother Raja had a brilliant idea which he carried out in December 1925—the Golden Jubilee year of the Theosophical Society—when seedlings of mahogany were planted to form an avenue in the centre of the estate with one plant for each National Section, and soil from the respective countries was brought and put into pits prepared to receive the plants. This "Founders' Avenue," which has been extended since, is a symbol of more than 50 countries of the world living together in one place—Adyar.

Talking on practical brotherhood, Brother Raja has said: "What brings us nearer to God is charity of the heart, not of the hand merely. As we give to others loving thoughts, as we give to all—men, women, children, animals and plants—tenderness and service, we come nearer to God."³

Animals too had their full share of care and sympathy from Brother Raja. When still very young he picked up

¹ *Is and Is-to-be.*

² *Life! More Life!*

³ "The Four Cardinal Points of Truth,"

on a winter morning in the streets of London a common or garden tabby cat. Under the title "My Cat" he narrates at length in one of his small classics, *Christ and Buddha*, the life of this cat named by him "Ji"—an Indian honorific meaning Sir or Lady. He used to take Ji to his college at Cambridge, and much enjoyed her frolics. Brother Raja says: "So we were chums. . . . But soon I began to understand that in my cat was taking place a wonderful transformation; she was ceasing to be cat and was becoming a soul, a tiny baby soul it is, but an immortal soul nevertheless, one who began his pilgrimage to deification only because I gave the opportunity . . . when she died I felt that I had performed a task given to me well and truly; . . . I felt and feel that if in all other ways this life should be written down a failure by the Lords of Karma, in one thing I have succeeded—I have loyally and lovingly served one little soul."

There is a charming note written on the night of June 17, 1931,¹ exactly 22 years before his passing, by Brother Raja, describing what he calls "An Epic in White". There could scarcely be any doubt that he himself is now in the realm of effulgent white light. In this little article we read that in one of his wanderings near Adyar, a little beyond the bridge he saw a tiny white kitten and it ran to him in distress and said (in cat language): "My mother is a widow, won't you come to my aid?" Brother Raja says: "As my mother too is a widow, the appeal to such a kinship imposed a special obligation." Then the kitten was entrusted to a friend who took it away to Mylapore.

Brother Raja had a special fascination for children, looking on them as souls, not as blank slates on which to write. Describing a dream he had, but in fact referring to a new civilization centuries ahead of us, he says about

¹ THE THEOSOPHIST, July 1931.

the citizens of that clime: "Neither thoughts of business nor of pleasure are prominent in their minds; the one topic they find fascinating is—How shall we make the children happier than they are now? . . . The thought uppermost in their minds is that the State is made up of the children. . . . Their idea of virtue is whatsoever contributes to a child's welfare. . . . In a mysterious way they identify childhood with flowers . . . each child represents more particularly some one virtue. . . . When a child is fractious, 'we must grow in patience' is the thought the parents have. . . . In the good they see virtues reflected; in the bad they hear a call to shine out in virtue." It was not an Utopia devoid of reality. "It was a dream of a strange place and people. I seemed to be part of both as one of its residents, and as I write I seem less to be drawing upon my imagination than to be describing what I live myself."¹

In a lecture delivered in many places in Europe and America, Brother Raja has given us ideas regarding the child's welfare. "There are today schemes on foot in most countries for the welfare of the child; they could completely revolutionize civilization. . . . As is the child, so will the State become sooner or later. . . . The child is a mystery, a secret which we must discover . . . the child has also a psychic embryo . . . if you love children you begin to understand God in a new way. . . . One of the first results of our study of Theosophy is to understand the child from a new standpoint. . . . The world we live in is an imperfect world. . . . But there are a few of us who feel that we cannot be happy while there is so much preventible misery and degradation. We want eagerly to work in some reform. For this we need clear vision and strength. . . . The vision and the strength which we need will come *from the child*. . . . For in a mystical way, the children can open

¹ *Flowers and Gardens*.

to us a book of wisdom, and from their happy faces rays of strength can radiate to charge us with courage.... All that inspires us to do the best and be the best is derived not from the visible and material world, but from an invisible and spiritual world. Men often term that other world 'God' and they term 'religion' the bridge between our world and Him... the child is the newest bridge between man and God.... If only you know how to love children, or if you cannot love them, know at least how to look at them in wonder and with eager desire to understand, then God is very near.... I know where God is for me; the children always show me the road."¹

In 1934 Brother Raja spoke as follows in a lecture delivered to teachers in Rio de Janeiro: "I love children. They inspire me profoundly. When I am at the end of my tether in the battle for life and nothing inspires me, I go where children are—in the parks or in the streets and look at their faces. The purpose of education is to give a realization of the inner meaning of life. Now in our present methods at school and college, we appeal only to the child's mind. We are unaware that the child has any other faculty of understanding. But he has; he has another and a greater faculty, as far as education is concerned. It is his intuition... the new development in the educational method is to make the child intuitive.... Make a child sensitive to beauty and he will become slowly more and more intuitive."²

"Another way in which a child's intuition begins to blossom is when he is guided to love plants and flowers and animals. The child needs to be not only intelligent but also creative emotionally."³

¹ *The New Humanity of Intuition.*

² *Life ! More Life !*

³ Speech broadcast from Chicago, 1939.

In 1915 Brother Raja had a very vivid dream of a "children's play-house" which he describes in *THE THEOSOPHIST* of May 1939.

While apparently speaking about love of children, Brother Raja has an underlying loftier theme to unfold to us in his ideas regarding "the Wonder-Child in one's self or in another". He gives us a new way and means of Self-realization—*Jiva Brahm Ikya Rahasyam*—the secret of the union of *Jiva* (Ego, Individuality) with *Brahm* (Monad). The ideas left to us by Brother Raja which are not metaphysical speculations but shine in the garb of modern practical Theosophy are simple yet subtle. *Tamaso Ma Jyothir Gamaya*—"From darkness lead me to light"—are words repeated daily by seekers of Truth in India. The process of dispelling darkness—*avidya*—is made clear by Brother Raja in the last paragraph of the chapter "What the Divine Child Said" in his illuminating little book, *The Wonder Child*. I believe the Wonder-Child stands there for the Ego, and the Divine Child for the Monad in man. Our immediate task is to master the personality making it the mirror of the Ego. In one pregnant sentence the process has been summed up by Brother Raja: "Each refusal to ask for happiness, each determination not to resent an injury, each time an impersonal observation takes the place of condemnation, a rent is made in the darkness which surrounds the child of man, and a ray of the Light from the Wonder-Child descends to illuminate the heart and mind. Like as with the coming of health, disease vanishes, so once the Light shines the darkness must go."

In simple ways the highest truths have been made clear to us by the acclaimed scholar and philosopher, artist, and lover of plants, animals and children, known to the world and revered as C. Jinarājadāsa.

C. JINARĀJADĀSA AS AN EXPONENT OF ART AND BEAUTY

COMPILED FROM HIS WRITINGS¹

BY FLORENCE PULSFORD

WHEREVER he went, Brother Raja was known as a lover of Beauty and its expression by man—Art. His appreciation of Art was many-sided—he gloried in the beauties of literature, painting, sculpture, architecture, the dance, drama, and above all music, which he regarded as the highest of all the arts. He stressed over and over again the vital importance of the place of art in the education of the child, and in the growth of a civilization.

Brother Raja was deeply sensitive to the Beautiful, and was able to perceive it everywhere: "In very truth, man can no more separate himself from Beauty than he can separate himself from his sense of individuality. Like the luminiferous aether which interpenetrates all, so does Absolute Beauty exist in and through all things." And, "there was nowhere where we did not see the Beautiful, neither in earth or heaven or hell".

To him the perception of Beauty necessitated the development of virtue. He claimed that the artist who

¹ *Art and the Emotions, Karma-less-ness, The New Humanity of Intuition, The World as Idea, Emotion and Will*, and other books and articles.

lacked morality betrayed himself by some quality which could be sensed in his art. He tells us: "It is because the senses and the imagination are not enough to guide us to Eternal Beauty, that the search for beauty is inseparable from a life of purity, self-control and tenderness. For these virtues refine our reactions to the senses."

Beauty is indestructible, and if we create a beautiful thing it has permanence in the higher worlds: "Once we have created any beauty, it remains as a part of the Perfect Universe. The greatest joy is to give something, to create something that we know is glorious, that we know is beautiful. It may seem to vanish into space but all the same it lives in eternity. So, a sense of peace, a sense of strength, a sense of joy, can come to us all, if where we stand now we turn inwards awhile, and create some little perfect things." Readers all over the world will remember how Brother Raja used to urge us to try to create some small work of art, such as a short poem, however halting and imperfect, to give expression to whatever of artistry may lie within us.

By striving for more beauty in all around us, and in ourselves, we not only develop our own artistic sensitiveness, but enable others to do the same: "You must in every way possible foster the cult of beauty—not merely the beauty recognized by the eye, but beauty of speech, beauty of gesture, beauty of sound, beauty of everything around you. See that your children are surrounded by beautiful things. Eliminate from your nature everything which is unbeautiful, and you will find that you will enable more and more of beauty to be sensed by those around you."

So we gradually become able to perceive God as Beauty, transforming our conception of life and of ourselves, and discerning the Divine Beauty in all things: "By a slow and steady interaction between the response to beauty

and the creation of beauty, man finds in life a new principle in operation, other than the principle of love or goodness or holiness. It is the principle of beauty. When a man's spiritual eyes are open to God as Beauty, then he has discovered a new gospel by which to live. Already the Divine as Love, as Goodness, as Law, as Holiness, has led us to truth and happiness. But when the Divine as Beauty enters into our lives, a new dimension is added to our realization of what life is and what we ourselves can become." And again: "As the man of religion lives each hour by a gospel of consecration to the Will of God, so must the lover of the beautiful so train himself that on all sides, each moment of the day, he greets in all things the hidden beauty of God." Some of these statements remind one of A.E.'s declaration that he was never able to place the Good above the Beautiful!

Brother Raja regarded the individual's response to beauty as a measuring rod by which his stage of evolution could be gauged: "You can measure the growth of Egos by the response which they make to ideals; especially can you measure the growth of an Ego by the amount of response which he is capable of in aesthetic ways; in other words, to the beauty of things." It follows from this that "Art is a high training of the soul necessary to Liberation. Every virtue is necessary—that we are taught by religion; a lofty mind is necessary—that we are taught by philosophy; loyalty to fact is necessary—that we are taught by science. But, except for Ruskin, I know no one who has insisted on the need of artistic sensitiveness as a qualification for a perfect character."

How, then, should we begin to train ourselves as artists? He tells us that "if you love music, if you love a beautiful sky, if you love the tone of child's voice, the very fact that you love those things makes you something of an

artist. Love is the beginning; it is only a question then of going on and on." We can start with the everyday things of life—Australian readers will remember how on so many occasions he spoke of the day when the "perfect Australian saucepan" would be found in every Australian kitchen. He had little regard for the mass-produced, purely utilitarian aluminium utensil! "Only when every object which is used in daily life reflects a norm of Art is a Nation truly cultured. Such true culture enables the masses to grasp more readily the deepest truths of the spiritual life than when that culture is absent." And: "It is of little use to have an art gallery, unless you have an equal or almost equal delight in the little possessions of art which you have in the house."

One of his favorite themes is the essential oneness of Art, Science, Religion and Philosophy. The following quotation reminds one of his other statement that at the intuitional level "Religion is Science, and Art is Philosophy, and all four are Love": "I take as an axiom that Art, as an embodiment of the Highest, is inseparable from every great and noble thing in life. Though it is not the aim of Art to preach morality to men, as is the work of religion, yet to me Art and Religion are inseparable. In exactly the same way, Art and Philosophy are also inseparable and I feel that where Art really is there is Science too. Therefore, in anything which deserves the name 'artistic' there is not only Art, but also Religion, Science and Philosophy."

A deep student of Plato, Brother Raja was well versed in the conception of the existence of Archetypes, which are the inspiration of all artistic creation: "If you are fairly well developed in your artistic nature you are always young. You soar to eternal youth; for, since art deals with archetypes, and the archetypes work through you, you grow into new imaginations. You cannot grow old so long as you are

creatively imaginative. You are as the gods, eternally young." I am sure that all will agree that Brother Raja had himself something of this quality of lasting youthfulness and freshness.

It is the inability to portray adequately the full beauty of the archetypes he glimpses which is at once the tragedy and the constant inspiration of the true artist: "Art must ever remain, not what is revealed, but what yet remains to be revealed, which the artist sees and knows, but from the fashioning of which he falls back in despair Yet such failure brings no real despair but only a joy. For what artist would draw back from the vision of Absolute Beauty, even though to gaze on That were to mean annihilation?"

We know that he himself carried out his advice to us all to try to create some small work of art, a sketch, a poem, anything to stimulate the artistic germ within us; for he has left behind many poems, some published, some not yet known to us. He has said on occasions: "I am not a poet, only a versifier, but I hope to become a poet some day, and am beginning now to train myself."

It will perhaps be appropriate to close with a paragraph which illustrates his sensitiveness to and feeling for beauty very clearly and simply, and is, in his own words, "a better lecture on art than all I have written":

"Once I saw a little clay bowl, such as you can buy in Banaras six for a penny, and so exquisitely beautiful was that little thing which had been put in my bathroom by the servant, that I put it aside at once. I have placed it in a little glass case of its own, so that when I am dead people may realize that I took delight in a little clay bowl turned out by the Indian workman at six a penny. That will be a better lecture on art than all I have written."

FLORENCE PULSFORD

C. JINARĀJADĀSA—FEMINIST

[Throughout his career as a Theosophical worker, Brother Jinarājādāsa stressed the need for an understanding of woman's place in the scheme of things. The following excerpts from his lectures and writings are not by any means an exhaustive study of his presentation of the subject, but serve to indicate something of his concern with it and of his attempt to arouse Theosophists and others to action.]

IN our present civilization, one work necessary to be done, in order to hasten the success of the Divine Plan, is to bring about a radical change in the relations between men and women. You know—especially you women—what is the attitude of men towards women, particularly among Latin peoples. It is radically defective, for it lacks the recognition of the equality of woman and man, as both equally divine embodiments of the One Life.

Till this absolute equality is recognized, as a fundamental principle of civilization, we shall not really be civilized. All activities therefore which tend to insist upon, and to bring about, this equality, are essentially "Theosophical," at least so far as I understand Theosophy. . . . Writing in 1883, the Master K.H. said:

Until the age of 7 the skeletons of girls do not differ in any way from those of boys, and the osteologist would be puzzled to discriminate them. Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till the woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will

the world obtain an inkling of what she really is and of her proper place in the economy of nature. Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post-Mahabaratean India, with all her profundity of learning, has neglected and forgotten it.

The light that will come to it, and to the world at large, when the latter will discover and really appreciate the truths that underlie this vast problem of sex, will be like "the light that never shone on sea or land," and has to come to men through the Theosophical Society. That light will lead on and up in the *true spiritual intuition*. Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their power* to procreate Buddha-like children or—demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out.

These are wonderful words. Was there ever a greater "feminist" than this Adept who was one of the Founders of our Society? The vision of the human race peopled by Buddhas and Christs—what more wonderful vision could there be? And note that the Master says that this glorious future can come only if we change our ideas of today about woman, and discover "what she really is," and what is "her proper place in the economy of nature".

There are many lines of work to help woman to burst "the bonds of her sexual slavery," and one of them is to work for the suffrage of women, on the same terms as for the men. . .

Let me here confess that I am keen that women everywhere should get full political powers and privileges, not particularly because I believe that it is essential to women's growth that they should have them, but because I firmly believe it is absolutely necessary for the better development of men. I want the attitude of men towards women to change; and the only way just now is to exercise political pressure on the men. If we had plenty of philosophers to persuade men to change, we should not need the political

weapon; but taking the world as it is, the more the women exercise political power, the more sensible and balanced the men will become.

Our work then, as Theosophists, is to usher in an era of philosophy, where the intelligent men and women of every race will no longer be doubtful or sceptical concerning what Truth is, but will know that there is a Wisdom for them to understand, if they care to study.¹

* * * *

In the building of the perfect citizen, and therefore of the perfect city, we have to renounce completely one vice of our civilization. Even the Greeks, noble as they were, had this vice in their civilization. It is the conception which we have today of woman. That conception varies a little according to country; in some the woman is little better than a servant to do the house-work, or the object of a man's lust; in others, though outwardly much honor is given to her in words of courtesy, and in giving her seats in tramways and so on, there is still deep down in the thoughts of the men, the conviction that she is a product of evolution inferior in quality than the man . . . men who think of women as some inferior product have not yet grown out of their childhood. As we men think of the women, so is our greatness, or our littleness. . .

To build the perfect city, we must revive a truth still professed by us in India, much as we may desecrate that truth in practice. It is the profound truth that God reveals His Divine Nature as much in the woman as in the man. . . . In the Hindu Trinity each of the aspects of God has its feminine counterpart as a Goddess. . . . Much as in India we may in some ways be like the rest of the world, in the inferiority which our customs have forced on woman, at least we do accept intellectually the truth, that woman

¹ *Life / More Life /* (1934).

is as much God revealed as the man. It is this truth that must now be applied to life, not as something which is true only for poets, but which is vital in the life of a community, and of the whole world. Woman must be given her freedom, not as a boon given by men, but as a sacred duty which men must render to her as revealing the Divine Nature.¹

* * * *

What the West is slowly beginning to discover about woman, the East has always known, however hitherto she has failed to put into practice. Not even in ancient Greece, where there existed a Goddess of Beauty, was there ever such a high recognition of the Eternal Feminine as in the Hindu religion. Hinduism says boldly that God is not Man only but Woman also. This duality of the Godhead, which is so striking to the Western mind, is perfectly matter-of-fact to the Indian. The God and His Shakti are inseparable. As Divinity rules, so Beauty must pervade. Each triune aspect of the Godhead has His Shakti or Power, which manifests as a Divine Woman. By the side of Shiva is His consort Pārvati, by Vishnu's side is Lakshmi, and Brahmā has as consort Sarasvatī. The consort of the God is not the "weaker vessel"; on the contrary, she is the embodiment of His *Power*. There is no tradition in India that woman is "frail"; rather, on the part of the men, a resentment that she possesses powers which they cannot thwart. It is the frailty of man, before the onslaught of woman, that is lamented as man's tragedy.

Life is a revelation not of God alone, but of God-Goddess. What does this mean except that there is no limit to the self-revelation of woman? As man now, through his specialized modes of manly actions, dreams of a nobler era when all men shall be more God-like, so, too,

¹ *The Gods in Chains* (1929).

as woman through her new training lives in a freer world, all women will become more Goddess-like. In other words, since creation is not a blunder nor a fortuitous concourse of atoms, life is the process of men becoming more God-like and women growing more Goddess-like, in the image of God's Shakti.

There lies but one step further in the conception of woman, as too of man. That is to achieve that lofty vision of our ancient Fathers, who saw behind loftiest manhood and loveliest womanhood but One Entity. "Thou woman dost become, and man, and youth, maid too in sooth. . . . Thou takest birth with face on every side." This was the vision of the Rishi Shvetāshvatara of that One Existence which enfolds all existent beings within it. If it is true that "thou woman dost become," then surely in the woman's becoming more capable, more learned and wise, not mother alone of one family but the Mother-Spirit of a whole Nation, in her treading side by side with man the path that Life calls on her to tread—as teacher, as statesman, as ruler, what matters?—surely then the Divine Will must be more fulfilled. As woman thus uses her Shakti, that power now hidden in her, surely there will be a greater realization by man of his Divinity. Of what else did the ancient Sages sing, but of this wonderful Fact? It is that Fact of facts which the West is now discovering for the first time. But the East knew it, ah, such long ages ago.¹

* * * *

It was Rousseau who said, "Do you want to know what the men are like? Study the women." The truth of this is just dawning on the world, and a few here and there are beginning to realize that most of the evils we suffer from in our social and economic life would disappear

¹ *The Meeting of the East and the West* (1921).

if women were to enter into national life with political rights. In a few countries women have equal political rights with men, and not a single country that has given women the vote has had cause to regret it. There is no going back with this reform that has at last become a fact in the social life of the most advanced nations; there are many nations yet to fall into line, but fall into line they will sooner or later.

One evil result hitherto of civilization has been to over-emphasize the sex element in life; the man has prided himself on his masculinity and the woman on her femininity; each has tried to gain power over the other, using such bodily attractions as Nature gave to each. We have carried into human society the instinct of the animal world to make the propagation of the species the sole purpose of individual existence. When uncurbed by the knowledge of the soul's higher purpose, this instinct has with men given rise to the idea that each sex must fascinate the other, that there must be a man's way of thinking and feeling, and a woman's way, each sex naturally presuming that its mode is superior to the other's.

If women are to be, with their political power, better servers of humanity than men have been, they will have to make one sacrifice, which is to make a stand against all the hardships that fashion involves to the thousands who suffer because of the standard of life set for them by those who follow fashion. It is only women's realizing a higher purpose in life than that hitherto achieved by the majority of women, that fundamental reforms will come.

If we could abolish the fashion columns of our newspapers and magazines, women would readily find out spiritual modes of womanliness that will far transcend the material modes they cling to today. We could then relieve the great pressure of existence on the millions today

in our communities. Needless to say, men need to make similar sacrifices; but men have not hitherto. Women have the opportunity now to teach the men too; will they take the opportunity?¹

It is our role to unveil something of the hidden woman. It is this ideal that was given to us by the Adept whom I have already quoted, in these words: "Woman must not be looked upon as only an appanage of man, since she was not made for his mere benefit or pleasure any more than he for hers; but the two must be realized as equal powers though unlike individualities."

While both women and men have equal potentialities, though of different individualities, it is by their working together that each benefits from the other. The more that woman is really Woman, the more every man benefits, and feels growing in him new potentialities.

It will not at all follow that in the new era all women will want to take up all the work that men do now. Plato the idealist gave to women the right to do so if such should be their desire. By far the greater majority of women will desire to be wives and mothers and directors of households. But whatever is the career chosen by a woman as a professional woman or as a mother, the fact will be that in the future, *if our social structure is rightly organized*, women will play their true role in civilization.

I sum up my thought as to what that role should be by saying that while man is the Deed the woman is the Idea. The more, therefore, woman enters into every department of life on an equality with man, the truer and nobler will be the action of man.²

Compiled by ANN KERR

¹ *The Herald of the Star.*

² *Women in Freemasonry* (1944).

C. JINARĀJADĀSA AND THE PLATONIC VIEW

[Emerson once said: "There are not in the world at any time more than a dozen people who read and understand Plato," a saying often quoted by Brother Jinarājādāsa. Can we doubt that our late President was numbered among those twelve? Brother Jinarājādāsa tells us that he first discovered Plato during his university days, when he was learning to recognize what is "the best" in everything. The following are all excerpts from the writings of Brother Jinarājādāsa.]

ABOUT this time, there came to help me the greatest teacher of all time as to what is "the best". It was Plato. When Plato revealed to me the nature of the "Archetype," then I knew that the best—in every department of art, of poetry, of religion, in fact in *everything*—is what reveals the Archetype. Plato added, as it were, new floors to my edifice of thought . . . he taught us to find Reality through a contemplation of the Archetype.

It is this—God's Idea of what the flower is to be, of what the mineral is to be, of what you and I are to be—that was termed the Archetype by some philosophers. Plato insists that the Idea contains, that there exist in the Archetype, all those essential attributes of Divine Beauty which will appear with the passing of the ages in each object as it manifests in time here below in the process of evolution.

He propounded that since there is a Divine Mind at work from the beginning, the Creator has pre-visioned

the types of things to be; these are the Ideas or the Archetypes.¹

* * *

Just as Plato says that all life has the Divine Ideas as the steel framework for all types of creations, so there is in the universe a Divine Emotion as well. God is *feeling* all the time.

It was Plato's great contribution to our understanding of life that he showed us how to see archetypes through the development of our love nature. . . . Let one but purify his love for his beloved, and find in that beloved the beauty of an archetype, then slowly is unveiled the vision of the Archetype of archetypes. . . . This is the way to Reality through love, and to many of us all roads to Reality meet in this one road. To find that Reality is not an abstract Truth or Love or Beauty but as a BEING who, intensely personal, yet is beyond personality . . . who is Love alone and transcendent and yet looks through the face of each man, woman and child to whom our heart goes out in love and adoration—that is the achievement of all those who tread Plato's way.²

* * *

It is Plato who revealed to us the mystery of the Divine Nature, and we must follow his thought if we are to understand the inner soul of art. The only one who has at all given something of a philosophy for the artist is Plato, with his concept of the Archetype.

The best poets—best in the Platonic sense that their creations reflect a far-off Archetype—are mirrors of men and women who feel deeply . . . Emerson . . . a Platonist

¹ *The Round Table* (1950); *The World as Idea, Emotion, and Will* (1948).

² *The World as Idea, etc.; Theosophy and Modern Thought* (1915).

through and through who had firmly this idea of the Archetype. . . Among all the poets, excluding even Dante, Wordsworth has the keenest sense of all aspects of Nature as far-away glimpses of the Idea or the Divine Mind. That "other world" is constantly breaking through his intellect and emotions into "this world". Steeped in Platonic idealism and vision, he knows whither purified emotions lead, that is, to only one Goal, the Idea . . . Hills, fields at early morn with dew glistening on the grass, pools, flowers, all these are for Wordsworth windows through which he gazes at Reality.

Judge each worker by his Archetype How am I to recognize the Archetype in any individual? . . . How is the other person to be made aware that the Archetype dwells in him? . . . Perfectly simple—by Art . . . it is by the development of our artistic nature that we shall release the faculties of the intuition. When the intuition functions, then we see the Archetypes behind everything.¹

* * * *

It is well known that Plato was the first "feminist," a word meaning one who advocates complete social, economic and political equality of woman and man. . . . What was noteworthy in Plato was that in the grades of *guards* and *governors* or legislators women are included, for Plato's thesis is that in the departments of guards and governors women are as competent as men. Women also are to be soldiers when necessary; Plato saw no reason why they should not be . . . Plato is insistent that there is no distinction as to the *quality* of work or creation that a woman is capable of, and that she is as competent as any man. Plato's ideas were novel in Greece. . . . Certainly Plato never imagined that his ideal scheme would be fulfilled

¹ *Theosophy and Modern Thought; The World as Idea, etc.; Karma-less-ness* (1932).

anywhere. Nevertheless, he was a feminist through and through.¹

* * * *

When you have seen the Goal, when you have obtained a vision of your Archetype, you do not discuss the problem of God. Then man is enough for you, man the mystery of mysteries. . . . Not that God does not exist; but you will find when you live in the heart, that so wonderful is the nature of man, even our small human nature, full of pettinesses and vices, that you do not look up to heaven but down to earth, to find the solution of your problems.

I expect I am the only person who now really believes in the Archetypes of Plato, not as mere philosophical abstractions, but as the greatest of realities, for I know what is meant by an Archetype, and how all life changes when an Archetype is revealed through one whom I love.

A vision must transform itself into action, if the vision is to fulfil the fullness of its truth and glory. Follows therefore the more difficult task in life, which is to *call out* the Archetype in whatsoever object is before one.

To be one with his Archetype, this is what matters not worships, nor Gurus, nor Saviors.

Each has set before him his Archetype, that Thought of God Himself of what each man shall be in the perfection of his God-given temperament. And each Ego achieves his Archetype by finding his work. . . . How bright the Path, how exhilarating even its dangers, when the soul has seen its Archetype and vowed the vow: "That am I."

The Archetype, says Plato, exists behind, or within, each individual, as too behind each object. The Archetype is in me; it is the thought of the Demiurge of what I shall some day become. The Archetype is in each one of us; it is that future which is "drawing us on high". For

¹ THE THEOSOPHIST, May 1952, p. 76.

in spite of every fault and every set-back, some day we shall inevitably become the Archetype, manifest then at last on the lowest realm of matter, as we are now that Archetype manifest in the realms of the Spirit.

Therefore, from the first moment that the Divine Spark, the Monad, sets out upon his adventures in evolution, the Archetype influences him. The Archetype influences the Monad as he climbs through the mineral, the plant and the animal to become the human. Each one of us is being steadily moulded by his future, whether he knows it or not. . . .

There is a startling deduction from this fact, that the Archetype, the image of our ultimate perfection, is "drawing us on high"; it is, that we can call upon our future to step down into the present, so as to inspire us to bear the burden of the present. But in order to invite the future to come into the present, one must know what that future is; therefore, once again we come back to Plato. We must realize with Plato that the only knowledge which can give us power is the knowledge of the Archetype. Once I know what my Archetype is, I can call upon it to descend, in order to mould my present self into an image of my self in eternity.¹

* * * * *

Plato said: "God geometrizes." A totally different understanding of the nature of life began with Plato. For he declared that the meaning of life is Absolute Beauty. Beauty, according to Plato, is God, and God is ever striving to reveal Himself through the universe which He has created. . . . To him who accepts Plato, all life's events lead to the discovery of the nature of Beauty.

Compiled by KATHERINE A. BEECHEY

¹ Karma-less-ness.



THE IDEAL STATE AND HOW TO CONSTRUCT IT

COMPILED FROM THE WRITINGS OF C. JINARAJADĀSA

BY ADELTA SITTAA DEVII

FROM the earliest of his writings Brother C. Jinarājādāsa has been describing the Ideal State which he envisages for a far-flung future. For years he has been telling us how to construct it. In those exquisite little gems, *Flowers and Gardens*, *Release*, and especially in *The Wonder Child*, in parable and allegory he has given a clear vision of how an Ideal State should be governed. His story of the King, the Queen, the Prince and the people, each of whom tried to govern and eventually found that each in turn drew out from the governed the weaknesses that were predominant in themselves is well worth the study of rulers everywhere. And the final conclusion: "At last every one got tired, and said, 'Don't let us bother our heads about governing at all. We won't waste time in trying to make people good. Let us put up with their wickedness,' brought a sympathetic patience that inaugurated a rule of love throughout the kingdom. In all the allegories there is a Divine Child who becomes the Messenger of Light to the people. In these books where he traces the evolution of the tribe enlarging into the nation, he speaks first of the growth of a Fatherland, then of a Motherland, and—in a far-off day in the future—of a

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Children's land. One doubts if he has written a single book wherein there is not a mention of children as mirrors of the kingdom of God.

Brother Raja saw a world crumbling everywhere, a world of maladjustment, because machine has crushed out the individuality of the workman and hindered the growing adjustment between nations, bringing about an intensification of poverty.¹ "Buying in the cheapest market and selling in the dearest, that has put the whole machinery of the world's civilization out of gear." He saw a world where the suffering and the misery of the poor in all lands and the injustices they suffered cried out for redress.

Yet he found a world also where up-building was taking place side by side with the destruction of the old. "While the process of the crumbling of the world is taking place, the foundations have already been laid for the rebuilding. . . . We have to start with, on the side of good, a certain amount of material. We have within the nation [England] an impulse to Brotherhood, and the idea of a glorified democracy which is a high aristocracy, and a solidarity of all men and women as the citizens of an ideal State; and we have also in the world at large the feeling, incipient only as yet, of the solidarity of the whole world.

"Now that the whole world is crumbling, there must be a spiritual teaching for its rebuilding. That spiritual teaching is here . . . it is in the spirit of 'Let us be one,' and 'Let us get together,' which religion and science, commerce and art are proclaiming today.

"And why should we get together? Because that for which the human heart seeks, God, is not only in heaven, but also among men. It is this great doctrine of *God Our*

¹ *Theosophy and Reconstruction.*

Brother-Man which will be realized in the world soon, in the strength of which we shall reconstruct all things . . . The life of the family, of the State, and of the whole world, must be so reorganized that there is always the appeal to the God within men. This appeal to the God within, and the necessary training of the character to see Him, to salute Him, to worship Him in our Brother-Man, these are the great problems of the civilization of the future."

All idea of privilege of wealth, or of position, must give way to that "one privilege . . . which a man has earned by the perfect service of his fellow-man to greater service still".

"The great dominant thought in the world today is that governments do not *govern*, they are not there to govern. We use the word *govern*, because there is nothing better; but governments are there to administrate; that is all. The government is the representative of the will—well expressed or ill-expressed—of the Divinity in each man (and in each woman too, I hope it will be presently recognized) who is a part of the nation."

Whether that Government be a democracy-oriented monarchy or a free republic was to him of little moment. It was the idealism that stirred that Government which was all-important.

In the world of today he saw four up-building forces: the standardization of modern science which was gradually bringing about oneness even in such small things as uniformity of postage-stamp color and the threads of screws, the grouping of productive forces by Commerce; re-assertion by Mysticism of the fundamental Divinity in man; and the assertion by Democracy of "rule by the *best* within us, by an aristocracy of the Spirit".

As he travelled through America, Canada, Australia, New Zealand, South Africa, and the nations of South

America which he regarded as infants compared with the greatness of the future in store for them, he noted some of the characteristics of the new civilization to come:

- "1. Woman as the equal of man in all things;
 2. The right of a man to be judged by what he is and not by birth and wealth;
 3. A new faculty of knowing a summation of facts directly by intuitive processes and not by reasoning;
 4. The community more the unit of an individual's purpose and less the family;
 5. The readiness to treat children as brothers and equals and not as inferiors and dependants;
 6. The enthusiasm to make their lives spontaneous and free;
 7. An impatience of being shut within four walls while joy is possible in the open air and sunshine and lakes and woods;
- these characteristics show us the peoples of the future."¹

"Peace within a nation means friendliness towards all, even to animals and plants. . . . Peace is where all men are instinctively aware of cruelty and injustice to man or beast. . . . It is a characteristic of true peace that men are happy not only with men; they are restless till they are happy with animals and plants also. . . . It is supremely the call of peace to each man that he must create with heart and mind, and intuition. . . . The old era of 'strong men,' of the dictators who force what they consider the 'right' on all men is passing. The Pattern is weaving a new design, where every man and every woman is called upon to give of his or her best to a joint administration within the Nation, and for the World as a whole also.

¹ *Theosophy and Modern Thought.*

Today is the 'Great Divide'. . . . He who is 'for all Men' first and last, will see his way clearly enough."¹

The expression of beauty in a civilization was the mark of its stature. "It is only when civilization is coming to high water-mark that the arts appear. . . . Each is 'key signature' to a nation's conception of right and wrong, of high and low, of ethical and non-ethical."² In 1921 he wrote of art as the solution to the world problem. In another article he spoke of a nation's architecture as a revelation of what a nation is dreaming of becoming.³ He attempted in San Paulo to organize an association called "San Paulo the Beautiful" so that the horrors of ugliness could be eliminated therefrom. He felt that if we prohibited ugly sounds and sights in our cities we would soon put an end to the making of little children into potential criminals. Beauty was as necessary to a city as pure water. "Surround your children with beauty on all sides of them—in the home, in the school, in the city—teach them how to sing together, to dance together, to play together, and in that way the joy of comradeship and brotherhood, and those same children, when they grow up and enter world commerce, will capture the markets of the world. . . . For in these days of world development, the successful man is the intuitive man."⁴

And yet contrast the above with the advice given to young people in *The Flame of Youth*: "Just now, in the world, young men and young women have unusual opportunities to mould the life of their country. In many ways this is the day of youth, because the World-Spirit is reconstructing the world into a new mould. . . . There is

¹ *The Theosophist as the Ideal Citizen in War and in Peace.*

² *Art and the Emotions.*

³ THE THEOSOPHIST, May 1921; *Triveni*, Jan.-Feb. 1921.

⁴ *The Gods in Chains.*

a spirit of rebellion abroad everywhere, but there is also an idealism towards reconstruction. This reconstruction of the world must come from the young people of today. The particular fact which I would like to put before young men and young women is that they can find great inspiration for their activities from the masses. Usually youth looks to the finest products of culture like poetry and music in order to gain the inspiration which it needs. Literature and Art are often considered an indication of the movements of the Time-Spirit. But I think a far truer indication is to be found in the thoughts and feelings of the masses. . . . With their ignorance and poverty go seeds of great beauty. We know by experience how a great musical composition inspires us, how looking at a sunset is like a balm on a wound. In exactly the same way to wander among the masses and try to comprehend their difficulties, and especially to sympathize with their sufferings, can be an inspiration which leads to great self-discovery."

Truly as Brother Raja has stated in his preface to *Theosophy and Reconstruction*: "The thought, which I have tried to develop and apply to everything in life, is *God our Brother Man*. Along all the lines of exposition which I have adopted, I come back to that main thought; for I feel that if I could make even only a few understand this. . . . I shall then have helped to lay securely some at least of the foundations of the great Reconstruction. . . . The study of Theosophy urges each to a never-ending Reconstruction from good to better, and from better to best, in one's self, in the circumstances of one's neighbor, and in the well-being of humanity; and it is the wonder and beauty of this Reconstruction that I have attempted to outline in these lectures."

"We are not now to seek Him first in religions or in philosophies, nor in the beauty of art and science; but we

are to seek Him first in our Brother-Man. . . . We are not yet ready to leap forward to greet God if He comes as the outcaste, as the man who is of a degraded life, as the man who is loathsome to see and touch; but we have to grow till we are so ready, even if it take a whole eternity."

"My dream," he said, was "a new world built by the hands of the children of today, a new world which will be supremely all men's world, because the God of all mankind will be worshipped everywhere under many names."¹

What were some of the practical ways in which this world unity could be achieved? There must be a world goodwill and a Master-Builder to help to achieve it. And if the men and women who today are eager for world unity have the will to create it, they can establish, said he in 1939, a World Judicial and Administrative Body with a Central Board of Commerce, a Central World Bank, a Central Police Force, a Central Medical Board, a Central Board of Trustees of Backward Peoples, etc. And every movement for world unity, the League of Nations, the United Nations, found him a firm supporter, though he looked for the return of a great statesman like Julius Caesar finally to achieve its firm establishment."

In 1919 in "Theosophy and World Reconstruction" he said: "Wherever there is a nation, great or small, it has a treasure for the wealth of the world. But nations cannot work separately any longer since the destiny of each is related to the destiny of all the others. Hence the great need for Federations according to race ideas and common ideals; a Federation of the Indian people and

¹ *The Gods in Chains.*

² *War—and After, The Return of Julius Caesar.*

the British into a British Empire; a Federation of all the Slav peoples in Europe into a Slav nation, and so on till each group of peoples is aware of the message which it has to give. And finally all these Federations must be linked together in one great World Federation, so that all can co-operate to succeed in the common work of civilization."

But never was the World State to be built at the sacrifice of the individual life unfolding either through the individuals themselves or the nations. "Everything in the future hinges upon the development of the individual. One might say even more truly, everything hinges on the *self-development* of the individual. . . . Only as the individual becomes strong, wise and self-reliant will the nature of Demos change, and with it the nature of Democracy." Lord Buddha was to him the "greatest 'socialist' that ever could be, but different from the socialists of today in that He levelled *up* and not down. He, too, proclaimed an equality and a fraternity, but the standard of equality was not the lowest to which all could descend, but the highest to which all must ascend."¹

"I am a firm believer in Internationalism, and I am thoroughly convinced of the principle underlying the League of Nations, that each nation must sacrifice something to work in harmony with all the others for World Peace. But Internationalism is an effective force only when it is professed by those who love their country, and because of that love recognize what is lovable in other countries . . . It is the children of today who have to build the international organizations in commerce and industry, which alone can regulate international competition, so that the present struggle between capital and labor, between

¹ *The Reign of Law.*

the white races and the colored races, shall cease. The children of every land must be patriots and internationalists."¹

"When men understand what makes the true State, then will come a fuller revelation still of God as the World State . . . each State will grow into new and beauteous achievements, because over all the States broods the mighty power of God's Plan fulfilled at last. . . . To this Day of all humanity the world's States are tending, and they will reach their goal at last, because it is God's Plan that they shall."²

Again and again in his writings both in THE THEOSOPHIST and his books, and in lectures throughout the world, Brother Raja has discussed the problem of economic reconstruction. Wherever he went he was alert to evaluate the up-trends and down-trends of the present day and his scrap-books were voluminous with clippings from newspaper advertisements and articles which were more expressive than mere words could ever be. He saw the poor shop-girl trying to wear her "near silk" in an attempt to look like her wealthier sister who could buy real silk, and Brother Raja begged those who could afford the better grades to simplify their lives and restrict their wants, for "as the world is today, restriction and reconstruction are inseparable. Those who have the good things of the world must learn how to simplify their needs. . . . You cannot beyond a certain amount produce things profitably. It is utterly mistaken to think that the more business there is the greater the prosperity and happiness. You cannot judge the welfare of a nation from the amount of output from a factory. You have to find out whether the things turned out are things which add to the true welfare of the nation, or things which

¹ *Life ! More Life !*

² *Practical Theosophy.*

satisfy merely superficial needs. . . . If each one of us would begin to simplify our life, we would slowly make it easier for others."¹

In *The Meeting of the East and the West* many problems are discussed both as to political and economic reconstruction. The question of who owns the land was of very vital moment. He felt artificial exploitation of the land created acute land hunger . . . and cited India as an example where, save in cities, the State owned the land and the tenant was a perpetual lessee.²

The small pamphlet *Economics and Theosophy* (1944), being summaries of three lectures to a decade of Theosophical Conventions, is of vital import.³ He would see the wealth of the nation, not in terms of goods but in terms of its man-wealth (again we come back to MAN). Instead of schemes to create more money for all, he would create more SOUL for all. "Back to the Soul"—that is the remedy. He would see not a mere higher scale of spending but an economic reconstruction with a spiritual and humanitarian basis. "Many are the Fatherlands and Motherlands in which the soul of man lives life after life, to learn the way to the SELF. But there is one BROTHERLAND living in which he comes to his goal. . . Thrice blessed are those who have joined our Theosophical Society, and look to the *Brotherland of all Humanity* as their one and only goal."

ADELTAA SIITAA DEVII

"Fundamentally the value of an individual's creed is in his service-ability in the human scheme of evolution."

C. JINARĀJADĀSA, *The Reign of Law*

¹ *The Law of Christ.*

² See also *The Gods in Chains.*

³ See also *What is the Work of Theosophists?*

C. JINARĀJADĀSA AND OCCULT CHEMISTRY

By ELIZABETH W. PRESTON

DECEMBER 20th was to Brother Raja "Occult Chemistry Day," for on that day, in 1951, the first copy of the third and enlarged edition was placed in his hands.

This was the culmination of fifty years of interest and work on the subject. Brother Raja has described the development of the work and something of his own part in it in the Introduction to that Third Edition.

As early as 1914 Brother Raja was writing of his vision of Nature including the mineral kingdom, in *What We Shall Teach*:

First in inanimate nature. The whirl of the electrons in the atom, the grouping of atoms into molecules, molecules into elements, and elements into crystals—it is rhythm everywhere, of straight lines and curves.

Beauty that is joy—yea, truly, here is joy for whoso seeks in the atom and in the element, in the solution and in the stone.

All life that is, is His life. The tiny electron that pulsates with force lives His life. . . . Through all things, through force and matter and life and consciousness, He loves.

As well as this sense of beauty that is joy Brother Raja sensed beneath all things a Divine Plan. In *What We Shall Teach*, in *Release*, in his writings on Nature mysticism as in *The Divine Vision*, he reveals his experience and

knowledge of this Plan. *First Principles of Theosophy*, first published in 1921, is his elaboration of the details of this Plan for the whole Universe, from the Anu to the Logos.

As he has written in *Occult Investigations*, pp. 72, 78:

It is with the second series of investigations [in 1907] into Occult Chemistry that I was closely identified, for I was a kind of "general manager" to arrange the work.

He located specimens in museums, took the notes and helped with the preparations of diagrams.

Day by day . . . I worked at the diagrams. . . The mapping out of each new element was always an exciting adventure to me, because of the manner in which the conception of the operation of the Third Logos developed in my mind.

The results of this series of investigations were published in THE THEOSOPHIST in 1908, and in the first edition of *Occult Chemistry*. The work was continued and in THE THEOSOPHIST, July 1909, twenty-six more elements were described. These were not included in the (second) 1919 edition, prepared by Mr. A. P. Sinnett.

When I first met Mr. Jinarājadāsa in 1917 at Adyar he was working on some aspects of Occult Chemistry, including the Periodic Table, with assistance from Mr. Fritz Kunz.

In 1919 Brother Raja was with Mr. C. W. Leadbeater in Australia where, he writes in *Occult Investigations*, p. 92,

I made my preparations to use any opportunity that might arise to ask him to investigate.

Not knowing how many years he [C.W.L.] might live, my plan was not to complete the remaining elements of the Periodic Table, but rather to ask for investigations into compounds. . .

I arranged for a very rapid course on theoretical chemistry . . . and began to collect various compounds to offer to Bishop Leadbeater.

I recall quite an exciting afternoon in Sydney, when he telephoned over to me to say that he had made models of water and of salt.

In the investigations which followed, in 1920 and 1922, arrangements were made for the conversations between C.W.L. and C.J. to be taken down verbatim. (These notes and others are published in the Third Edition.) Among the compounds observed were a number of salts and organic compounds. On the subject Mr. Jinarājadāsa writes (pp. 94, 95):

This work of Occult Chemistry has always been to me one of intensest fascination, because every element and compound investigated revealed the inspiring quality of that divine work which the Platonists described as "God geometrizes".

An instance of this beautiful building is the structure of benzene. . . . When benzene as seen by clairvoyance was described in 1922, one saw in it the wonder of the Divine Thought which combined the 6 Carbon and the 6 Hydrogen atoms.

Models of a number of compounds were made as well as of the structure of the diamond.

Pressure of work once more laid Occult Chemistry aside for a time, but his interest remained alive.

In London in 1928, in the course of a lecture, Brother Raja spoke of the value of *Occult Chemistry* in the future. He referred to the need for trained helpers to assist in the preparation of a new edition. As, for some years, our Science Group in London had been studying the subject, and as I had a degree in chemistry, I ventured to write to him offering any help in my power. Brother Raja was about to leave for his South American tours and replied briefly that "it would be twenty years before any further work could be done".

In spite of this I determined to do what I could. I therefore cut up two copies of the 1919 edition of *Occult Chemistry* and the material from THE THEOSOPHIST, and arranged the diagrams so as to show the gradation and building up of the forms according to the Periodic Table. This arrangement can be seen fully in the 1951 edition.

On Brother Raja's return to London he visited us at Stamford House. I had placed the diagrams on a large table in the order of the Periodic System and Mr. E. L. Gardner asked Brother Raja to look at them. He came somewhat reluctantly. As soon as he saw the display he walked silently round and round the table, stood still a moment and then said: "*I have waited 20 years for this!*"

From that time forward he encouraged our collaboration and, when the chance came, set himself to assist Mr. Leadbeater in completing the investigation of all the known elements as well as attempting other problems.

In 1931-33, when Mr. Leadbeater was in Adyar, the final work was done. I sent special chemicals, containing rare elements, from London, and Brother Raja has described how they obtained Erbium with the help of a Triton and observed Polonium in a mine in Ceylon. (See the 1951 edition for many details.) Letters and notes came to me in London from Brother Raja, by nearly every mail, telling of the progress of the work. These are all in the Archives at Adyar. Eventually the elements were finished and Brother Raja obtained the signatures of both Annie Besant and C. W. Leadbeater in the large book where the originals are pasted.

The last investigation was on October 13th, 1933 . . . [when Mr. Leadbeater was 86]. I wanted to see if it was possible to find out what was the electron. . . . Just as the work was suspended, Bishop Leadbeater thought that he had a glimpse of what lay at the back of the nature of positive and negative electricity.

I said as the work was suspended: "We will now adjourn till next year." But next March Bishop Leadbeater passed away at the age of 87, and there was no "next year". (*Occult Investigations* p. 106.)

Although Mr. Jinarājādāsa kept himself in the background one may realize in examining the material the

immense work he continuously put in, and how much we owe to his persistence, especially in the closing years. In 1938 he wrote:

The material for the third edition is ready. The work will require at least a year's close attention, and I am waiting for the time when I can be freed from other and more urgent work. . . . I am hoping for the assistance of others to supervise several sections of the work, as the new material is considerable." (*Occult Investigations*, p. 108.)

During the war years (1939-45) nothing new could be done. Mr. Jinarājādāsa published a summary of some of the conclusions and important discoveries under the title *Occult Chemistry Investigations*. But scientists were too occupied to pay it due attention.

In 1945 I was at last free to offer my full-time services and, at his request, came to Adyar. He had planned to spend the winter of 1945-46 in working with me on the new edition. But in the meantime events had occurred which ultimately prevented that "year's close attention" from ever becoming possible. As President of the worldwide Theosophical Society he was fully occupied in other matters. On my arrival at Adyar he showed me the boxes of manuscripts, notes and drawings and said: "Do what you can. It will be five years before I can attend to it. This will be my last work."

He was right. The work was completed in December 1951. During those years a number of members and artists collaborated in the arranging, checking and drawing. I had the privilege of preparing new diagrams from the original sketches. In the end he approved it all.

During all that time Brother Raja was very occupied with the affairs of the Society, often away from Adyar and sometimes in poor health. He could spare little energy to attend to *Occult Chemistry*, yet, when he did, there

came the creative spark enlightening the problems. His inexhaustible and clear memory, his patience and meticulous attention to detail, his scientific attitude to truth, were amazing. He wished everything to be *perfect*, every dot on a diagram, every word of an explanation. At the same time he sought by every means that the beauty of the designs of the Builders and the skill of the Grand Geometrician should be brought into prominence.

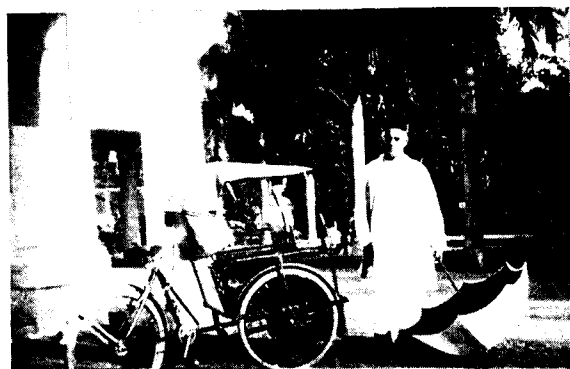
All through there was, at certain moments, a sense of guidance. Brother Raja describes how Sir William Crookes gave his help. He himself had obviously some clairvoyant power, though he never stressed it. At one period he attempted to develop it but circumstances did not permit the time to be given. Working at the third edition in Mr. Leadbeater's room at Adyar one could not fail to be conscious of the influence of Mr. Leadbeater.

One even greater than Mr. Leadbeater also took some interest. On one occasion Brother Raja told me: "Occult Chemistry is the Mahā Chohan's hobby." Later, referring to a diagram in which a small detail did not satisfy him, he said: "What would the Mahā Chohan say to me if I offered Him work like this?"

Mr. Jinarājadāsa has summed up his own conviction about this work in *Occult Investigations*, p. 113:

"I, however, who have been so inspired and broadened in my outlook by this work, and have also followed the work of scientists, know that the investigations into Occult Chemistry will be the most lasting contribution to knowledge which the Theosophists of these generations will have made."

ELIZABETH W. PRESTON



With his rickshaw at Adyar



With Dr. Besant and
Mr. Krishnamurti



A group at Adyar in 1925



In Paraguay

RAJA—AS I KNEW HIM

By CLARA M. CODD

I FIRST met this dearly loved and unique of our Leaders very many years ago, when we were both young. I had always wished to meet him ever since I read the first—and to my mind the most exquisite—of his little books, *Christ and Buddha*. I, too, had a dearly loved little cat, and his story of "Ji" touched my heart profoundly. Soon afterwards I was sent to India for two years' residence at Adyar. I had not been there very long before I heard that the one I most wanted to see was coming to Adyar from America. My friend, Mary Neff, told me much about him, how simple he was, and how when he stayed with American hostesses, they would come home and find him ironing his trousers in the kitchen.

Then one unforgettable evening I went down to the usual Roof meeting, and there he was, sitting next to Mr. Leadbeater. After the meeting was over Mary Neff went over to speak to him, and how I wished I could know him too. Soon afterwards we all went up to Banaras to the Convention. I had taken a round ticket which would enable me after the Convention was over to see Delhi, the Taj Mahal at Agra, and the Himalayas. But I found that to do that I would have to leave the Convention before the last day, and then I would miss Raja's lecture, "The Vision of the Spirit". So I promptly cancelled my tour. How glad I was that I did that, for on that last

evening, as I stood on the balcony of the Banaras Headquarters, watching the Boy Scouts give a display of colored lights, I tried to get up on to a barrel to see better, and suddenly I found myself being assisted to mount, and a sweet voice asked if he could help me. That was the beginning of a long friendship, and for many years after that Raja wrote to me regularly.

When I returned to England two years later I met him again many times. He used to take me to concerts, for he always had a great love of music, especially the music of Richard Wagner. And sometimes I would go with him down to Miss Bright's home at Esher to help him pack all sorts of things that Krishnaji and his brother, who were then in France, wanted. In those young days he had a great sense of fun and adventure, and always a great love of the common man. He used to tell me how in great towns, like Chicago and London, he would wander the streets looking at and sometimes getting into touch with, all sorts and conditions of men. He was very human. And sometimes he would tell me what they said and how they lived. Often on his lecture tours people would say or write appreciative things, and then he told me that when that happened he always at once passed it on to the Master, to whom it really belonged. His love of beauty was intense. I remember him once telling me that if he saw a lovely face, perhaps that of a child, it would last him for the rest of the day. And when he wrote he would sometimes tell me of wonderful things that had happened to him in his inner life.

It was he who got the Australian Section, after the Sydney trouble, to invite me out to lecture, and thus set my feet upon the international road. In the inner world too he set my feet upon the Path, and for that I owe him a debt of gratitude that can never be paid.

As a boy he met H.P.B. and grew up in the close companionship of Bishop Leadbeater. To that great teacher of his youth he was deathlessly loyal and faithful, and he was the equally faithful and tender guardian of Dr. Annie Besant's old age. His learning was vast and wide. At Cambridge he took honors in Sanskrit, but it was to Plato and the Greeks that his heart was given, perhaps because of the many Greek lives which lay behind him. Art of all kinds, especially music, touched him deeply, and on the other hand the wonders of science.

But I think it was his unique character which endeared him to our members everywhere. I once heard Dr. Besant describe him as the man with the beautiful character, who, she said, had a very balanced and sensible outlook upon life. Anything that concerned men and ordinary humanity was of perennial interest to him. He chose his friends without any regard for their prestige or stage of evolution. His outstanding characteristic was an extraordinary sweetness which showed in his smile and his voice. I have never met anyone else who had such amazing sweetness and tenderness upon occasions. But along with it went a strong and steadfast will, and a very acute intelligence. Nothing escaped his keen observation. Whenever he met something new and strange he wanted to know all about it at once. His memory for details was immense. He is renowned for his love of the beautiful, but along with it went really wonderful powers of organization and planning. Another quality of his was his tremendous ability to work. Even when he was in pain and ill he never ceased to carry on the work and his duty as he saw it. He was, as the Master M. once said of Himself, "a slave to his duty". He had a very great sense of duty. I remember him once telling me of temptations he had given way to, and how he eternally remembered the other people

involved and tried to help them because he felt a duty to them. He never broke a bond he once had formed. And he remembered so many people. One of his favorite meditations was remembering people.

I think the sorrows of his life were so terrible to him because of his extreme sensitiveness. And his Master knew that. I remember Bishop Leadbeater telling us that on the other side the Master K.H. was very tender to Raja, and often put His arm round him. "I wish," said Bishop Leadbeater, "that He would do that to me too; but then we all get what is best for us." Raja once told me that his way was the way of Love. Ever since I have known him he was always seeking for the "Lady of the Lotus," the Divine Woman. Sometimes the gleam seemed to rest a moment upon earth. But it will be his for ever in the future.

But in spite of his loving, almost motherly care of every one, he could be very direct and stern. He did not hesitate, where he thought so, to point out where foolishness or weakness lay. His heart was wholly given to the Great Work and nothing ever came before that; truly, as Mr. Sri Ram said to me recently, the "ideal Theosophist". He was unique amongst men. Not for a long time shall we see again such a steadfast, loyal and loving spirit.

CLARA M. CODD

Theosophy is a science, a religion, a philosophy, an art, a business, and a way of love. To study the Divine Wisdom is only our beginning; to become the Divine Wisdom is our end.

C. J.

FEARSOME ANTICIPATIONS

By C. JINARAJADASA

[The following is from a letter to a friend and contains a humorous skit which Brother Raja enjoyed. It gives an indication of the sportive spirit in which he thought of his own passing.]

I AM appalled to think of what is going to happen when I start for Devachan. I have put in my will that no ashes are to be kept. But better still, I must arrange to "check out" on a ship so that the old corpus can be dropped into the deep and no funeral ceremonies. But even then, every Lodge will feel obliged to commemorate and pass a resolution "bemoaning my loss," as is the phrase in newspaper obituary notices in India; and every Federation, and every Masonic Lodge, Chapter and Areopagus. . . . And of course at the Convention that follows when I am "no more," psychics will proclaim that I am present, beaming. I shall myself do nothing of the kind, having slipped off to Devachan; but I will arrange for a lot of thought-form replicas of myself to appear and take the salute when everybody stands up and is sorry I am "dead," and nobody realizes (as they should with envy) that I have gone off at last on my long and joyous holiday planned during decades of strenuous work in one-seventh only of the real "world".

I shall never forget a story told me in U.S.A. long ago. It was of a business man who had made his pile and wanted to retire, but nobody would let him alone. Wherever

he went, it was 'phone calls; if in an obscure hotel, his friends would somehow find it out, and then in the hotel lobby or dining-room, it was the buttoned page going up and down among the tables, droning out, "Mr. Smith, long distance calling, Mr. Smith, long distance calling."

Finally he slipped away to Europe, but they located him there, and it was then, "Mr. Smith, wireless calling." There was no peace anywhere.

So in desperation he blew his brains out, knowing where he would be arriving, and knowing that *there* at least he would be left alone. But all to no purpose. When he had got properly settled down among the coals, a little grinning devil-page came along calling, "Mr. Smith, Ouija calling, Mr. Smith, Ouija calling."

C. JINARĀJADĀSA

POOR LITTLE ME

Weary in body always, tired in mind—
Except when giving His message to men—
And utter sick at heart from long pining,
This is poor little Me, so big to some!
And yet—Sursum corda!—a few more years,
And then, magic sails and a sapphire sea!

The above is what I wrote in 1910, to comfort myself. But the years have dragged on, with a little joy, innumerable griefs, and always occasions for usefulness. For, "he who moves swiftly must pay for his swiftness" (K. H.).

December 16, 1935

C. J.

SUPPLEMENT TO THE THEOSOPHIST

AUGUST 1953

FINANCIAL STATEMENT

The following receipts from 1st March 1953 to 30th June 1953 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs.	A.	P.
The T.S. in Colombia	\$20-0-0	1951-52	...	92	8	0
" " " Australia	A£55-17-7	1952	...	591	4	8
" " " France		1945-52	...	6,992	1	0
" " " England	£120-18-8	1952-53	...	1,598	8	8
" " " Br. East Africa			...	188	0	0
" " " Norway	£7-10-5		...	99	9	8
" " " Wales	£11-14-4		...	155	10	9
				9,662	4	11

DONATIONS (ADYAR DAY)

Central Lodge, Calcutta	...	...	...	9	0	0
Ahmedabad Lodge, T.S., Ahmedabad	...	...	...	51	0	0
Mahila Dharma Lodge, T.S., Allahabad.	...	...	...	5	0	0
Sanatana Lodge, T.S., Surat	...	...	...	25	0	0
Ajmer Lodge, T.S., Ajmer	...	...	...	80	0	0
Mr. P. G. Dingomal, South Africa	£8-0-0	...	...	105	0	0
The T.S. in Arrah, Bihar	...	...	...	25	0	0
Asoka Sankara Lodge, T.S., Calicut	...	...	...	80	0	0
Ananda Lodge, T.S., Juhu	...	...	...	81	0	0
Bombay Theosophical Federation	...	...	...	148	0	0
Mr. R. N. Srivastava, Meerut	...	...	...	101	0	0
Kashi Tatwa Sabha, Banaras	...	...	...	40	0	0
Annie Besant Lodge, T.S., Holland	£8-11-0	...	...	118	7	0
Ganesh Lodge, T.S., Bombay	...	...	...	6	0	0
Lodge Pratibha, Nicaragua	...	...	...	69	14	8

878

			Rs.	A.	P.
Bengal T.S. Federation	...	...	21	0	0
Señora Maria Amelia de Bonilla, Venezuela, \$10.00	...	...	46	4	0
Poona Lodge, T.S., Poona	...	...	19	4	0
The T.S. in England	£14-4-8	...	188	8	10
Nairobi Lodge, T.S.	£2-5-0	...	29	9	0
From 8 members, Kerala T.S. Federation	...	...	5	0	0
Canadian Federation, T.S.	£85-7-8	...	469	0	0
The T.S. in Wales	£3-3-2	...	41	15	8
The T.S. in U.S.A.	...	...	20,784	8	0
			22,488	12	9

DONATIONS (GENERAL)

The T.S. in U.S.A.	\$116.00	...	545	7	9
Mr. Gopalji Odhavji, Bhavnagar	...	...	227	0	0
Mr. L. B. Patel	...	...	5	0	0
Mr. S. H. Vaswani, Adyar	...	...	1	0	0
Belgaum Lodge, T.S.	...	...	18	0	0
Through Mr. M. Subramaniam, Adyar	...	...	150	0	0
Dr. N. Swarnamani, Sivaganga	...	...	11	0	0
			952	7	9

PRESIDENT'S TRAVELLING FUND

The T. S. in England	£50-0-0	...	660	14	10
" " " Scotland	£7-8-8	...	94	18	8
			755	12	1

FAITHFUL SERVICE FUND

The T.S. in England	£1-0-0	...	18	8	5
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THE SCHOOL OF THE WISDOM

The T.S. in England	£2-0-0	...	26	9	2
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ADYAR BESANT COMMEMORATIVE FUND

Mr. Babulal K. Shah, Ahmedabad	...	...	16	8	0
Mr. Hermeregildo Munoz, Puerto Rico	...	...	260	8	0
Dastur Khurshed S. Dabu, Bombay	...	...	251	0	0
Mrs. N. W. Gray, Adyar	...	...	294	0	0
Mr. Bernard W. Dowson, England £100-0-0	...	...	1,828	9	8

			Rs.	A.	P.
Mr. M. N. Tolani, Jaipur	...	...	25	0	0
Mr. N. Muthuswami, Secunderabad	...	...	200	0	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	...	...	100	0	0
The T. S. in Australia	A£18-0-0	...	187	11	8
Mr. K. Satyanarayana, Rajahmundry	...	...	10	0	0
The T. S. in England	£22-4-9	...	293	6	4
Dr. A. Ramasami Iyer, South Arcot	...	...	5	0	0
Miss C. A. Andrews, England	...	...	7	0	0
Mr. Nadirshah Framroze Garda through					
Dastur K. S. Dabu, Bombay	...	...	25	0	0
Dr. Henry Smith, Illinois, U.S.A.	...	...	117	0	0
Mr. V. C. Rajagopalachari, Vellore	...	...	15	0	0
"A Friend," Sydney, through Mr. C. Jinarajadasa	...	...	264	18	2
Mrs. Herabai S. Patel, P.O. Sojitra	...	...	11	0	0
Kerala T.S. Federation	...	...	40	0	0
The T.S. in Mexico	\$120.98	...	563	8	0
Mr. U. Kyaw Hla, Mandalay	...	...	75	0	0
Mr. Philip Brocklesby through T.P.H.	...	...	14	10	0
Mr. R. S. Bhagvat, Bombay	...	...	100	4	0
Mr. Lilaram Premchand, Agra	...	...	10	0	0
A member from the Lob-Nor Lodge, Valparaiso \$6.00	...	...	26	8	0
The T.S. in U.S.A.	\$566.06	...	2,661	14	8
" " " Wales	£18-15-0	...	182	11	0
" " " Scotland	£4-16-6	...	63	14	0
Mrs. Olive S. Howell, London £5-0-0	...	...	66	0	0
			7,165	8	6

For the Theosophical Society,

H. B. F. MOORHEAD,

Hon. Treasurer

THEOSOPHISTS AT WORK
AROUND THE WORLD

By the Recording Secretary

Adyar

Section, made a tour of the Tamil
(South India) Federation July

The President.—Mr. N. Sri Ram, 10-20.
accompanied by Mrs. Bhagirathi On July 31 the President left
Sri Ram and Mr. M. Subramaniam, India for a more extensive tour
National Lecturer of the Indian including visits to Colombo,

Singapore and the Lodges in Australia and New Zealand. Before returning to Adyar about November 10 he will visit Indonesia and will preside over a North Indian Theosophical Conference at Banaras, November 6-8.

The Vice-President.—For reasons connected with United States citizenship Mr. Sidney A. Cook, the Vice-President, and Mrs. Cook will leave Adyar towards the end of August. They plan a period of rest and respite from official engagements and will probably spend a portion of the time in leisurely travel in the United States. Mail will reach them there through the Headquarters of the American Section at Olcott, Wheaton, Illinois. Mr. and Mrs. Cook regretfully say "Goodbye" to their many Indian friends. They especially regret that they have to forego a motor trip tentatively planned for the cooler weather, that would have covered a large part of India including visits to many Lodges.

C. Jinarājadāsa.—Large numbers of members, Lodges, Federations and Sections have sent the President letters, cables and resolutions expressing their gratitude to Brother C. Jinarājadāsa for his 50 years of Theosophical work throughout the world including his books, lectures and the warmth of his interest in people, summed up by so many as his "human-ness".

The messages that have poured into Headquarters reveal the great sense of loss that has been experienced throughout the Society upon Brother Jinarājadāsa's passing.

To all those who have sent messages, the President has replied:

"I have received numerous messages by telegram, cable and letter, testifying to the sorrow so widely felt at the passing of Brother Jinarājadāsa, and the affection and appreciation in which he is held by members of the Theosophical Society and many other friends and admirers in various parts of the world. The only acknowledgment I can make to those who have sent these messages is to say: I join with you in this tribute."

Many Lodges and National Headquarters have held commemorative meetings. In the Madras area in addition to such meetings there have been public meetings held by the Crescent Society and by the Young Men's Indian Association of which Brother Jinarājadāsa was one of the Founders and President of the Governing Body for the year 1941-48.

Raja Commemorative Fund.—

The President has announced the establishing of a new International Memorial Fund—the Raja Commemorative Fund—for the purpose of continuing the international

lecture service which formed so large a part of the lifelong work of Brother Jinarājadāsa.

Through this fund members and Lodges have opportunities to give more lasting expression to their gratitude. It is hoped that the fund will make possible international tours by other qualified Theosophical lecturers. (See announcement in "On the Watch-Tower" in this issue.)

Donations are to be sent to the Treasurer, Theosophical Society, Adyar, Madras 20, India, directly or through any National Headquarters.

Israel

A group of 8 members from this country has applied for the formation of a Lodge at Galilea to be known as the Galilea Lodge. It is hoped that this, the first Lodge to be organized in this country, will be the nucleus for the formation of a National Society in Israel in the near future.

Northern Ireland

The Annual Convention of the Theosophical Society in Northern Ireland was held on 30th May with Miss Grace Blanch of London as Guest speaker.

At the Convention the by-laws of this Presidential Agency were amended in order to allow the formation of a Federation under

the new Rule 85 (b) of the Rules and Regulations of the International Theosophical Society, which provides that any National Group of Lodges not sufficient in number to be a National Society may become a Federation. A Federation may elect its own officers.

Dr. Hugh Shearman, formerly Presidential Agent for Northern Ireland, was elected Organizing Secretary (the Executive Officer) of the new Federation.

Argentina

The Theosophical Society in Argentina celebrated in April the 84th Annual Theosophical Congress. Señor José M. Olivares was re-elected General Secretary for a period of three years.

The Section has now 63 Lodges and 8 Centres, and there are 1,895 members, an increase of 116 over the previous year.

Five properties have been acquired by the Section, two of which are used by Theosophical Lodges.

The Section has begun publishing books in Spanish, the first being *Popular Lectures* by Annie Besant.

The Lodges in Bolivia, which have hitherto been attached to this Section, are being attached direct to Adyar with the hope of forming a Section of the Society in Bolivia. This Section is giving

all assistance to the members in Bolivia in order to achieve this goal.

Netherlands

This Section has lost an old and faithful worker in the passing on June 21 of Miss Corrie W. Dijkgraaf, at the age of 88. Miss Dijkgraaf was General Secretary of the Section from 1918 to 1927 and was also the General Secretary of the Theosophical Society in Europe from 1921 to 1929. She undertook a world lecture tour in 1927-28 and organized the Theosophical World Congress held at Chicago in 1929. She and Brother Jinarāja-dāsa were old friends and despite her poor health she travelled to London in September 1949 especially to see him.

United States of America

The July issue of *The American Theosophist* carries the following useful suggestion regarding THE THEOSOPHIST: "It goes without saying that one of the assets of a Lodge is a subscription to the Society's magazine, THE THEOSOPHIST, published at Adyar. Its arrival each month is a reminder of our link with the Society's international headquarters, with the world-wide Society.

"If the current issues are preserved and then bound, the Lodge accumulates gradually one of the most important sections of a Lodge

library. New members as well as old members find them invaluable for research purposes and just plain good reading.

"Members, preserving and binding their personal copies, can always know that if some day they would like to share them, there will be a new Lodge with a beginning library, which would be most grateful to receive them.

"THE THEOSOPHIST has a new editor, Mr. N. Sri Ram, our international President; why not start preserving, with the idea of binding, the issues now reaching you, to hand on one day?"

France

At the National Convention held in April, the General Secretary, Monsieur Francis Brunel, was unanimously re-elected. The Section has fifty-one active Lodges.

A new programme outlined and accepted gives emphasis to propaganda including increase of publications, the organizing of a group of travelling lecturers who have knowledge of Theosophy and of world thought to carry Theosophy to other groups. The founding of a Theosophical "Ashram," near Paris, is contemplated, to begin with brief spiritual retreats (not limited to Theosophists) which might later lead to the establishment of a Theosophical Community.

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram. Vice-President: Sidney A. Cook. Treasurer: H. B. F. Moorhead. Recording Secretary: Miss Ann Kerr.

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	Sri Rohit Mehta	Theosophical Society, Banaras 1	<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 Ellis Wikström	Östernalmgatan 12, Stockholm	<i>Teosofsk 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 76, 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, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Revista Teosofica Cubana;</i>
1905	Cuba	Senor Ramón Melero Lobato	P. O. Box 365, Habana	<i>Teosofia.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Zastrelinci 633	<i>The Link.</i>
1909	Southern Africa	S. Stakesby-Lewis, Esq.	3 Wheeler Ave., Eastlea, Salisbury, Southern Rhodesia	<i>Theosophical News and Notes.</i>
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Bulletin Theosophique</i>
1910	Switzerland	Mme. Rachel Tripet	36 Rue de Vermont, Geneva	<i>La Vie Theosophique.</i>
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	...
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	...
1913	Burma	Mr. C. R. N. Swamy	No. 102, 49th Street, Rangoon	...
1913	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar.</i>
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11, I. Oslo	<i>Norsk Teosofisk Tidsskrift.</i>
1918	Egypt	...	...	...

* Presidential Agency.

1918	Denmark	Herr J. H. Müller	Strandvejen 130a, Aarhus	...	<i>Theosophia.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	14 South Frederick St., Dublin	...	<i>Theosophy in Ireland</i>
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharmā.</i>
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	Señor Luis Tapia Alarcon	Casilla 604, Valparaíso	...	<i>Fraternidad.</i>
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo	...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...	...
1921	Iceland	Gretar Fells	Ingólfsstr. 22, Reykjavík	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...
1921	Portugal	Mr. Felix Bermudes	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Ostria.</i>
1922	Wales	Miss E. Claudia Owen	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	...	...
1925	Uruguay	Señor Enrique Molina	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce	...	<i>Heraldo Teosófico.</i>
1925	Rumania	...	...	...	...
1926	Yugoslavia	...	...	...	...
1926	Ceylon*	N. K. Choksy, Esq., Q.C.	Roshanara, 54 Turret Road, Colombo	...	...
1928	Greece	Monseñor Kostis Melissaropoulos	3 Ethnikis Trapezis Square, Filothel, Athens	...	<i>Theosophiken Deltion.</i>
1929	Central America	Señora Amalia de Sotela	P. O. Box 797, San José, Costa Rica	...	...
1929	Paraguay	...	...	...	...
1929	Peru	Señor Jorge Torres Ugarriza	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1933	Philippines	Dr. Benito F. Reyes	P. Florentino corner Iba Streets, Quezon City	...	<i>The Lotus.</i>
1937	Colombia	Señorita Corina Martínez Sanders	Apartado Postal 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa.	Mr. Valabhdas H. Kapadia	P. O. Box 354, Zanzibar	...	<i>Saurabh</i>
1948	Pakistan*	Mrs. Gool Minwalla	Noonan Road, Karachi 3	...	...
1948	Malaya and Singapore*	...	...	...	...
1949	Northern Ireland†	Mr. V. Rajagopal	P. O. Box 752, Singapore	...	<i>Theosophical News.</i>
1950	State of Israel*	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	...	...
1951	Japan*	Dr. I. S. Cohen	P. O. Box 2858, Tel Aviv	...	...
1952	Viet-Nam	Mr. Jack R. Brinkley	537 Zushi, Zushi Machi, Miura Gun, Kanagawa Ken	...	...
		Mr. Pham-Ngoc-Da	Directeur du College, Chaudoc, South Viet-Nam	...	...

* Presidential Agency. † Federation.

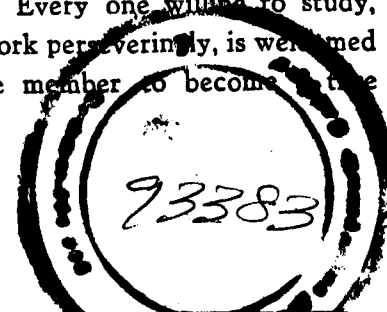
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