



THE THEOSOPHIST

C. JINARĀJADĀSA CENTENARY 1875-1975

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DECEMBER 1975

VOL. 97 No. 3

The Theosophical Publishing House Adyar Madras 600020

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Published by K. N. Ramanathan, Manager, The Theosophical Publishing House and
Printed by K. Ramanathan, Manager, Vasanta Press, Adyar, Madras 600020, India.

C. Jinarājādāsa—A Theosophist of many Talents

JOHN B. S. COATS

TO many of us in the Society who knew Mr. C. Jinarājādāsa and worked with and near him for many years, it seems hardly possible to realize that for him too 1975 is a centenary year. Knowing his character we are sure he would be happy to be sharing this number of *The Theosophist* with the Society of which he was the President for seven years—one term only—being the only President to hand over the presidentship to a successor in person.

Brother Raja—as he was called by those who knew him intimately—held what may be regarded as unorthodox ideas on the subject of celebrations. He wrote in a message circularized by him, "I do not hold with birthday celebrations... It is *no* part of our Indian tradition; it is a *videshi* custom, as the Christians think it is a wonderful thing to come into incarnation. They believe that the soul exists for the first time when it is born. To us, Death is the gateway to Life." Again, in another circular sent some time after 1946, he wrote, "I now have a 'consolidated' birthday, February 17th. I am especially glad for the consolidation, as I do not want to take up more than one Saint's Day in the theosophical calendar. H. P. B. has only one, so also H. S. O.

As to when I leave for Devachan, I might truly say it is *strictly personal*, and no one else's business. I shall certainly not be present to 'take the salute' when you all stand up to 'bemoan his loss'. I expect to be very busy with very charming 'dead' people,—tho' I might possibly scatter a few thought forms about or raise my right hand when you get up, 'just to oblige'. I hope you will try not to bind yourself to *personalities*. But you might pick up nice sentences from my writings for wall calendars. I shall then have 'done my bit'."

He describes the dramatic way in which he joined C. W. Leadbeater and went to England against his parents' wishes, "because to them, in 1889, England was a kind of wild and woolly west." "There was, of course, only one answer," he writes, "that was for me to run away from home." C. W. L. had recognized him as his younger brother, Gerald, of an earlier life when he was killed by South American Indians, and so, to C. J., Leadbeater was always "my brother." In *The Seven Veils Over Consciousness* he describes how "my brother made careful arrangements and contacted the mate of a schooner in Colombo harbour" that was bound for England. It was

arranged that the mate was to receive him and keep him concealed." So he says, "Everything had to be done in secret, so that I could not be traced. I purchased a carpet-bag, put in it a few clothes and one volume of Jules Verne's *Twenty Thousand Leagues under the Sea*. On a certain afternoon I went with my carpet-bag to a suburban station, and there along the line I met a sailor to whom I gave the bag. It was that night that I had to run away. As it happened my mother was visiting some friends after dark, and I accompanied her. When she reached her friends, I slipped away and, as planned, met my brother at the sea-side. . . My brother told me that there was a boat not far away, and that I would have to swim out to it. I had on only my coat and dhoti which I gave to him, and then naked as I came from my mother's womb, I plunged into the sea. Fortunately, I did not have to swim out very far, soon found the boat, and was taken on board. I still vividly remember, as I lay crouching naked in the boat, the sense of the cold from the monsoon winds. I was rowed to the schooner, where I was received by the ship's mate and taken to the cabin of the Captain who was ashore for some days till the schooner was to leave. I was locked in his cabin, with a bucket for my physical needs. My carpet-bag was in the cabin, and my meals were brought there. I stayed in the cabin for thirty-six hours." His father believed that C. W. L. must know where he was and after threatening him suggested that if he (C. J.) would return to them, they

would allow him to leave with C. W. L. with parental blessing. This he did.

Later, having finished his education in England where he obtained a degree at Cambridge University, he returned to India where in 1904 he became International Lecturer for the Society in which career he was eminently successful as, having a flair for languages, he was able to address audiences in English, French, Italian, Spanish and Portuguese. In 1921 he was appointed International Vice-President which office he held until 1928. His works and writings range over a variety of topics and show the wide extent of his interests. These include such subjects as "Translation of the Koran," "Cruelty to Animals," "Persecution of the Jews," to mention only a few. His correspondence was enormous; his friendships were legion, varying from the old to the very young. Members would write to him about their personal problems and he would send them helpful and encouraging replies—a few words on a card were enough—many of which have been preserved in the Archives. These letters and cards could be ultra or semi-serious or often tinged with humour. No one surely has ever written so many postcards to his friends all over the world!

Perhaps his utter veneration for what is termed in Hindu scriptures the Jagat Guru, or in Buddhist terminology, the Boddhisattva, the Lord of Compassion and Bliss, whom he attempts to describe so beautifully, inspired him in the sending of these innumerable postcards carrying messages of love and encouragement all

over the world. It also inspired the wonderful description from which I quote, taken from *A Vision of "The Teacher of Gods and Men"*¹ written by him.

"The road of each man to God is his own, and it is direct; and yet in a wondrous way every road enters into Him, and all men, whether they know it or not, go through Him to the realization of their highest achievement. Like as in a building of many storeys, there may be staircases to its roof from the north corner and the south, from the east and the west, and yet they all conduct to the roof whence is seen the glorious view of the surrounding country, so is He the One Edifice of Realization, in which all religions and philosophies are but stairways. . . . His attitude to mankind is almost indescribable in its awe-inspiring vastness and beauty. The whole world is to Him 'My World'. . . . Every man, every woman, every child, wise or ignorant, cultured or savage, saint or sinner, is to Him a precious being whom he loves and over whom He broods with infinite tenderness. . . . Though He streams forth a greater love and tenderness than we can conceive, yet He is a Leader. His is not a quiescent Love; He is the incarnaton of Love Militant. That seems a contradiction—that love could ever be martial. But there is no contradiction, for His love is a love that commands. It must be obeyed, as

the darkness must obey the order to flee, when the light enters. . . . He is all the time dreaming and planning for the construction of new ways for love. That is one part of His work—to plan, as an engineer of irrigation plans for canals and waterways to conduct the rain from heaven, that goes to waste, into untilled lands which will not bear for want of water. . . . So this part of His work is ever to plan new and yet new ways in which love's streams shall irrigate the fields of men's actions.

Every woman who looks into His face discovers for the first time the one who understands. . . . utterly the complexities of her being, its storm and stress, its unrevealed and unrevealable depths. . . . That is why He streams forth not only benediction but also salvation. For love that understands such might of love as is His—saves also. To touch the fringe of His love is to be born again to life, to fight life's battles, and to conquer."

Ever a valiant upholder of the rights of women and a candid admirer of beauty and virtue in feminine form, this last paragraph of his marvellous attempt to describe what in reality cannot be described, is all the more apposite in this Women's Year.

His endearing thought for others during the war was also an expression of this Universal Soul because as well as bringing his spiritual message he brought in hi

¹ "Sattva-deva-manussanam," the Teacher of Devas and Men, is the Pali phrase in the Buddhist scriptures which describes one aspect of the Lord Buddha. The phrase is used for His successor, known today as the Lord Maitreya Boddhisattva, the World Teacher.

Apostle of Art and Beauty

L. H. LESLIE SMITH

LIKE many notable theosophists, Brother Raja—as C. Jinarājadāsa later became known throughout the Theosophical Society—was a world traveller. He started his journeyings at the age of thirteen when he was brought to England from Ceylon by C. W. Leadbeater. This was the early herald of a lifetime of travel in and through most of the countries of the earth.

Raja was a mystic with a strong scientific bent. He had the facility of extracting the essence of a thesis, of seeing the essential points in any subject he studied; and to the end of his life he continued studies in any topical theme and so kept himself up to date with current thought. Whenever possible he consulted experts in a subject. But he had no false pride of scholarship and was always happy to be corrected or informed by anyone who knew certain points better than he did.

After private education in England he went up to St. John's College, Cambridge, and in 1900 graduated in Sanskrit and Philology. Being of little stature physically he was admirably suited to be the cox of the college eight. He was always proud of the rudder that was his as a result of the successful outcome of this team work, as well as of his blazer and cap.

With his degree safely behind him he lost no time in throwing himself entirely into theosophical work first in his native Ceylon (Sri Lanka), where he was Vice-Principal of Ananda College. Then, at the suggestion of Annie Besant, he spent two years in Italy in theosophical activities, in the course of which he also put in some post-graduate study at the University of Pavia. In 1905 he undertook the first of many extensive tours in the United States.

From then onwards, until the Second World War made most travel impossible, he was an inveterate “globe trotter,” never indeed for personal pleasure or profit but always for Theosophy—lecturing, discussing, inspiring and otherwise helping in all theosophical activities. He covered vast distances and visited most countries several times. Thus he toured nearly all the European states, the Americas (North, Central and South), Australia and New Zealand, India, Java, Burma, Japan, Viet Nam, Singapore, Hong Kong, Shanghai.

His charm and simplicity of address endeared him to eager hearers in many lands, and to none more than those whose language was Spanish, Portuguese, French or Italian, for he would lecture in all of



In 1889



In 1894



Cox of St. John's College Eight



In his student days at Cambridge

voluminous luggage innumerable needed articles for people in the thrall of war, including Hong Kong dolls for children, Mexican sandals for their parents and such important trifles as safety-pins for babies—of course no child to whom he talked left him without a little gift. He would arrive after these voyages, fraught with submarine scares—a small brown figure—almost unnoticeable in a crowd, brown coat, brown hat, brown shoes . . . only to appear a few hours later in the Lecture Hall resplendent and radiant in white Indian dress—with gold scarf and violet velvet hat—to deliver one of his enormous variety of talks.

He will be remembered with much gratitude for the tremendous work, study, and research that he put into the publication of *The Golden Book of the Theosophical Society* fifty years ago. More than any other, Bro. Raja was an authority on the early history of the Society

and on the lives of our early members.

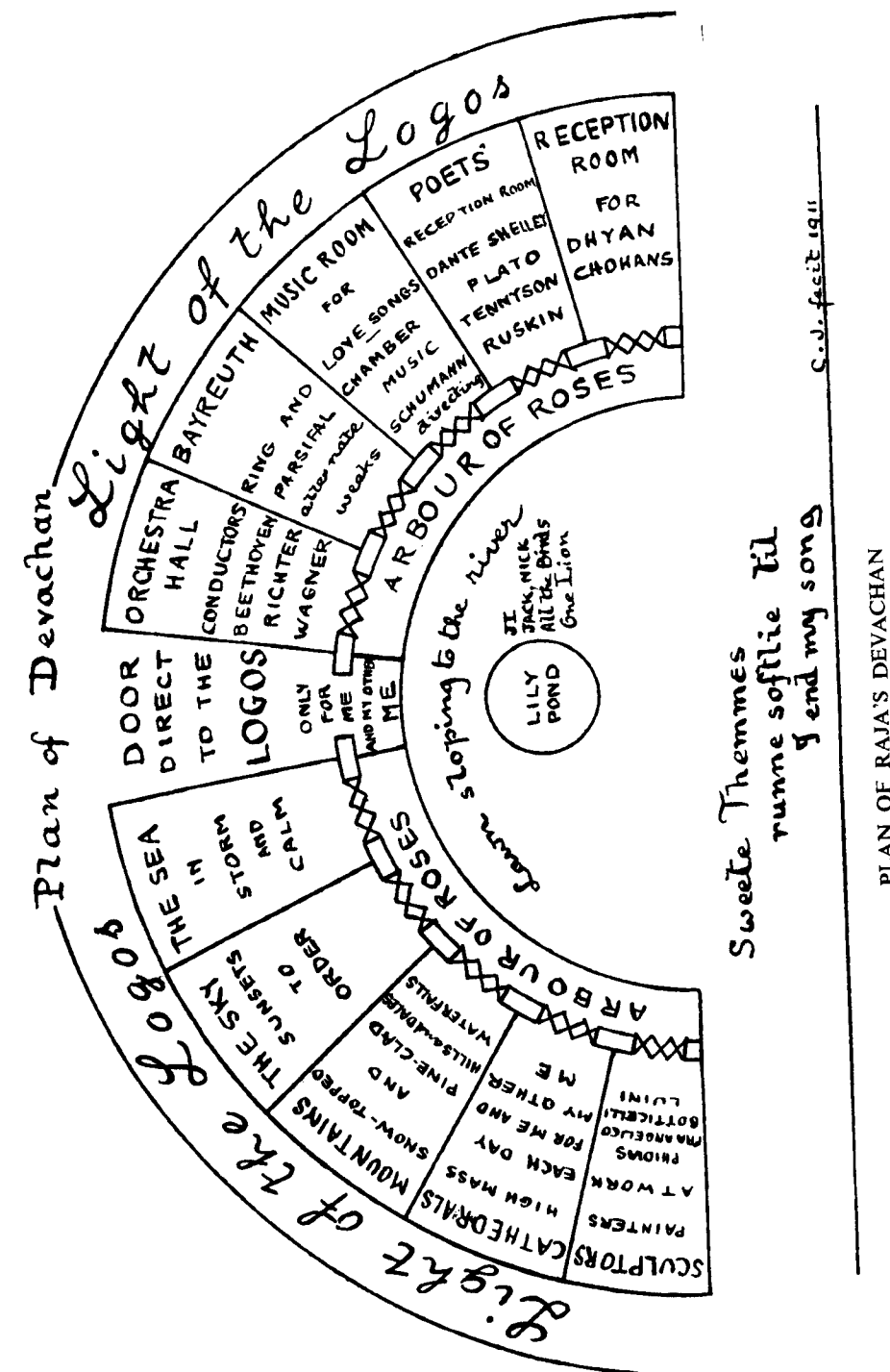
That same determination that drove him to swim off alone from the shores of his homeland to the never-ending variety of a wider life, characterized also his later years, when, beset by many ailments of the physical body and often in great discomfort and pain, he nevertheless continued his work with never a thought of giving in. His was an example that we might all be inspired to follow. It was a determination that accompanied him to the end.

At one of the English Conventions over which he presided, a little plan of his own Devachan was circulated. He talked about it with humour and a tinge of longing in his voice. One felt in him a certain impatience to reach it. Perhaps now he is passing through all the phases that he described then and is entering ever more deeply into the consciousness of the Lord to whom his life was dedicated.

With the next issue of *The Theosophist*, 1975 will be behind us. Though we shall continue throughout the world to celebrate the full hundred years of our existence as a society it will now be the first year of our second century to which we turn though the magic quality of 1975, towards which we have looked for so long, will continue to exercise its most special influence upon our work. We shall have to realize that the first milestone lies behind us and the open road lies ahead.

As we look towards the future with all the opportunities that await us, we may be likened to artists before a clean canvas upon which the picture of our becoming, while forever being, is to be painted.

May our vision be clear and strong, our preparations well and truly laid, our undeviating endeavours maintained through triumph and disaster—until the dawn of that day—far off or close at hand—when it may be said that the Brotherhood of Man is recognized in all lands beneath the sun and the Oneness of life acknowledged in every human heart.





With his Cat Ji



In South America in 1938



Special Fire Guard, England 1942

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these as well of course as in English. He encountered much official opposition in countries that were predominantly Roman Catholic, but nonetheless people hungry for his message flocked to hear him. Everywhere he went he advocated more beauty in theosophical work, and he became known as "the apostle of Art and Beauty".

The thousands of miles he covered were all done by sea and land, never by air. He circled the globe by boat and train, with a colossal amount of luggage—crates, cases, bags, including a sizable library and a battery of medicaments—all of it neatly docketed and addressed. Yet with all this physical activity he was also a prolific writer on theosophical principles in relation to life, to modern thought, and to art and history. Some of his writings were translated into five other languages.

Brother Raja spent the greater part of the period of the second war in London, which had become the headquarters for many European governments whose lands had been overrun and also for the Theosophical Society in Europe. He lived at 33 Ovington Square to make it a spiritual centre and focus of theosophical inspiration during the dark years. From there, by means of a vast correspondence, he gave comfort and encouragement to members in all countries where there was still a postal service. He often worked through the night till four o'clock, and a pile of letters would be left on the floor for his secretary later to stamp and dispatch to various parts of the world.

He played a courageous citizen's part as a volunteer in the Air-Raid Precautions service. His attitude to danger was exemplified one afternoon when the present writer was sitting with him in his first-floor room at 33. The sirens sounded to give warning of enemy bombers approaching. He registered the warning, and we went on talking. A few minutes later there was the crescendo whine of a bomb coming down—still no reaction; then the crash of the explosion not far distant. The conversation continued without the flicker of an eyelid to its natural conclusion.

This was the man, with an unrivalled experience of theosophists of many nations and races, who was the only nominee for President after the death of G. S. Arundale in 1945 and who, after the requisite voting procedure, was accepted universally in that office. The immediate concern was the tremendous task of reconstruction in lands where there had been fighting and of the rehabilitation of lodges in numerous countries where theosophical work had had to go into abeyance.

The primary job was in battered Europe. During the war, plans had been laid and preparations made in London to try to cope with the many problems that must follow the end of hostilities, and these were ready to be put into operation so soon as conditions allowed.

In spite of poor health, Brother Raja resumed his travels as circumstances permitted. He went first to the stricken countries of Europe, where his presence again after a long interval gave great

encouragement. A special conference was held in Geneva, with nineteen sections represented, to aid the resuscitation of lodges. Then in 1949 the President went again to the United States and Canada. In that year, too, he started the School of the Wisdom at Adyar to give members a clearer idea of Theosophy and to train them to be workers for the Society in their own regions.

In 1951 he was in Europe once more for a notable conference of the European Federation in Baden, and he then went on to Australia and New Zealand. The next year he was at Montecatini, in beloved Italy, for the twenty-first European Congress; members from twenty-two nations were present. By 1953 he had completed his seven-year term as President, and with advancing age he did not feel he could stand again. His whole period had been occupied with slow but steady rehabilitation in both east and west. This had been strenuous work all over the world, and he had not spared himself.

Then, having installed the newly-elected President, N. Sri Ram, he set out on

what was to be his final journey. Though his health caused much anxiety, he insisted on keeping a promise to visit the New World once more. He spent some time in England on the way, giving notable addresses at the English Convention and then, looking very frail, took train and boat for the last time. A few days after his arrival in the States he finished his course and ended the pilgrimage for this life.

Raja had an infinite faith in Theosophy and in the Elder Brethren. His childlike attitude of simple trust was living proof of the truth that to enter the Kingdom of the Spirit we must become as little children. Gentle and unassuming, he could yet be steely firm when necessary. He was deeply understanding of complicated situations. With a highly intuitive faculty he would often answer a question in one's mind before even the problem could be properly formulated. He had a special liking for classical music and cats. One who knew him well said: "To know him is to love him. He seemed to dwell on higher planes, yet he was most practical."

What we find beautiful in any thing or in any event is only the beauty of the Divine Mind mirroring itself in the thing and the event.

—C. Jinarājadāsa, *The Nature of Mysticism*

C. Jinarājadāsa: Some Memories and Impressions

HUGH SHEARMAN

THE Theosophical Society is a convergence of many temperaments. Some of us find ourselves closer to one of its leading figures, past or present, than to another. For me the one to whom I felt closest was C. Jinarājadāsa. He, of course, in a lifetime which almost exactly coincided with that of the Society had known them all. He is the only person who has described to me actually seeing Madame Blavatsky herself.

Every one of the great figures of the Society's history has presented the paradox of the more or less divided human self. Each has met the day-to-day outside world with a very human, sometimes very fallible, personality and yet has also challenged that world with a far grander interior self which has given a freedom of decisive action beyond the capacity of most other people. At the personal level, there is one quality that all those strong and very disparate figures in our history had in common. They were all of them childlike, in their capacity for wonder, in their access to a source of perpetual freshness and renewal.

As a personality, Brother Raja was fascinatingly eccentric. To those who were at ease with him, he was endearingly eccentric, but sometimes, to others, ex-

asperatingly so. His had been a hard life, particularly in its early phases. As the little "coloured" boy, given an obscure position in the condescending atmosphere of A. P. Sinnett's London home, he had had to assert himself in his own way; and something of that habit of assertion remained with him through life.

I remember vividly the first time I saw him, a little benevolent elderly man, playing lightly with a rather too solemn audience, reading them little bits of verse that he had written, suggesting that they ought to be writing verse too. I heard afterwards that some members of that audience were very critical of him and thought that he ought instead to have been expounding reincarnation or "rounds and races" and telling us how to make "good karma". But his aim was clearly to open them up a little and make them more human, a much more necessary undertaking.

Suddenly, as I sat in the back row, our eyes met in a deep instantaneous mutual recognition, as if there was nobody else in the room and we had known each other for tens of thousands of years. The man who looked at me through those dark grave eyes seemed utterly different from the man who was talking to that

cleaning it up, and he asked for their co-operation. From that day on, she became aware of a fresh clean atmosphere expanding out and out from his room, a little further every day, till it reached the very gates of the estate.

It surprised nobody, who knew what a powerful occult effect he could produce, to be told by him that the hours he spent as a spectator at the early meetings of the United Nations were devoted to the fulfilment of a purpose, a specific task given to him. The fact that he gave much attention to occult work, in which he could not always focus his attention on the material world, made him seem distant and offhand to some. Although he was interested in people and kind to them, his absorption in a deeper level of reality sometimes made him curt to the point of seeming rudeness. Occasionally he hurt people's feelings very much. But, understanding him, it did not worry me to be at the receiving end of one of his abrupt dismissals or inattentivenesses. I knew that at his own level he "meant business" and he was in a sense paying me the compliment of assuming that I meant business too.

Several times I have sat in a group which he was leading in meditation. Inevitably in such a group the rest of us tended to be passengers, carried along within his enfolding consciousness. On each occasion the experience expressed itself spontaneously in my own mind by the same vivid picture. I found myself standing high in a cold mountain countryside, with snow on the ground, while

yellow wintry sunlight fell from a pale blue sky. It was beautiful, austere and utterly impersonal; and a great exhilaration lingered from it for days afterwards. He was making available to us qualities, forces or influences which we could not normally have reached.

One evening as I was leaving him, he insisted on escorting me down through the house to the front door. As I first assisted him into his jacket, I wondered if I should ever see this tiny frail old man again; and, as he gave me his small refined handshake and his unspoken blessing on parting, I knew that I did not care if I never saw him again. What united us was deep at the centre and did not seem to depend at all on the superficial circumstance of meeting or happening to live on the same planet. We should both be always in "the Work".

In the event, I did see him again, after he had laid down the presidency of the Society. I was at one of the last lectures he ever gave, the one he had given so often about the heaven world he planned for himself. Was it a private game, a self-indulgence, a challenge to conventional values, a question addressed to the inner nature of his hearers? And he had his material plans also, running many centuries ahead and involving him with many sections of humanity. In the evening, afterwards, I saw for a moment an expression of relaxed enjoyment on his face, a boyish look, surprising in a man then suffering from so many ailments. Shortly afterwards he left for America and died among friends there within a few days

PERSONAL REMINISCENCES

I. Raja—"A Prison-Thrall".¹

JANE CLUMECK

"IF one of these days you should write a book on my life, you should put on the title page, 'Biography of C. Jinarājadāsa,' with the words underneath:

He seemed to be a soul that by accident had met with a body and tried to make the best of it. (Joubert)."²

Raja tried to leave this message for those who would understand, a living witness to that wider vision that *the soul has a body*, thus enabling us to act accordingly and gain a different perspective of life. He said: "I do not know whether I shall be able to make clear what I am striving for . . . but I do want definitely to leave the testimony of one theosophist to whom the whole world does not exist. The physical plane is only the last of the planes and we get to know the reality as little by little we see it as a world of Ideas. . . . We, in these veils of matter, in these bodies, are not seeing more than very inaccurately. I have tried to show by similes but nobody grasped (it). . . . We have got hold of the wrong end of the stick on the physical plane."²

"Certainly we study the great scheme of the seven planes, but most theosophists

look at these planes *from below upwards*, hence the vivid fact in their minds that this physical plane is real, and all the invisible is not only invisible but also shadowy and unreal. It should be exactly the reverse with the true theosophist."³ A card sent from Bombay to Adyar (1945) to his old friend, Wim, (Dr. P. W. van den Broek), said: "Going for a 40 minute walk daily and see—blind, lame & crippled—all clinging to 'life,' since they (like the theosophists) know nothing else".

Stressing that his lectures on "The World as Idea, Emotion and Will" were original thought, Raja said: "The curious thing is that this particular presentation is so utterly strange that I have not yet so far come across anyone who has accepted . . . it Some of my friends twit me on it, that I seemed to be hanging onto life very lightly, that my whole conception seemed to be pitched in another world and that I was down here, as it were, mysteriously. . . ."⁴

"I do not want to give the impression that I would advise anyone to commit suicide to escape from his trouble. An understanding of the facts of life after death show that to commit suicide is to 'fly out of the frying pan into the fire,'

for however keen is the suffering while alive yet it is to some extent deadened by the physical brain. When free of that brain which offers a physical resistance to the acuteness of suffering, he who commits suicide feels far more keenly the edge of his sufferings."⁵

Raja never wanted to proclaim a creed of particular ideas of Theosophy, but he said that "theosophists should minimize the struggle for existence by establishing a new set of values. . . The work of the Theosophical Society is, and must always be, to throw open all doors and gates which now shut us out from the brotherhood of the spirit which is the heritage of all men."⁶ He vivified, made practical and attainable in this present consciousness, a glimpse of the truths that egoic links are permanent and that this life is one among many, that separation on the physical plane or in so-called death becomes an illusion, and that the only worthwhile goal is to make the personality the tool of the ego for service to World Brotherhood.

Though he had an inner drive to surmount all obstacles in the way of doing his Master's work, Raja never forced his standards on anyone else. If you did not want to be useful in the work, it was your business; he gave you opportunities, but never condemned a failure. Raja tested his people in many ways: deflating the personality until all thoughts of grandeur fled, and squashing any sentimentality in the personality. He seldom gave advice, saying it was not his job, because if a person disagreed, the karmic

backlash would be too great. But he always listened and where possible made suggestions. Asked his opinion about a difficult situation he replied: "Be patient and tolerant, karma is a force which has to work out. It does not last forever, and can be over in twenty-four hours." He was right. But he said that "the best way to help a person is to call down the Ego. Call on it to help and guide all the time. Trust in the Ego and tell it to take over. Do the same with yourself. It wanted this incarnation—it must handle it!"

There were many ways that Raja helped people. Sometimes there was a hint about a character weakness, or a warning of future events, so that a person could "stand firm to the end," as he would often say. Replying to my feeling of inadequacy in this incarnation, he wrote:

" There is a chance. You will be like a pie in the oven: rise with the heat, or collapse—and be a disgrace to yourself. . . . No matter what happens, you must remain kind and charming to everyone. Raja."

Such were my marching orders, sent to me over thirty-five years ago. He said that it is not the events but one's reactions to them that cut off or draw down into the present our future perfection which is the reality. Before Singapore fell in the last war, Wim received a letter from Raja, in the corner of which he had written a verse which seemed irrelevant until the Doctor was a prisoner of war in Java:

"A crust of bread, a corner to sleep in;
An hour to wake, a moment to weep in—
And such is life!"

While he was awaiting evacuation from the same camp after the war, a long delayed letter arrived from Raja saying: "Nightly I have sent you my thoughts of strength and protection as I say my ritual devotion." Wim wrote me from camp:

"Montilan Camp. . . four thousand women were crowded there. . . the atmosphere was horrible. I was clearly conscious of conducting forces, tension was extremely great and one evening I was on the verge of breaking down. That night I dreamt and saw C. J.; if it was a mere dream, a thought form I caught or a contact, I do not know, but the effect was fantastic; I stood upright again."

Later, writing from Bombay to Wim at Adyar, Raja said:

"Anyway, occultism means to be in a state of upheaval, though with a place of peace in the centre."

While in Singapore, prior to the bombing and our unexpected evacuation I received from Raja who was at Adyar a letter containing a prophecy and a message I had a strong impression of a warning:

" . . . I have on C. W. L.'s shelves a whole row of books on children which he collected. He took no interest in babies

or little children, but when the Ego seemed to look in then he noticed them. One of these days when you come this way you must have a look at some of them. . . "

In the same letter he also said:

"The subject of fear is complicated. Mostly it is due to the physical elemental who is afraid of injury to his physical body and also of death. When a door bangs and you jump, it is the elemental who cannot separate that noise from a revolver shot. If the latter, he does not know that the noise would reach him after he is shot. Some fears are engendered through sub-conscious impressions in early life. I have a curious hesitation in going downstairs lest I slip. Up to the age of thirteen when I lived in Ceylon, there was little contact with staircases; but getting to England I stayed with the Sinnetts whose house had six storeys and my bedroom was on the fifth. I expect that some evening before the lights were lit I came down hurriedly and slipped one step. I have no recollection of a fall, but probably that little slip gave a shock to the elemental. I must have been in some way worried at the time, so that the shock penetrated. Since then, such a fear goes on developing little by little eating into the subconscious material till like a pimple it shows above the surface. From that time one has the subconscious fear presenting itself whenever coming down a staircase. There are, however, some fears that are deep which are due to some terrible pain in an experience so horrible that the vibrations have left a deep mark on the permanent atom.

Sometimes such an effect will persist for one or two lives. While fear in its most disastrous form is cowardice in the face of duty, there is much truth in what Shaw says that 'cowardice is as common as sea-sickness and matters as little'. The only time when it does matter is when the elemental dominates and makes you turn tail and run. What is important is not that one should fear, but that one should immediately understand the cause of it, which is largely the elemental, and then be on deck in charge though the elemental is shaking like a jelly. . ."

The attitude that the world and its events are impermanent and the reality is our expansion of consciousness, not only through the mental nature but also through every type of emotion, was expressed by Raja in a talk at Adyar:

"We understand them (the world and its millions) in the light of karma and reincarnation, in the very complex psychology which Theosophy gives us, but we have also to understand with the heart."

His interest in everything was not only intellectual but he had that buddhic quality of unity with all life—of oneness which made you feel that *he knew* all one's struggles and aspirations and inspired you to "carry on". Thus he wrote to Wim, in Karachi, 1948: "My dear Brother, it will take you a considerable time, perhaps a matter of years, before the buddhic consciousness trickles through into your brain, as your temperament is so very mental. Had you been

given more to writing poetry and through opening your temperament that way to flashes of intuition, matters would have been somewhat easier. It needs now that the buddhic consciousness will have to shine little by little on to the higher mind in flashes of philosophical insight."

Poetry was to Raja a natural creative outlet for his inner feelings and thoughts—mystical, devotional and humorous. He had a keen sense of humour, never destructive, always kind, and often turning it on himself. Calling himself a "versifier" in this incarnation, he said he often used his verses to "splutter" so that the irritation could not affect him. An inter-departmental note to me was typical:

"All the teaching & the preaching
Is up against the wall,
For the old world is reaching
For the dollar after all."

Nothing was meaningless. Raja had some of his poems published to stir fellow-theosophists to create, saying that every adult who fashions out of life's transient joys and miseries a product of the fire of his imagination bodes forth a work of art. "The magic phrase, 'Open Sesame,' lies in that one word, *Create*. Even a child knows its secret".⁷

Raja always looked on children as Egos in incarnation and so they responded—and trusted him. Although men called the spiritual world God and considered religion as the bridge, Raja said that the child was the newest bridge between ourselves and Him. He was a great admirer of Mme. Montessori. She noted

that her teachers were subtly changing as human beings—a change produced by the child which awakened the teacher's intuition. Raja said:

"The value of the intuition is that it tells you *directly* what life is, without an intermediary. . . not with the help of any tradition of truth like religion or science."⁸ The child's natural contact with the intuitional world was vivified by Raja and he always appealed to that buddhic consciousness whenever possible. He wrote to a young boy of great promise: ". . . To give consolation when one is tired and lonely and wants comfort; to give joy to others when one needs it so oneself; to give love when one needs love for one's very life—this is the Way, Little Brother. For you and me there is no other way we can tread, for we desire no other."⁹

And a brother he was to all life. He said in his Inaugural Address in 1946, "Our most dynamic idea which we can call our 'marching orders' is—the Universal Brotherhood of Humanity." Wars

could not exist in a world where all people called each other "Brother". Following in the footsteps of the Buddha, a brother to all mankind, Raja tried to leave a vivid message that Theosophy, the Divine Wisdom, is a power to help lessen the struggle for existence by convincing men that God and man are One, that *the thought, the idea* is the reality. He said of himself: "The 'thing' of the objective world has been merely a spring-board from which to launch myself forth to discover the thing 'as it is,' that is, in its archetypal mould."¹⁰

A fitting tribute which could be applied to Raja is the one he wrote about C. W. Leadbeater:

"Ever kindly, a rigid taskmaster, training us to perform every task efficiently, inspiring us with a lofty ideal of truth and honour, unsparing of himself in the Master's work, giving us an unforgettable vision of righteousness, these he taught me, my brother of the past, the present and the unending future."¹¹

REFERENCES

- ¹ *To be Inscribed on a Funerary Urn*. "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. C. J., Adyar, 1946.
- ² Adyar Talk, 1947.
- ³ The Future of The Theosophical Society, Adyar Pamphlet No. 152.
- ⁴ Adyar Talk, 1947.
- ⁵ Inaugural Address. 17 Feb., 1946.
- ⁶ The Future of The Theosophical Society, Adyar Pamphlet No. 152.
- ⁷ Inaugural Address. 17 Feb., 1946.
- ⁸ "The Child's Message to Elders" by C. J.
- ⁹ Letter from London, 1941.
- ¹⁰ From Raja's papers at Adyar.
- ¹¹ C. J. on C.W.L. (Bombay Theosophical Bulletin Feb/March, 1947—Leadbeater Centenary Number). and in *Occult Investigations* by C. J., Adyar, 1938 p. 136.

2. Adyar: Post War Years with the President

MARY GRAHAM

BRO. RAJA became President when he was about 70 years in 1946; it was one year before Indian Independence. He gathered a strong team to help him in the enormous task of restoring Adyar Estate after the years of war. Part of it had been occupied by R.A.F. personnel on leave, who had lived in Nissen huts which were still standing in 1948, with much barbed wire-netting around the area, close to the beach and sea. Most of the 60 buildings on the estate were in need of repair and painting after years of neglect due to the war. He said it was very hard to be forced to organize such a clean-up at his age, but he had willing helpers.

Mr. Sidney A. Cook was Vice-President and living at Adyar. Helen Zahara had been asked by Bro. Raja to become Recording Secretary, Charles Shores was Treasurer, Mr. Kurpad was in charge of the gardens—he had been Agricultural adviser to the Nizam of Hyderabad. He made the lawns in front of Headquarters ablaze with beds of flowers, placed ferns and small palm round the trunks of the Banyan Tree and Adyar became neat and lovely again.

In 1948 the whole compound was gradually tidied up. The next annual convention was to be held there and Bro. Raja directed that the main buildings were to be colour-washed in deep rose

pink with cream facings. Mr. Hemsted, a retired engineer from Britain, was living at Adyar and was made Director of the electricity and maintenance departments and had to find workers to colour-wash the building. Bro. Raja when inspecting the work saw the men splashing paint and dropping it on the plants and ground. He said to Mr. Hemsted "You must teach them to be clean, and not allow this to happen, because if you don't, you will have to do so in future incarnations!" This greatly amused and impressed Mr. Hemsted.

Madame Montessori was then living in Olcott Bungalow where Dr. Arundale had offered her hospitality during war as she was considered by the British to be an alien. With her, were her adopted son and his wife. Scores of teachers from all over India came to Adyar to learn her methods of teaching. But that time ended when Madame Montessori returned to Europe.

Bro. Raja said there was no more favoured spot in all the world for the Headquarters of a spiritual society than Adyar on the bank of a river, with the sea and beach as one of the boundaries. He said there is only one land where he felt arising from the very soil and dust of India, the message of Brahman—the Great Self—the one and only life, present in all created things and beings.

Bro. Raja's love of trees and flowers was well known. He brought seeds and plants from other countries, and knew and loved every tree in Adyar. Once, when returning from a long absence overseas, he saw that a fine old tree near the entrance had been removed. This made him wrathful and he asked who had done this wrongful thing, because he said "You should have waited for my return, then I would have gone to the tree and told it why decay had caused it to be felled, and expressed my regret."

Long before being President, Bro. Raja had supervised the gardens and all other areas of the 266 acres of Adyar. The lawns in front of Headquarters Building were gay with flowers. He was responsible, I believe for embellishing the arcade opposite H.Q. Buildings with lovely pink bougainvilleas brought from South America, which flowered almost the whole year. He would walk round the place every day when able to spare time.

Bro. Raja suffered from insomnia. To relieve the monotony of sleepless nights he would walk across the Elphinstone Bridge, down the other side of the river to the beach, then back by the path—passing Leadbeater Chambers and the palm grove. He told members that, while walking he sent thought-waves to purify the atmosphere and when he met an obstruction, he caused it to be removed. Adyar was to him the home of the Masters and therefore must be

cleansed from evil. This was not easy. The second world war had brought many influences within the Estate, and he lamented that at his age of 70, all this hard work had to be done.

Bro. Raja and Sri Ram, our late President, had been closely associated with Krishna-murti from his youth, supervising his education and welfare. When Krishnaji—as we called him—paid annual visits to his house near the Theosophical Society and gave many talks to the public, Bro. Raja, Sri Ram and large numbers of us theosophists went to hear him.

Bro. Raja, in 1948, was giving a whole series of talks on *Light on the Path* which he called his bed-side Bible. He stressed the need for getting rid of the fetters. I realized that this was the same teaching as that of Krishnaji, in essence, and I never had any thought of leaving the Society or felt hampered by our Leaders in any way.

When Bro. Raja inaugurated the School of the Wisdom, he began a much needed way of life for overseas visitors who had found the change from an active life to one where they had to sit for hours with nothing to do, very irksome, and some complained. The school opened up a channel for instruction in the ancient wisdom and encouraged those attending to give short talks. The visits by members of the School to various parts of the Estate and cities and temples, gave them an insight into the religious atmosphere prevailing in India.¹

¹ The School of the Wisdom continued until March 1973. In November 1974, it was re-started under the new name of "Seminar of Theosophy" under the direction of Miss Joy Mills, the International Vice-President.

3. Two Memories of C. J.

K. NEELAKANTAN

DURING the Presidency of Brother Raja, it was my privilege to be in charge of the Watch and Ward and the Garden Departments at Adyar. This gave me an opportunity to come into close contact with him.

Like our other leaders, he was very interested in the welfare of his workers and showed extraordinary concern for their well-being. An artist as well as a philosopher, he could see the beauty in a simple mud cup as well as in a rare sculpture. On more than one occasion, I had the chance to see some of his collections when he himself pointed out to me the beautiful lines and shapes.

Once two boys were caught stealing coconuts from a tree on the estate. They were taken to one of the officers of the Society, who took them to Brother Raja. The boys were naturally frightened and expected severe punishment, but to their surprise, he asked them to show him how they had scaled such a tall tree. He was delighted to see such tiny boys so nimbly climbing up a tree using just their hands and feet. When the boys

came down, Raja sent for some bread and jam to be given to the boys—much to everyone's amazement! To him the boys were not thieves but youngsters bubbling over with energy and mischief, and surely in need of a good meal! To see the human and humorous side even in a serious situation was a remarkable quality of Bro. Raja.

As his seven-year period as President was drawing to an end and the question of re-election arose, some of his closest friends wanted him to stand for a second term. He turned down their entreaties saying that he would not be on this plane even for seven months after his term ended. Members will recall how, after installing N. Sri Ram as International President, he left Adyar for the United States via Australia and England on what was to be his last journey in this life. Those of us who went to the railway station to see him off to Bombay can still see him standing at the door of his compartment with his hands raised in blessing as the train moved off.

Watch the flowers grow and learn; your duty is to open out yourself, and not to tell others how they should grow.

—C. J., *Flowers and Gardens*

4. Twelve Years with Bro. Raja

4. JAMNI THADHANI

“BREAK through into that other world by your own effort and live in there every moment and from there step forth to do your work in the world.”

This is what he said at one of the ceremonial meetings at Adyar. Having known Brother Raja a little more intimately than many I can say with confidence that he really lived in every aspect of his life here below from above.

Bro. Raja had many facets to his personality. He was not only an occultist of eminence and a philosopher and mystic, he was also an erudite scholar and an artist. It is difficult to do justice to such a great personality in a few words, so I shall write about only two or three sides of his work and nature.

He had a tremendous love of children. He looked upon them as souls and not as blank slates to write upon. He often said “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 show me the road.”

I saw myself on several occasions how his face would glow with joy when he talked with a child. When on a lecture

tour either in India or abroad, he would look into shops for something interesting for children and often purchased some toys which he thought the children at Adyar might like. During conventions many parents would take their children to him for his blessings. He would lead them to his flat, open a wall cabinet in which he kept toys and other small things of interest to children, and give them something as a gift from him. The children went home radiating happiness.

In one of his lectures to teachers in South America, he said “I love children. They inspire me profoundly. When I am at the end of my tether in the battle of 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 method 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 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. . .

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

No wonder children constituted a part of the epitaph he wrote himself:

"He loved children, the sea, Beethoven, Wagner's *Ring of the Nibelungen*, and his gospel was Ruskin."

He was completely dedicated to the Great Work and nothing ever came before that. Whether he was ailing or had pain in some part of his body or a temperature of 103, he was at his desk in the office or on the platform to lecture or at some meeting he had to conduct. No discomfort could keep him from an engagement in connection with his work. In January 1945 we were in Allahabad after the Benares convention. From there we had to go to Bombay. On the day of our departure we arrived at the railway station and to our surprise found that no berths were reserved for us. The only way to go was by the lowest class. The members who had come to see us off tried to persuade him to postpone the trip, but he would not as he had an engagement next day in Bombay. So we travelled in a small carriage full of passengers and luggage. At one station Bro. Raja wanted to get out for a while, and as the door was blocked, he jumped out of a window and came back in the same way. He was 70 at that time.

All work he did he tried to do as perfectly as possible, for his attitude was, as he once wrote, "Extreme care in all kinds of ways to be as perfect a worker as possible and to do the work because one's honour is involved in it." The quotations, the names of persons and places, were checked before using them in articles or lectures no matter how much time or labour it took to do so. He consulted encyclopaedias, atlases, all manner of reference books to get at the correct word or meaning. He did not mind doing any type of work. For him, in his own words, "There is nothing small or great or not sacred—it is all one when you are once in the work."

With this sense for perfection and accuracy he tried to keep his physical body as fit as possible, regardless of how much medicine he had to take for his various ailments. This is what he wrote to a friend about medicines: "I know that many theosophists have ingrained prejudice against medicines and think that they ought to cure themselves by leaving to Nature alone, which means that the poor physical elemental has to struggle hard to throw off various infections when it could easily be helped by a sensible dweller in the body with various forces which the Logos has provided. People imagine that if there is anything wrong you must exercise your will-power, which is a manifestation of the First Logos. But all chemical substances are equally the manifestation of the Second and Third Logoi, and I do not feel that I am contravening the principles of evolution in

calling on these latter two manifestations to help me, particularly when I want every scrap of my will-power to attend to my work."

He kept and travelled with many medicines so that he did not have to rush out to pharmacies when certain drugs were needed. At the same time he bore the ailments of his physical body cheerfully. Once someone asked him how he was, to which he replied, "Many parts are wrong, but more are right."

His memory was marvellous. He had a mental picture as to where his books and papers were kept. He used often to direct me to bring a book from one of his two libraries giving the number of the shelf, the colour of the book, its size and of course its title. He had a large drawer full of quotations. Whenever he wanted any, he would pull it open and within a few minutes pick out the quote he wanted. He had in his mind the picture whether the quotation was printed, typed or hand written, and also the type of paper.

He was always interested in books. This is what he wrote about them: "One of the happiest experiences of an educated

man is the constant looking back on authors who have inspired him. Therefore, the truly educated man is a lover of books, and surrounds himself with books. Each book is the voice of a guide and a friend, and so to possess books is to be rich in friendship. I say 'to possess books,' not merely to have them on the shelves. The distinction is obvious and need not be expatiated upon." He was forever buying new books or ordering them from abroad.

With all his interests and work he was longing to return to his Home. This is what he wrote to a friend who sent him birthday greetings: "To tell you the truth, I (the real I) am pretty sick of this person called 'C. J.' who has gone for 70 years away from where I belong."

Finally, I should say that working with him, one felt calm and serene, at the same time like a soldier at attention, listening to his orders with alertness and executing them with great care and accuracy. In many ways I feel that close association with him has enabled me to work better for Adyar than I could have done without this privilege. I am grateful to him for many things.

He who consecrates all work as done 'in His Name,' whoever be the Divinity of his consecration, treads the straightest path possible to Liberation and to the realization of his own divinity.

—C. J., from an autograph album, 1942.

The Ambassador of the Timeless

ROHIT MEHTA

IT was my great privilege and very good fortune to have been closely associated with three successive Presidents of the Theosophical Society—G. S. Arundale, C. Jinarājadāsa and N. Sri Ram. Each of these Presidents has left an indelible mark on the work of the Society leading it further towards the fulfilment of its great objectives. The birth-centenary of C. Jinarājadāsa falls in 1975 which is also the centenary year of the Theosophical Society. It is but natural that the centenary of an individual should get lost in the centenary of a big international Society. But this is what C. Jinarājadāsa—Bro. Raja as he was called by his friends and admirers—would have liked very much. So much was he an inextricable part of the Society that he regarded 14 March, and not 16 December, as his birthday for on that day he had joined the Theosophical Society as a young boy. His entry into the Society as a member was for him the real birthday. He allowed himself to be lost in the work of the Society so much that even the biographical details of his life are not available except those few facts which he has narrated in his little book *Occult Investigations*.

Most members of the Theosophical Society had believed that Bro. Raja would

succeed Dr. Annie Besant as President of the Society. But he decided not to stand for the presidential election in 1934. And so his becoming the fourth President of the Society in 1946 was somewhat unexpected. In 1945 Dr. Arundale, then the President, fell seriously ill. I was at that time General Secretary of the Indian Section with Varanasi as my headquarters. One day I received a telegram from Bro. Sri Ram asking me to reach Adyar as Dr. Arundale's condition had considerably deteriorated. I started for Adyar immediately, but on the way, in Bombay, I heard that Dr. Arundale had passed away. That evening in the big hall of the Blavatsky Lodge, Bombay, there was held a public meeting in honour of Dr. Arundale. Bro. Raja was then in Bombay in connection with war-work. He and I addressed the public meeting and spoke on the many qualities of Dr. Arundale. After the meeting when we were seated in a corner, I asked him: "What about the new President?" He told me, "Whatever you and Sri Ram decide I will accept". But I put a specific question to him: "Will you stand for President?" Again he replied: "You talk the matter over with Sri Ram, and if you and Sri Ram feel that I should

stand, I will". And so I went to Adyar with this assurance from Bro. Raja. At Adyar Bro. Sri Ram and I decided that we, as members of the General Council, should file the nomination of Bro. Raja as President of the T. S. Bro. Raja had told me that on my return from Adyar I should break my journey at Poona where he was going for rest at the Guest House of the Servants of India Society. As desired by him I met him at Poona and told him about the filing of nomination by Bro. Sri Ram and myself. He listened to me quietly, and then opened his small diary and showed me what was written there under the date 7th January 1945. Dr. Arundale passed away on 11th August 1945, but this entry in the diary was on 7th January—more than seven months prior to his passing away. The entry in the diary said: "Received instructions last night—You have to be ready to captain the ship of the Society". Bro. Raja could have told me about this before I left for Adyar. But he did not utter a word about it. That was Bro. Raja. He did not want our views to be coloured by what he had received as his instructions. He wanted us to come to our own independent judgment. He was a democrat, and desired that the Theosophical Society should function as a democratic organization, unaffected by whatever "inner instructions" an individual, howsoever highly placed, may have received.

In 1935 Bro. Raja gave a Convention lecture the title of which was "Let the Universe Enter". This title was typical

of the personality of Bro. Raja, for, he had a mind that was circumscribed by no frontiers. His was a consciousness that could contain multitudes. He was both a scholar and a student at the same time. Such was his deep interest in life and all its manifestations that he was ready to learn all the time. In 1947, he came to the Varanasi Convention, first time as President of the Society. India had become politically independent that very year, and so he thought he should address the little children of the Order of the Round Table in the Hindi language. Bro. Raja was a linguist and could speak many languages. But this was his first attempt to speak in the Hindi language and that too at the age of 72! Every day he sat with a teacher and learnt from him how to pronounce different Hindi words with their nasal sounds. After much practice he did read out his Hindi speech before the little children.

There was hardly any subject under the sun in which Bro. Raja was not interested. He felt completely at home as much in philosophy as in science. He was always up to date in his grasp of the fast moving progress of knowledge with reference to all subjects, not excluding politics and economics. At the 1944 Convention of the Society at Varanasi he brought some books and asked me to see that they reached Mrs. Indira Gandhi (the present Prime Minister of India) with the instruction that they should be sent to her father, Pandit Jawaharlal Nehru, who was then in prison as a

political detainee under the British Government. Those books dealt with the subjects of certain political and economic experiments that were going on in different countries. He thought that Pandit Nehru should know about them since he was one of the foremost leaders in India's freedom struggle.

Another very interesting incident was Bro. Raja's visit to an Agricultural Institute in North India. At that institute the Director showed him the various experiments that they were doing to improve the quality of tobacco cultivation. Bro. Raja evinced great interest in it and asked the Director many searching questions. He referred to certain diseases with which tobacco leaves get affected. He inquired about the methods they were adopting to fight them and then suggested a certain treatment about which the Director himself had not heard. And so he whispered into the ear of one of the senior members of the Society who had accompanied Bro. Raja: "Is Mr. Jinarājādāsa an expert on tobacco cultivation?" Bro. Raja belonged to that realm of knowledge which had no limits; it was a country that was without frontiers. He was intellectually so alert and emotionally so sensitive that he could become one with any subject or object regarding which he wanted to learn.

Bro. Raja's personality had numerous facets, each as fascinating as the other. One of those facets came out prominently when he volunteered to do war-work during the Second World War. In spite of his advancing age and in spite of the

many bodily handicaps he had, he threw himself into the work, first in England and later in India. During the war when travelling across countries was most hazardous, Bro. Raja moved round countries and continents as if no hazards existed. Once his boat touched Mombasa in East Africa and was to remain there for some time for loading and un-loading. Bro. Raja took the opportunity of this halt and went ashore in the evening. He was a stranger to Mombasa and yet he found out after much searching the house of a prominent member of the Society there—Mr. P. D. Master. He reached his place at night and knocked at his door. Mr. Master told me that when he opened the door he could not believe his eyes that no less a person than Bro. Raja was at his door.

Bro. Raja was outwardly aloof but inwardly very warm-hearted. He was impersonal in the true sense of the term, for this impersonality enabled him to establish close relationship with all persons with whom he came into contact. His impersonality was not born of indifference, on the contrary, due to this impersonality, he could meet each individual in terms of his need and with friendliness. His quiet impersonality enabled him to establish personal contacts with many. Travelling around the world he would pick up interesting things and distribute them among the persons whom he knew in different countries—toys to little children, books or little gadgets to grown-ups, keeping in mind their special requirements.

He encompassed a large family of friends and admirers, and he cared for each one of them.

Bro. Raja had his own sense of subtle and even dry humour. During the days of the Second World War, Dr. Arundale had started a weekly journal called—*Conscience*. Bro. Sri Ram and I were co-editors with him, and we wrote week after week articles dealing with the political situations arising from the war. Our policy was twofold—first, to support Britain and her Allies in the war, and second, to demand from Britain a clear declaration that it would grant independence to India immediately after the war. Dr. Arundale was forthright in his denunciation of Britain inasmuch as the Churchill Government in England was not coming forward with a clear announcement regarding India's freedom. He wrote one article entitled "Shame to Churchill". After some modification the article was published, but we knew that the Government would strongly object to the publication of such an article denouncing the British Government when it was engaged in life and death struggle. The very next day, after the publication of this article, we received a letter from the Madras Government warning us that if a similar article appeared again in the journal then the three editors, the publisher and the printer would be prosecuted under the Defence of India regulations. We were not at all surprised to receive such a letter. I was then Recording Secretary of the Society, and Bro. Sri Ram was Vice-President of the Society. After the

publication of the above article, I received a long letter from Bro. Raja who was then in England. The letter covered several pages of the aerogram which was introduced during the war. The letter was addressed to me but he said in it—"Show this to George and Sri Ram". In the course of this long letter he said:

"From the articles that are being published in *Conscience*, it appears as if you people in Adyar are not aware that a war is going on, for otherwise how could you people write in the manner in which you are doing? I won't be surprised if the three of you are arrested and put behind prison bars. If that happens then it will be left to me to inform the members of the Theosophical Society all over the world that the President, the Vice-President and the Recording Secretary have gone on a holiday to an unknown place!"

In Bro. Raja there was a complete abnegation of self. He took up the responsibility of the presidential office when it was necessary and that too in spite of the numerous bodily handicaps. But he gave up that office easily and gracefully when he knew that he could not discharge the onerous duties as President because of his weak and failing health. He had indeed a premonition that he would pass away soon, for, after his Convention lecture in 1952, he told me "Rohit, this was my last public lecture in this incarnation". I told him, "Raja, why do you say so, for you will continue to give lectures even though you

may lay down the office of the President in February 1953". He did not reply; he only smiled—that beautiful and gentle smile in which he used to convey so many things which no speech could ever have conveyed. He passed away in June 1953. I have with me his last letter, written in pencil, from the ship that took him from England to the United States of America—the last journey of this untiring traveller.

Bro. Raja was for ever a seeker and an inquirer. He was a tireless pilgrim climbing from summit to summit in the great adventure of life. He could never rest at the point, which others called a conclusion. For him there was no conclusion, no point of arrival, in the great journey of life. He scaled great heights of human thought, and probed enormous depths of the human heart—and yet never did he rest on his oars. He heard for ever the Call of the Unknown and the Unmanifest—and in response to that Call, he moved on, with never a moment's rest, blazing the trail that illumined the path of hundreds all over the world. For him Theosophy was a never-ending search. It is because of this eternal

search that he wrote in his *First Principles of Theosophy*:

"It is with this awareness that the Theosophical Society must enter the new century of greater discoveries into the mysteries of life and death."

Bro. Raja's contribution to theosophical thought has been immense, for he has brought a new dimension to areas of theosophical study and investigation. He has opened many new doors and windows for the theosophical student thus enlarging his horizon. He has brought art and literature, science and philosophy, yoga and mysticism closer to the great truths of Theosophy. His has been essentially the role of an interpreter, for he has interpreted the Ancient Wisdom in terms of modern knowledge; he has interpreted the East to the West, and the West to the East; he has interpreted the spiritual to the mundane. In his vast and profound interpretations, Bro. Raja has been a supreme synthesizer, a veritable bridge-builder spanning enormous gulfs that otherwise separate man from man. He has truly been an Ambassador of the Timeless in the realm of Time.

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

—C. J., *The Reign of Law*

Homage To C. Jinarājādāsa

GEOFFREY HODSON

THE greatly respected theosophical leader, author, teacher and organizer, C. Jinarājādāsa, known to so many as "Brother Raja" and hereafter so named, was born of Buddhist parents in the Sinhalese division of Sri Lanka, then known as Ceylon. When thirteen years of age he met C. W. Leadbeater, in 1889 accompanied him to London, joined the Theosophical Society in 1893, and took Degrees in Sanskrit and Philology at St. John's College, Cambridge.

Egoically he was, according to C.W.L., a reincarnation of his younger brother. The family lived for a time in South America with their father, who was engaged on construction work. They were attacked by Indians and the younger brother was killed. C. W. Leadbeater almost lost his life but, from the other side of death, his brother is said to have performed a miracle saving his life.¹ The English personality Gerald Leadbeater was then said to have reincarnated in an eastern body. Indeed, Brother Raja appeared quite naturally to possess many of the attributes of a western mind, doubtless strengthened by a western education. This combination would seem to explain his unique capacity to understand both the east and the west, and

to grasp and teach the Wisdom that is available from both sources. He, himself, told of a much earlier incarnation at Agade in Greece (500 B.C.), as may be read about in one of those beautiful small books of his² that are so greatly valued by theosophists and other readers throughout the world.

Brother Raja proved to be an author and a poet in the English language, a Sanskrit scholar, and a qualified exponent of both western science and eastern yoga. Deeply versed in the Christian Scriptures, exoteric and esoteric, he yet remained a dedicated follower of the Lord Buddha. Western mysticism and poetry were as thoroughly understood and appreciated by him as were Hindu philosophy, metaphysics and religion. These were combined in him in fullness, and it was partly this blending which gave him his great versatility and direct knowledge of all aspects of world religions. The *Ritual of the Mystic Star* is an example of his possession of this profound understanding, for therein the essential unity of all faiths is made clear and the keynote of each one of them sounded forth.

Doubtless the description of himself that Brother Raja would have valued most of all would have been as "a theosophist";

for indeed he was a great protagonist of that synthesis of the totality of wisdom (*Theosophia*)—ancient and modern, eastern and western—allotted to mankind on this earth, he himself being a theosophist in the full meaning of that title. Furthermore, he was an occultist or follower of the secret wisdom, a gnostic, a scientist, an artist, and above all a lover of his fellow men, especially little children, who greatly loved him in return. Thus he also could have written as did Sir Francis Bacon, "I have taken all knowledge for my province,"³ for he included members of the animal and plant kingdoms of Nature in his studies and ministrations.

Theosophists throughout the world who knew him personally will perhaps best remember Brother Raja as teacher and friend and as a great President of our Society for which he worked, travelled, wrote and lectured for over fifty years. His books are in libraries, bookshelves and by bedsides—inspiration, knowledge, consolation and comfort being richly available from all of them, as large numbers of people have found and will continue to find.

A great debt is also owed to him for his two volumes of *Letters from the Masters of the Wisdom*;⁴ for he not only published the Letters themselves, but also wrote illuminating commentaries upon them, revealing the significance of certain passages and linking up the remarks of the Masters with the theosophical history of the times in which they were written. Interestingly—and not wholly accidentally—these publications preceded

the appearance of *The Mahatma Letters to A. P. Sinnett*,⁵ thereby preparing the minds of readers—especially theosophists—for the contents of that book, parts of which might otherwise not have been easily understood.

Brother Raja was very interested to keep alive the early history of the Theosophical Society, so that newer members should not lose touch with those earlier days and could learn about the manifestations of the Masters, of their original ideas and plans, of the occult powers of H. P. Blavatsky and of the devotion and matchless intellect and oratory of Dr. Besant. Indeed, for all he is known to have done and for much that remains unseen, we owe him a debt of undying gratitude; for hearts have been healed and consoled by him and minds have been enlightened by his writings and his spoken words.

Throughout many years of my theosophical life I was associated with Brother Raja and felt privileged to have been present at the Headquarters of the American Section during his last days on the physical plane; for he left his physical body on June the 18th, 1953, whilst we were both living at Olcott. His final illness brought him great suffering, borne with complete understanding, without complaint and without regret, he having been heard to say in effect: "For the sake of my next life and the future, my adverse, limiting *karma* must be wiped out in this life, must be neutralized. I accept without complaint all that I must pay and all the pain which now must come." This mental

attitude proved to be an object lesson for all of us; for we learned at first hand of Theosophy being put into practice personally under very great trial, and of the acceptance of acute suffering with intelligence, without complaint and with calm endurance and resignation.

Whilst his departure was deeply regretted, there was, I recall, no grief, no sense of bereavement at Headquarters, none of the sorrow or mourning which are usually associated with the death and loss of one who was greatly loved. In response to his personal request, made as the end drew near, there were no obsequies, only a recognition that at last his body had been laid aside. Indeed, throughout the American Headquarters during those days there was an inner calm, a quiet peace, as if a measure of that eternal peace into which he had entered was being shared with us all. I attended his cremation, and in the company of Mr. & Mrs. James Perkins and also the greatly lamented Miss Helen Zahara participated in scattering the remains into a nearby flowing river, according to his expressed wishes.

How may we best pay homage to and commemorate so great a life? The finest memorial surely would be to resolve to live somewhat as he lived and, however less effectively, to serve as he so wonderfully served. If thus moved, our real commemoration would occur within our hearts. Following Brother Raja's example, we in our turn would more deeply dedicate ourselves to the continuance of the work which he loved and served so wisely, strongly and effectively, and for so long a time.

"Carry on" is his message, as it was of his elder brother, C.W. Leadbeater. This we may do and each in his own way, if so moved, may also aspire more ardently to tread the Path which his attainment has made easier for all mankind to discover and to ascend towards humanity's goal of Adeptship. Such surely is the inspiration for the whole endeavour; for the Lord Christ said: "And I, if I be lifted up from the earth, will draw all men unto me."⁶ Thus also Brother Raja draws and leads his fellow men onwards and upwards with him. For us he is not dead. "He lives. He lives. He lives."

REFERENCES

- ¹ *The Perfume of Egypt*, "Saved by a Ghost" C. W. Leadbeater.
- ² *Christ and Buddha*, C. Jinarājadāsa.
- ³ From a letter to Lord Burleigh.
- ⁴ T. P. H., Adyar
- ⁵ Rider and Company.
- ⁶ John, xii, Verse 32

The Trees and Plants of Adyar

Compiled from material in the T. S. Archives at Adyar and from THE THEOSOPHIST

MR. C. JINARĀJADĀSA has endeared himself to members of the Theosophical Society all over the world and to those outside its ranks who have known him or heard him speak or read his writings. He is admired and much loved as one who represents the finest qualities of a theosophist. But none perhaps loved him more than the trees and plants of Adyar; he was their greatest friend. We can therefore best remember Mr. Jinarājādāsa by remembering his great love for them. All our theosophical leaders shared in this quality, but Bro. Raja has done more than anyone else to build up the botanical and horticultural excellence of Adyar. He communed not merely with the souls of the trees and plants, but also the many *devas* and nature spirits who had their home in them. He looked upon nature as "The Garment of God" and for him the *Sangha* included "A brotherhood of venerable trees". His favorite poet, Wordsworth, sings in "The Tables Turned":

One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.

He had gathered in Adyar more than three hundred varieties of the most

beautiful trees and plants from all parts of the world, of which we have a descriptive list in the Adyar Library and the Archives. We owe to him the inspiration for the Founders Avenue, with trees planted by the General Secretaries of all the National Sections of the Society, on soil brought by them from their respective countries, during the Golden Jubilee Convention of the Society in 1925.

We may trace the policy regarding "Tree-cutting at Adyar" to a letter dated 6th August 1909, from Mr. C. W. Leadbeater to Dr. Besant, in which amongst other things the former says: "I really believe that it would be a good thing if you issued a royal ukase that not a single tree must under any circumstances be cut down until your return. . . We absolutely must not let the beauty of the place be sacrificed to the mad lust of destruction of these avaricious persons. Besides, we have no more right to kill a tree than an animal, for the soul of the tree is much further evolved than that of any small creature such as a lizard or a spider, which they would yet think it wicked to destroy. . . . But most of them have no feeling for such things; they would cheerfully destroy a splendid tree, which represents twenty years of the care

of the Logos, for the sake of making Rs. 7.1 Commercial considerations are all very well in their place, but there are others which are sometimes more important".

In an article "The Two Banyan Trees—An Episode at Adyar" in *The Theosophist* of September 1973, (pp. 406-411) Mr. Jinarājādāsa gives a very interesting account of what was done to explain the position to the tree spirit of an eighty years old Banyan tree which had to be removed to make way for certain improvements to the Estate. He says, "The tree spirit of the Banyan was already alarmed, for of course he sensed some danger from the men digging at his roots. Mr. Leadbeater's task was not an easy one, but a somewhat unexpected factor smoothed matters. I had come to the tree with him, and immediately I came to the tree, its nebulous aura showed in the part of it towards me a rosy tinge. The tree recognized me as a benefactor and we gathered that I had the reputation among the trees at Adyar of being their benefactor". Mr. Leadbeater explains the method of communication with plants thus:

"But one of the psychic exercises in which some of us have been trained is to learn how to blend our consciousness with that of these lower forms of life—so as to be able to understand them and not hurt their rudimentary feelings unnecessarily".

The Tree Spirit was persuaded to move out of the tree, which had to be felled, on to two of its branches, which were

then planted by Mr. Leadbeater himself within a couple of inches of each other. The branches have now coalesced and grown into a beautiful banyan tree in which the Tree Spirit is indeed happy in his more youthful form.

This episode is in keeping with the rules prescribed in the Vaikhānasa Āgama for a "Tree Cutting Ceremony" as beautifully translated and explained in the *Brahma Vidya*,¹ the Quarterly Journal of the Adyar Library & Research Centre. The Āgama enumerates the various *devas* and nature spirits to be propitiated besides the spirit of the tree itself, because the tree forms the abode of these *devas* and spirits. After the priest has entered the forest in the company of the sponsor of the enterprise and the wood cutters and others, he should carefully choose an auspicious tree of good timber. When this has been accomplished, he should worship the deities who reside in the tree and its neighbourhood. . . . After this a purification ceremony is prescribed and the tree is finally addressed: "O Tree, I take Thee for God's sake, . . . continue being gracious unto me; all deities, which took Him as their abode, may go away and in good humour be!"

In the first half, the tree itself is humbly addressed for clemency, in the second half the unseen powers which might have taken up their abode in the tree or its neighbourhood. After this śloka has been recited the party withdraws for the

¹ Adyar Library Bulletin, Vol. XXXVII (1973), Page 75-86.

night. Only the next morning the priest and his retinue return and the cutting proper begins.

In an article "Plants & Their Flowers" reproduced in *The Theosophist* of April 1948, Mr. C. W. Leadbeater says: "Many plants, for example, resent very bitterly the indiscriminate and wasteful plucking of their flowers; but we have found that by great patience and sympathy it is possible to make them understand that the flowers can be used to do good service to beings higher in the scale of evolution than themselves (as for instance, to assist devotion by being offered at a shrine or on an altar, or to cheer the sick and suffering in a hospital), that they can to a certain extent grasp such an idea, and that as soon as they do, they become reconciled to the loss of their flowers, and will even make efforts to produce more for the same purpose. However strange or incredible it may seem to people who know nothing of the Oneness of life, it is possible to make friends with the higher members of the vegetable kingdom (just as with the higher animals), and to come to some sort of understanding with them". The latest scientific experiments on the sensitivity of plants go to prove the correctness of this occult statement made more than half a century ago.

We have in front of the Buddhist shrine, on the opposite bank of the lotus pond, a majestic Bodhi tree. It is from a sapling of the Sacred Bodhi Tree at Gaya under which the Lord Buddha is said to have attained ultimate Enlightenment. The sapling was planted by

Mr. Jinarājadāsa on the occasion of the 75th Annual Convention of the Society held at Adyar. Bro. Raja had in fact arranged for two saplings to be brought from Gaya, one of which he sent with Madame Nguyen Thi-Hai to Saigon. His instructions to Madame Hai as to how to tend the sapling shows how much he loved the little baby plant. He says: "When you get to Saigon, it is advisable not to transplant the little sapling at once. It already had to be transplanted a month ago when it came from Buddha-Gaya, and such a transplanting gives a shock to a very delicate and little plant. Let it remain in that pot for about two months more before transplanting into a larger pot. During the period do not allow the sapling to be in the sun all day, but only up to twelve, noon. Then put it in the shade for the rest of the day.

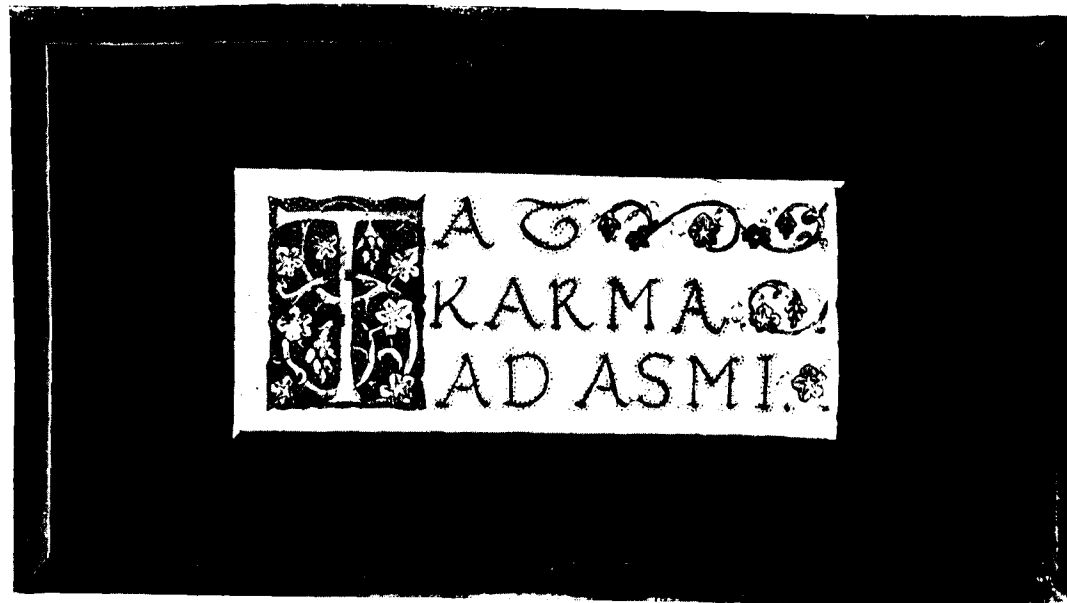
"When the time comes for transplanting, do not put it in too large a pot. After transplanting and during the period of shock do not put the plant in the sun at all but keep it in the shade for three days. Afterwards let it have sun up to noon and then shade afterwards till the next day.

"Let the sapling get quite a thick stem with plenty of leaves, and then it will do well".

In 1933 Mr. Jinarājadāsa sent from Adyar to a Botanical Garden in South America three saplings of the Banyan tree. The Banyan did not exist in South America till then. One of these is said to be flourishing. A year later when in Manaus, eight hundred miles up the



C. Jinarājadāsa wearing Presidential Ring



C. J.'s Motto: I am that Work. That Work am I



C. J. Planting the Presidential Tree in Founders Avenue

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Amazon, he made a trip into the forests one day to get seeds of the Victoria Regina lily. He distributed some of the seeds to Victoria Gardens, Bombay, where this rare variety of lily is still growing, but for some unknown reason those planted in Adyar grew well for a time and then died.

In the Watch Tower Notes of the February 1953 issue of *The Theosophist* Mr. Jinarājādāsa writes:

"In my Latin American tours of 1928, 1934 and 1938, I carefully collected seeds of flowers, trees, vegetables and grains (229 varieties) to make Adyar a unique Botanical Garden. A few plants failed to mature, but most were lost through the carelessness of various heads of the Garden Department who did not understand my plan. There are still some trees of Guanacaste of Mexico; a creeper, Pitahaya of Guatemala, giving an edible fruit. But always a delight to me are two varieties of bougainvillea which I brought to Adyar, the first a brilliant crimson specialized in Perth Australia, in 1920, which I named Princess Elizabeth, and in 1934 from Panama (after two previous failures), a lovely rose variety which I named Princess Margaret Rose. Daughters from both plants have been distributed."

In a letter dated 24th June 1946 to Mrs. M. H. Morrison, Hon. Secretary of the Green Cross Society, Mr. Jinarājādāsa writes:

"I am myself greatly interested in trees, and was once a member of the 'Men of the Trees'. The greatest care

is taken of every tree on our Headquarters estate, which comprises 264 acres. . . .

"Everybody at Headquarters knows of my being somewhat crazy about trees and plants, not to speak of vegetables, and how during my travels in the tropical parts of South Central America I collected nearly 300 varieties. However, very few of them have grown.

"I shall certainly take every opportunity to draw the attention of members of the Society to the influence which they can gain by communing with all trees and plants."

While he was so immensely interested in trees and plants for their physical charm and beauty, gardens and landscapes were essentially to him windows through which he looked out of this sensuous world of ours into a super-sensuous world, which to him was the real world and his real home. It is of flowers of this real world that he sings:

"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."

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The Man and the Teacher

GOOL MINWALLA

TO write about C. Jinarājadāsa, or "Brother Raja" as he was lovingly hailed throughout the vast theosophical world, presents a formidable problem because he personified in himself a number of roles. To the fulfilment of each of them, he brought not only rich talents and capacities, but the gifts of high endeavour, one-pointed dedication, the perfection of an artist and a humility born of true impersonality.

Born on 16th December 1875, just a month after the founding of the Theosophical Society, he became identified with the cause of Theosophy early in life, one which he was destined to serve with single-minded devotion throughout his long, dedicated and useful life. Everything in his life had meaning only as it related to the work for Theosophy and the Theosophical Society and he took every opportunity to emphasize this idea. Whenever he was greeted on any of his birthdays, Brother Raja always retorted, "Do not greet me on 16th December but on 14th March, the day I joined the Theosophical Society". Later, he once declared, "Everyone's birthday should be on 17th February, Adyar Day".

As a person Bro. Raja combined in himself the best of the east and the west.

He considered it his good karma to have been born in Ceylon in a Buddhist environment, "free from the warping of the caste idea". All his life, unfailingly, he personified that innate gentleness, dignity, courtesy and restraint so characteristic of the eastern temperament and yet every aspect of western discipline—punctuality, methodical attention to details, forms and norms of behaviour, responsibility in action, thoughtfulness of others, fulfilment of every promise—manifested just as naturally in his outgoing nature. From that point of view he was always more at home in the west and among workers in those regions.

The west claimed him early in life and in a dramatic manner. Western education and environment moulded and perfected his keen intelligence, and physical traits and habits. Bro. Raja was only thirteen years old when he left home and country for England. In his own words, this is how it happened: "A brother of my last life, C. W. Leadbeater, was sent to Ceylon in 1886 in connection with work for Buddhist education. Before he went he was given a hint by his Master that a young brother of his, who had been killed when the two were boys, had been reborn in Ceylon. He had then, the

work of finding that brother, and after a few years of observation of various boys, he finally discovered that brother in myself." When this happened, it seemed the most natural thing to Bro. Raja to pick up the threads of that past life and to follow his brother in the life and work which seemed destined for him. The quality of impersonality asserted itself early and he plunged into a totally new environment without question or trepidation. As he said, "It was as if a drama had been written out for me, in which I was merely an actor, with no personal feelings in the matter at all. I simply did what had to be done". And yet one must not see in this "willing obedience to the behests of truth" a cold non-feeling, non-attachment. For the youth suffered deeply, though quietly, in parting from those he loved, especially from a cousin whom he loved devotedly. Throughout his life, he experienced the struggle of "becoming dharma" at the cost of deep and intimate relationships.

His knowledge of Sanskrit enabled him to study the Upanishads and other eastern lore in the original. He also was an adept at learning languages and learnt to speak and lecture fluently in many, an ability which made him a welcome exponent of Theosophy all over Europe and more especially in the continent of South America where a warm-hearted people opened up enthusiastically to his theosophical exposition in their own native Spanish. If the Theosophical Society has spread and flourished in all the countries of that continent, it is largely due to Bro.

Raja's efforts and ability to move the hearts of the South American people and win their response to the Ancient Wisdom.

Bro. Raja was greatly attracted to the philosophy of Plato and the neo-Platonic exponents of Theosophy. It was a sheer delight to hear him lecture on the subject, expounding the archetypes in his clear voice, weaving each idea like a piece of art.

He had the genius to translate the most difficult and abstruse subjects with great clarity and simplicity. In speech, his voice rose and fell in rich cadences, his diction was perfect, his words carried conviction though free from rhetoric. His writings carry the same flow of ideas in beautiful and expressive language. The care with which he prepared his speeches is seen in his "Lecture Notes" and is an education to all who wish to learn and master the art of public speaking. He had a way of expounding his subject with a practical approach, with quotations from classical works of poetry and literature, and this lent great beauty and charm to his speeches and writings. Yet his mind swept over vast vistas of time—over the past and into the future—his fine scholarship lending new interests and insights to the ideas being propounded.

During his life-time, he was in great demand as a speaker, was continually travelling, presiding at theosophical Conventions and Summer Schools and fulfilling the heavy demand on his time. Only a well-disciplined life, with regular habits and care of the body designed to serve a high purpose in life, could bear the strain. Together with this, Bro. Raja

managed to write books—small booklets, gems in English literature, and large works some of which are standard classics of theosophical literature. Some regard his *First Principles of Theosophy* as outstanding in this group. But Raja himself in an article in *The Theosophist* speaks of two books as his “most important contribution” “for those who are trying to expand”. One is the classic, *The World as Idea, Emotion and Will*. The other deals with the topic of Reality in one of his last major works *The Seven Veils Over Consciousness*. Both works are worth a careful study by every student of Theosophy. In his article in *The Theosophist* Bro. Raja explains his sights and insights and his early awareness on other planes of consciousness than the physical, in the following words: “Some of my friends have noticed, and Dr. Besant would now and again twit me on it, that I seemed to be hanging on to life very lightly, that my whole conception seemed to be pitched in another world and that I was down here, as it were, mysteriously,” and using Joubert’s words, he suggested his own epitaph:

“He seemed to be a soul that by accident had met with a body and tried to make the best of it”.

Those who are familiar with his wonderful writings, who have listened to those great speeches and above all have known the man and teacher who was C. Jinarājadāsa, can but wonder at the grandeur of that soul who did so well with “The Yonder and the Here”. (See *The Theosophist*, June

1954) From this deeper view-point, one discerns the mystic, a strong trait in his temperament.

To Bro. Raja, Theosophy was a living philosophy to be lived and applied at all times. Why do we suffer? How and where should we find happiness? How should we cope with ill-health, losses, other impediments in life? For him, Theosophy gave the answers. His own deeply personal life was full of suffering, known only to himself and his “Father-in-God”. Out of that crucible of suffering emerged a teacher who saw in suffering, ill-health, pain and impediments a great law at work, the law of karma, the law of just deserts, but essentially a law of balance and harmony. Writing in 1916 on “The Privilege of Ill-health,” this is how he described it. “Yes, thank God, I have been quite ill” and went on to explain, “For God expects from each a harvest from the seeds. He gives to each life after life. We sow and we reap; yet are we only harvesters, not the owners of the harvest. There is only one Owner, God Himself”. Full of love and sympathy, he had yet no false pity to throw away either on himself or others. I remember once when I fell and broke my wrist, Bro. Raja happened to be in Karachi to preside over the Golden Jubilee of the Karachi Lodge, and the first words he said to me with a very sweet smile were: “So! we must look up how much Karma this lessens”. What an original and direct way to teach a person that it is all to the good that pain and suffering are

but blessings in disguise—to release us from the fetters of ignorance and bondage.

But karma is not mere reaping but also sowing which should be the performing of right action. Bro. Raja constantly stressed the ideal of duty and coined the phrase “becoming dharma,” to work without thought of merit or result. “We must train ourselves to do the right act because it is right to do so”. In his own life, Bro. Raja meticulously fulfilled the obligations he felt he must carry out. He often found time to do things which some felt he was not obliged to do. I always remember how he came personally to the Central Railway Station at Madras to receive the group of Convention delegates from Bombay and Ahmedabad. Among these were some stalwart workers and Bro. Raja felt it his duty to come all those miles from Adyar to receive them. Perhaps it was his silent tribute to those stalwarts to whom the work owed so much. Whatever the reason, what happiness

and inspiration he brought to the whole group as he went all over the platform greeting one and all!

The last picture that comes to my mind is his great devotion to Dr. Besant. One heard so much about this beautiful relationship between temperaments that were different and yet closely identified, in the realm of the spirit. They were great occultists, both of them, in the real sense of the word. When towards the end, Dr. Besant lay ill and helpless, Bro. Raja, it is said, remained by her bedside for months, both night and day, nursing her gently with his own hands, as would a devoted son.

We in the Theosophical Society are truly blessed—for the legacy of the teachings of Theosophy, for the Great Ones, whose Spirits still brood over the work, and for the truly dedicated leadership that flourished under Their guidance and influence. Their example has to be emulated to the best of our ability.

Theosophy is not a Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck—from gods and mortal down to animals, the blade of grass and atom—can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.

—H. P. Blavatsky, *Is Theosophy a Religion?*
p. 163, Collected Writings, Vol. X.

The Scarcely Told Message

JAMES S. PERKINS

HE who had heard great Orpheus sing in those heroic measures that were captured in the glories of Grecian art, had spent nearly his lifetime in our theosophical world—a life that was approaching its end. Brother Raja had come to Olcott with a new message, he said, a message intended for the American Convention in 1953. "Theosophy," he told me, "has opened for us a whole new world of experience, the universe of emotions in terms of Theosophy." It was his intention to bring to the Convention his rediscovered vision; he would try to voice for us in a raiment of language that echoed rhythms of the *Universe of Love*, the one Singing-Existence, the shoreless ocean of Being, experienced anew.

But it was now the eve of his final departure, and a month before the Convention. In those last days of his, we dwelt across the hall from his bedside, as once before we had fared beside him in a train compartment for nights and days of the long journey from Varanasi to Calcutta, to Madras. At that time we marvelled at the range of his continuous awareness. He would lie in perfect composure, hour after hour, seemingly in profound sleep. It was as though he, the Immortal Self,

was in communion with the Monadic Self, as he had once hinted so happily in verse written in 1911, "How Monads Spoon" (on the Atmic plane):

SHE (the Soul)

"O wonder of wonders
Love, longing, and light!
Bliss wells up within me,
And resistless might.

The wisdom of the ages
Seems my heritage,
The world is all within me,
What does it presage?

Into this paradise
Joyfully enter;
Of all this radiance
You are the Centre!

HE (the Monad)

You and I, Beloved,
Lenses in the Light,
Gather and radiate
One resistless might.

All the universes
Are our heritage;
We are but the trumpets,
HE alone speaks the message.

Each the vast Circumference,
And the Centre too,
Dearest Heart-of-All-Being,
Everybody—You!"

As we travelled in that train down the length of India, Brother Raja would awaken time after time vividly alive, and with intense interest relate some anecdote, or describe something he seemed to think we should know. Repeatedly, as the train stopped in some city, he would rise from his bunk to respond to the mass of members who were gathered at the station to greet him with their devotion, and to offer him gifts of fruit, and canisters of hot food. He was ever enthusiastically appreciative of their thoughtfulness, and always remembered to present us to his friends. Ours was a journey never to be forgotten. We saw him living his own words: "When weary of life, be ready to live, if by the living, some slight joy may give." Each day, it seems, began with First Ray vision, that merged into Fourth Ray perception and Sixth Ray devotion. He walked with beauty through the tedious hours, or, as he expressed it:

"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."

A gentle Buddhist from Buddhist lands, who spoke undyingly of the beauty in the Lord Christ's teachings, exemplified nobly that seventh step of the Eight-fold Path—*right remembrance*: "I may not go: the children are crying; their eyes beseech me to end their tears' flow. Tho' joy be dead, and all else is dying, I may not go, till all with me go."

He could steel his body for the sturdiest climb, and arm for the sternest battle, yet pause beside the path, before a simple flower, seeing in it the vision of the Whole, and that Archetypal Perfection that blazes from the nirvanic heavens—the perfected Self of both flower and man:

"Mirrored in this flower,
Lies my world;
Flower, dear flower,
As your petals unfurled,
Saw you a Flower
In the heavenly world?

Flower, dear flower,
As your petals fall,
And you go to the Flower,
Where go all;
Will you take my sighs,
For your coronal?

For flower, dear flower,
I too would fade,
And go to the Flower,
Nor be sadly stayed,
To dwell where light is
Shadow of a shade.

Flower, dear flower,
Whose love here is dumb,

Will you tell the Flower,
When you reach your home,
That I wait till my Flower
Bids me come?"

Perhaps Brother Raja began transmitting that message of his in 1910 when he saw the flickering borealis of Love's aurora.

"We go to seek the Holy Grail,
My Beloved and I;
As we two longed, we heard its call,
We go, or Love will die.
We follow, follow, daily blest,
My Beloved and I,
Let come what may, we may not stay,
Or Love itself will die."

Then, delightfully he turns, as though foreshadowing some future androgynous stage of man's evolved being, when the fulfilled measure of love's power and bliss is beyond our human experience, and is that of the united soul with the Monad, to describe a "Monadic Proposal":

HE

"Sunsets, seas, and symphonies,
Wonderful windows three!
Have you ever looked through them
Into Eternity?
If you have seen the Vision
That ever there I see,
Would it not be sweet to seek
Eternity with me?"

SHE

Did you too see the Vision
Beyond the walls of time?

Were you not dazed and blinded
By that glory sublime?

Long, long I have been waiting,
Dreaming the acons away;
Ah, let us now awaken
To life's first perfect day!"

These lines were written in 1910, and the next year he lamented as a mere mortal man, his role in "Man and Monad":

When in winter I call, no help you bring.

"'Tis I that thrill to the beauty of spring."

I grope in darkness, while you live in light.—

"From me comes the power you have of sight."

I am the vanquished, you are the winner.—

"I am the saint, but also the sinner."

I tread the Path, and you get the credit.—

"But not yours the strength with which you tread it."

Must I always toil for you, up above?

"I place in your path the roses of love."

Why for you must I wear a crown of thorns?—

"'Tis a diadem I see your brow adorns."

These lines reveal how such a man could call me into his room for "last instructions". He said "When I check out, the body is to be burned, cremated at once, and all ashes to be disposed of. There are to be no long faces. On the day of my departure, you can have a tea and enjoy nice things, saying 'Brother Raja has departed to his Devachan'. All will be taken care of (and he added with a twinkle in his eye) though I should not be expected to take care of the bill for cremation." At 5.54 p.m. on Thursday, June 18th, 1953, he slipped quietly from our midst, and we who were there were silent in that hour that reverberated within us the full wonderful meaning of his life, and something of the message he came to convey to us. Some weeks later several of us from Olcott took the sealed box containing Mr. Jinarajadasa's remains and proceeded to St. Charles, Illinois, situated on the Fox River which flows into the Illinois, and Mississippi Rivers, and finally into the sea. We rented two boats and rowed to an appropriate place, where, after a few moments of quiet meditation, the parcel was opened, and its contents dispersed into the river as requested by Brother Raja.

Several nights after his passing, I remember vividly, his adding another

emphasis to the message he had scarcely told. He conducted me to that Universe of Love, of which he had spoken. Beyond thought, it was—beyond time and form, and space. One felt that the Beginning and the End are all about us always, as though some "Day-be-with-us" of the Dhyani Chohans, that far-off perfected humanity, is even now irradiating our many-sided limitations. And if we will but open our immortal eyes, we will see this universe of Love waiting to be entered through the selfless rapture of Beauty, of which Art is the doorway.

Perhaps Brother Raja in another incarnation will bring more fully this message to which we must open our lives. Meanwhile, with his life, he inspired us to carry on the great work of the Society, to spend ourselves in its service, to grasp the vision and hold it steadfastly before us. We can perceive it in the blazing light of great ideas, of immortal love, of beauty seen and lived; so will our lives be guided truly to the end, and our epitaph be as is his:

"I have kept the faith:
Attest it, O Sun!
Through life and through death
To the One, the ONE"

Loving action is Divine Wisdom at work, and who so acts lovingly will inevitably come to the Wisdom.

—C. J. *First Principles of Theosophy*

Links in the Theosophical Chain

MADELEINE LESLIE-SMITH

THE history of man is the story of the growth of his awareness. It is the story of his gradual awakening to a knowledge of the objective world around him and of his perception of the facts which lie behind that objective world. Throughout his evolution he has progressively become aware of an "outer" world cognized by his physical senses and an "inner" world of thought and feeling and a deeper level beyond both.

From time to time there have been "thought explosions," as it were, when some highly endowed individual has been able to draw aside the veil which shrouds the inner reality from man's consciousness and show something of the truth of being. These explosions as a rule have gradually become solidified into a system of religion or philosophy suited to the capacities of the men of that era. But connecting all these various systems of thought and philosophy runs a thread of reality—a unity underlying all diversity. And this it is which we now know as Theosophy.

It is Theosophy which bridges the intervals of time and understanding between civilizations and modes of expression, which like the root runner of some kinds of plant sends up successive manifestations of leaves and flowers above the

ground. Theosophy makes possible the gradual evolution of man's consciousness from a mere sense of physical self-hood to the realization of his unity with all that is within his ken and with the unseen worlds beyond his powers of perception, which he can, however, sense.

It is apparent that in each century great thinkers have contributed new ideas to the humanity of their generation, often at the risk of great personal suffering and misunderstanding. Nevertheless their ideas, often repudiated violently at first, have eventually enlarged the frontiers of man's perception and knowledge.

In the last quarter of last century the word Theosophy was reintroduced, to include that body of wisdom and knowledge which had already been cognized by man and also the area of those basic underlying truths of the universe as yet unrealized by him in his finite consciousness.

But Theosophy is not only concerned with the wide canvas of universality—Be-ness, as H. P. Blavatsky calls it. Theosophy includes the knowledge of the inwardness of the infinitely small, the marvels of the objective world of form, and of its hidden impulse, the meaning of all that exists from atom to star, and

the interwoven threads of our everyday lives in the physical and psycho-mental environment.

So it is interesting to see the changes that have been apparent during the first hundred years of the existence of the Theosophical Society in man's general outlook on and attitude to life. We may then, perhaps, be able to foresee the probable direction of our future progress and understand the part our Society should play during its second century. If it is a fact, as stated by many occultists, that a new impulse is given in the last quarter of each century, then now is the time to prepare ourselves for an influx of new ideas and the stimulus of more vivid inspiration.

We can assess the growth of Theosophy, in its widest sense, during the past century by looking at the shift in consciousness by thinking people and the change in attitude towards many facets of human society.

In the late nineteenth century we find a world which was only just beginning to be influenced by the discoveries of modern science—the Darwinian theory of evolution, the beginnings of mechanization with the invention of the internal combustion engine, the use of electricity, and so on. At the same time, in spite of the opposed ideas of science and religion, there was a general feeling of somewhat smug security and prosperity, at least among the privileged few. There was the conviction of a changeless social order, ordained by God for the benefit of man, and a rigidity in the philosophy and

thought of the time from the idea of an indivisible atom to the rules of right and wrong behaviour in the community as a whole.

In such an atmosphere the thread of Theosophy linking past and future, on which are strung the successive beads of man's mental concepts and understanding, was almost completely obscured. Past was something outgrown, future only an extension of present, and present thinking was an absolute right and anything at variance with the accepted code must therefore be wrong.

Into this complacent arena of materialistic society H. P. B. threw down the gauntlet of teachings hitherto only known to the few in schools of esoteric training, and challenged the world to shake itself free from its rigid conventions and break through into a wider sphere of perception and understanding.

Although the actual membership of the Society which H. P. B. and Colonel Olcott founded has remained extremely small, the results of the message given by H. P. B. are widespread. The direct study of the teachings will probably remain only for the few. But the indirect results are apparent in society everywhere.

One of the most remarkable changes is the almost universal rejection of imposed authority. This, as we know, has its problematic side when dealing with those who wish to "opt out" of the society they dislike. But parallel with this is an insistence that each individual must know for himself, and that it is not enough to take for granted statements made or

written by other people. It is recognized that each must make his own judgments, learning, if necessary, by his own mistakes. The corollary to this is the recognition that minorities have their rights and this, in its turn, when taken to extremes, has led to attempts by the few to coerce the rest of mankind, as instanced in recent political kidnappings and hi-jackings. It has also, however, caused men to understand, in some measure, that we are all interdependent, that even the less evolved kingdoms of nature must be considered, and that man, for his own survival if not for more ethical reasons, must plan for the good of the whole of life and take responsibility for the environment in which he lives.

Another noteworthy change in our social climate in the west is in the field of education and family life. Rigid parental authority has gone. Children are not now regarded as adjuncts of their parents to be moulded into a pre-decided pattern. Nor is education considered simply as a matter of cramming information into more or less unwilling brains. For all its faults and shortcomings, the modern educational systems, in theory at least, leave far wider scope for the development of innate capacity and the acquiring of skill in the individual than the old systems did. Again, this freedom has its dark side in the complete flouting of all parental authority and rowdyism in the classroom and university. The individual now matters.

The same situation can also be seen in the position of women. In theory at

least, it is beginning to be recognized that men and women are of equal importance in the community, even though their roles may be different.

Mankind now feels called upon to take active steps to counteract those things which it deems to be evil, although the understanding of what is "good" or "bad" may be limited and inaccurate. Man's outlook has become global, and it is realized that it is not possible to stand aloof and disregard happenings in other parts of the world. We can no longer plead the excuse of ignorance. We have a new awareness of our responsibilities and do not accept the old attitude that the world was naturally a "vale of woe" or that everything in it was "the will of God" and that "He will provide". We see that the evil in the world is of man's creating and that he alone can turn evil to good and provide a reasonable environment for future generations.

All these changes of attitude seem to be the result of an infiltration of the theosophical ideas of the unity of all life, the ideal of brotherhood and the perfectibility of every unit in the universe. This, very briefly, is where we seem to stand today.

Now, what of the future? What bead of new thought and way of life shall we string on to the theosophical thread? We must look round at the world's needs, remembering the words of the Master K. H. in his letter to Mrs. Besant (No. 46, 1st series, edited by C. Jinarājadāsa): "The crest wave of intellectual

advancement must be taken hold of and guided into spirituality". This surely should mean that we do not need to continue only to present to the world truths that are now beginning to be accepted by the intellectuals of today. The intellectuals themselves will propagate the ideas of world unity, interdependence, conservancy and human responsibility. Slowly these ideas will be absorbed by mankind at large until they become the usual and accepted attitude to life.

For a hint as to the future line of work for the T. S. let us turn to the booklet *How to study Theosophy*. Here are notes taken by one of H. P. B.'s pupils during a series of study meetings and later approved by her. She says that *The Secret Doctrine* contains "just as much as can be received by the world during this coming century". In a footnote she explains that by "the world" she means man living in the personal nature. Does this not suggest to us that the next step in the new century ahead is for mankind to gain a real understanding of the necessary subservience of his personality to his spiritual nature and the need to act, not because "I want," or "my group, family, trade union, nation wants," but from the detached, impersonal yet compassionate level of man's spiritual nature?

It is this spiritual (or higher mental and buddhic) perception which is the goal

of all religious and philosophic instruction of all the many beads that have ever been threaded on the theosophical cord. And this is taken for granted by all who attempt the difficult task of spiritual self-training.

But the work of the Theosophical Society is in a wider sphere. In a world torn by conflicting thoughts, emotions and actions, man needs to learn that the only possible solution to these problems is for us collectively to shift the motivation of our living from the personal level of wanting or not-wanting for our personal selves to an all-embracing understanding of the unity of life, so that our personal activities may in all things conform with this magnificent idea.

This is perhaps only one of the aspects of truth which we shall need to put forward. But could any other aspect be more important?

For us, as members, our contribution will necessarily remain an individual one. We shall need, for the service of mankind, to work on ourselves, so that in our lives can be seen the harmonizing result of living in tune with our spiritual natures. So shall we be able to demonstrate by what we are and what we do the possibilities which lie ahead for men, until it becomes axiomatic that only by putting more into life than we take from it can we hope to build a better future for mankind.

Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals. . . .

—H. P. BLAVATSKY

Theosophy—The Fire of Truth

N. S. HANKIN

"Behold, O Lanoo, the Radiant Child of the two, the unparalleled refulgent Glory—Bright Space, Son of Dark Space, who emerges from the depths of the great Dark Waters. It is Oeaoohoo, the Younger, the—. He shines forth as the Sun, he is the Blazing Divine Dragon of Wisdom; . . . Behold him lifting the Veil, and unfurling it from East to West. He shuts out the Above, and leaves the Below to be seen as the Great Illusion. He marks the places for the Shining Ones, and turns the Upper into a shoreless Sea of Fire, and the One Manifested into the Great Waters."

—(*Secret Doctrine*, Stanza 3, Verse 7)

AT this moment in time, just a century since the latest exposition of "Theosophy" was given openly to the world on the founding of the Theosophical Society, it is perhaps appropriate for us to examine the mystery of that which we have termed "Theosophy". I say mystery, because the term itself has never been, and probably never will be, properly defined. Portion of the description of Theosophy in the *Encyclopedia Britannica* reads:

" . . . those forms of philosophic and religious thought which claim a special insight into the divine nature and its constitutive movements or processes (from Greek 'theos' 'god,' and 'sophia' 'wisdom'). Sometimes this insight is claimed as the result of the operation of some higher faculty or some supernatural revelation to the individual; in other instances the theosophical theory is not based upon any special illumination but is simply put

forward as the deepest speculation of its author. But in any case it is characteristic of Theosophy that it starts with an explication of the divine essence and endeavours to deduce the phenomenal universe from the play of forces within the divine nature itself."

In simpler terms, a theosophist will, of necessity, have a philosophy which is "God-based," using the word "God" in the broadest philosophical sense to indicate the one source of all life. It will be noted also, from the above description, that Theosophy does not "explain" or contain the divine processes but "explicates" or develops them, a much more vital and creative process in which one can watch the unfolding, from within outward, of the divine potential.

The Unfolding of Divine Wisdom

Such a process of primary unfolding is given to us in the strangely beautiful

and poetic language of the "Stanzas of Dzyan" in the quotation from *The Secret Doctrine* by Madame H. P. Blavatsky given above. It is the coming into being of the Cosmic Divine Wisdom, "Bright Space," the "Blazing Divine Dragon of Wisdom" who is the Son of "Dark Space," the unmanifest source of all Light which to us is Darkness, and the "Dark Waters," the unfathomable matrix from which all Forms arise. Thus Divine Wisdom is a living, cosmic fire which "Shines forth as the Sun." Sri Krishna Prem and Sri Madhava Ashish in *Man, the Measure of All Things* describe it thus: (p. 140)

"With this verse we come to the most dramatic point of the whole creation, namely the flashing forth into full and conscious manifestation of the Universal Mind; for this it is, the Radiant (i.e. energetic) child of the Two, whose unparalleled glory the disciple is asked to contemplate. This is the birth of that which the Greeks called Cosmos, or the adorned one, and worshipped as a God. This is the Shining Wonder, a mere glimpse of which has made such seers as have been fortunate enough to attain this vision drunk with the wine of utter God intoxication. 'If the splendour of a thousand suns were to blaze out together in the sky, that might resemble the glory of that mighty Self.' (Bhagavad-Gita, XI, 12.)"

The Mystery of Theosophy

Divine Wisdom, "Bright Space," then . . . "shuts out the Above, and leaves the

Below to be seen as the Great Illusion. He . . . turns the Upper into a shoreless Sea of Fire, and the One Manifested into the Great Waters." This same Divine Wisdom, then, is the living link between the upper shoreless sea of fire, the Universal Mind, and the manifested lives in the great illusion below, the particular, between the Macrocosm of the Cosmos and the Microcosm of Man. As such it has been, is, and ever will be the inspiration and fountain of Truth for every divine teacher, saint, seer or sage, the living source and repository of all religion, philosophy and science and the loving wisdom which will lead all men to the understanding of the SELF. One is reminded of the words of H.P. Blavatsky in *The Voice of the Silence*.

"The name of the third hall is Wisdom, beyond which stretch the shoreless waters of Akshara, the indestructible fount of omniscience."

The mystery of Theosophy, then, is linked with its nature as a living, universal fire of truth, and its relationship to the heart of man. We all as Monads or points of spiritual SELF-hood, have our origin in the "shoreless sea of fire" of that Wisdom, yet have lost the knowledge of our origin, and wander disconsolate, if not desperate, in the "Great Illusion" of personal existence. We have dampened the flame of wisdom, the fire of truth, which remains as a smouldering ember within the heart. Every now and then the winds of religion, philosophy or love fan the embers into a flickering flame, leaving us a little brighter. This is the

light which is described in the Christian tradition, "All that came to be was alive with his life, and that life was the light of men." (*New English Bible*, John I, verse 4.)

Creative Aspect of Theosophy

We can note, then, the dual role of Theosophy. As the inexhaustible, dynamic source of all ideation and manifestation, it is the universal, creative fire from which reach out the flames of philosophy, science, art and religion to inspire and revitalize the hearts and minds of men. Every truly great philosopher, scientist, artist or religious leader may be thought of as a flame of that universal fire, a "Son of Fire" to spread the flame of truth from the "shoreless Sea of Fire" into the minds, the hearts and the spirit of men, so that they may see all the world about them as living sparks and flames from that one Sea. The one divine fire in all things and all beings; and all beings and all things in the one divine fire. Thus Truth, Wisdom, Love and Beauty may be recognized not as concepts, sharp and lifeless, but as aspects of a living, universal vital Reality, a Reality beyond definition or understanding, but within which is contained all the possible powers and harmonies of manifestation and non-manifestation. As it is described to Arjuna by the Lord Krishna in the *Bhagavad Gita* (X, 41-42)

"Whatsoever is glorious, good, beautiful and mighty, understand thou that to go forth from a fragment of My splendour.

But what is the knowledge of all these details to thee, O Arjuna?
Having pervaded this whole universe with one fragment of Myself, I remain."

At the same time, Theosophy is the inexpressible fire of eternity which burns in the heart of every human being. Studying the process of the unfoldment of the universe, we realize that as "Sons" of the "Blazing Divine Dragon of Wisdom," we not only have the potential to "shine forth as the Sun," but also are one with the mystery of "Dark Space," the Unmanifest, about which speculation is impossible, and have the potential power to control the "Great Waters," the vast intricacies of manifested life in form.

Man, Know Thyself

This has been the great message of Theosophy to man throughout the ages. The calling back to his memory of the wonder and grandeur of his origin in the timeless and spaceless ETERNAL, and the depth of experience and life within the human heart. Sometimes the poet catches the expression of this reality, as does Kathleen Raine in her poem, "Northumbrian Sequence"—

"Pure I was before the world began,
I was the violence of wind and wave,
I was the bird before bird ever sang.

I was never still,
I turned upon the axis of my joy,
I was the lonely dancer on the hill,

The rain upon the mountainside,
The rising mist,
I was the sea's unrest.

I wove the web of colour
Before the rainbow,
The intricacy of the flower
Before the leaf grew.

I was the buried ore,
The fossil forest,
I knew the roots of things:
Before death's kingdom
I passed through the grave.

Times out of mind my journey
Circles the universe
And I remain
Before the first day."

Wherever the fire of Theosophy has flamed out, in whatever age, in whatever land, this has been the central truth of its message, "Man—Know Thyself" or "Thou art THAT; THAT art Thou," bringing to men caught in the toils of the great illusion the fire of wisdom to enable them to see through that illusion into the heart of reality.

Brotherhood of Man

Understanding of this fact of the divinity of man brings quite naturally into our minds the recognition of the brotherhood of man, a recognition inevitable once the common origin of every man's consciousness is realized. This common origin of consciousness can be

realized only on the level of spiritual intuition, or Buddhi, a state of consciousness subtler and more inclusive than can be encompassed by the human mind. Yet it is also a fact to be realized in our everyday lives. It may take innumerable forms, suitable to the times, but the life is one; happy they who see its presence, and make themselves the channels of its living force.

Looking Forward

We move on now towards the end of the 20th century, reaching towards the 21st. New conditions throughout the world, new attitudes of the human mind and new and deeper experiences will await us in the next quarter century, yet to those in whom the fire of truth is even partly burning, this will be a challenge. For Divine Wisdom, or Theosophy, is a living cosmic fire expressing eternal truth, untouched by the shadows of past, present or future. Those who can, in purity and humility, realize within themselves something of this truth will form, in the days to come, living channels of that "Sea of Fire" burning away the dross of human ignorance and creating in the world the foundations of a finer and more spiritual civilization. The reality, in all its harmonious glory, already exists. Let us bend our hands and our hearts to the task of laying the foundations, so that through our dedication, the fire of truth may flame in the hearts of all men.

Theosophy—Bridge of Brotherhood

CHARLES SCHMID

LIKE all true theosophists, orthodox Christians give assent to the brotherhood of all men. Yet when war engenders hate, they are apt to forget all about it. There is reason to believe that theosophists do better. Let a world-famed man give evidence: In 1914 Albert Schweitzer was interned in France. Everywhere the fate of internees was far from enviable, yet in his autobiography, Schweitzer writes that the camp commandant treated the inmates not only correctly, but also kindly, for "he was a theosophist."

The true theosophist is a bridge-builder for those in doubt and despair; he brings the enlightening message of Theosophy to those whose ears and hearts are open to it. Two thousand five hundred years ago the Buddha pointed out that a man could only be expected to interest himself in the higher teachings if he already had some basic beliefs. To foster these, it might well be necessary for the teacher to be versed in one or more of the important branches of science, such as physics, biology, psychology or parapsychology. Unfortunately, science has advanced so impetuously that, to cite one grim paradox, we can only acquire a thorough *half* learning. Thus it might be argued that such fragmentary

knowledge must needs be utterly useless. There is, however, an important exception—the individual with a scientific turn of mind who has also acquired that foremost of theosophical virtues *viveka*, the capacity to distinguish the essential from the non-essential. One of the basic beliefs mentioned by the Buddha says, "There is another world." A sceptic might scorn the theosophical teachings about life after death, deeming them not sufficiently founded on facts. However, a theosophist who, using his power of discrimination, had distilled from the huge mass of well-authenticated investigations into the life beyond some *scientifically* convincing evidence, might well impress the sceptic, thus opening him out to the higher teachings of Theosophy.

While explaining to Christians the deeper symbolism of their religion, prominent theosophists have done marvelous pioneer work for the other great faiths. Buddhism was revived in Ceylon, the Hindus were imbued with new self-confidence in India, and attention was also drawn to the Muslim mystics, the Sufis. The remarkable increase of esteem in which these eastern faiths are now held in the west is certainly in no small measure due to theosophists. Not only did they

make the eastern teachings available to the west in a form that can readily be assimilated, but they must also take credit for the powerful thought streams shed on the west by eager study groups.

In 1901 Adolf von Harnack, a leading Protestant theologian, contended that the future would not suffer any other civilization beside the Christian. It is well worth comparing these insolent words with the recent document issued by the Vatican which speaks of Hinduism, Buddhism and Islam in most fraternal terms. Thus the Roman Church has gone a long way towards that tolerance which has been promulgated by the Theosophical Society from its very beginning.

In a famous parable, Lessing, the brightest mind of the German Era of Enlightenment, likened the three main religions then known in Europe (Christianity, Judaism and Islam) to three rings which appear to be spurious, the "genuine ring" having been lost. Theosophists often use another simile for truth—the flawless jewel, whose many facets are the religions. The simile is an apt one, because when you concentrate on one facet, you cannot see the opposite one. Therefore, many people think it a pity that the doctrine of reincarnation should have become lost to Christianity.

Some years ago two Roman Catholic parapsychologists Dr. Gebhard Frey and Dr. Gerda Walther, attempted to reconcile the dogmas of their church with the doctrine of reincarnation. Dr. Walther even dared to make use of the theosophical

terms "astral," "mental" and "causal" body.

It is a fact that in the course of time parapsychological research has increasingly approached the theosophical concepts. Thus, though at the beginning of his career Dr. Emil Mattiesen, a German intellectual, scoffed at the idea of an astral body, he later adopted it. In the recent works of Dr. Robert Crookall of the Society of Psychic Research we find both the astral and the etheric bodies mentioned.

The grand cosmogenesis given by H. P. Blavatsky in *The Secret Doctrine* will no doubt in time be investigated by expert geologists, archeologists and biologists. Geoffrey Hodson has assisted American and South African archeologists by psychometrically observing scenes from bygone millenia. Professor Ten Haeff, a prominent Dutch parapsychologist, analyzed Leadbeater's methods in his book on telepathy and clairvoyance, and said that Leadbeater's results "could not be denied a certain heuristical value." In other words, that they were valuable for stimulating further investigation.

Our literature gives a view of a future "whose growth and splendour have no limit." In our dark times this vision may kindle the hope that humanity will yet raise its head and advance towards the light. The grand vision of descent from and reascent to the Divine Source makes the angel and the atom as well as the whole gamut of the human race our brothers. To be worthy of that most challenging and demanding title, *theosophist*, must be our continuing aspiration.

The First and Last Adam

PHYLLIS SCARNELL LEAN

IN the First Book of Corinthians, chapter 15, verse 45, St. Paul writes:

"The first man Adam was made a living soul, the last Adam *was made* a quickening spirit."

I Corinthians 15 describes the resurrection from the Theosophical point of view, a remarkable document. The concluding verses form part of the traditional Christian burial service, challenging mortal man to put on immortality.

Whenever and however we emerged from the group souls of the animal kingdom to assume individuality as human beings we took the first step on a long road. We became the "first man Adam". And ever since, climbing up the cyclic road of history, preachers and teachers, prophets and prelates have tried to show us how to develop "the quickening spirit".

Each must discover for himself what this strange phrase "the quickening spirit" means. One possible interpretation is that a man possessed of the quickening spirit is able to quicken others, to enlighten and encourage them and to convey the divine gift of enthusiasm. These are indeed powerful words: to quicken, to enlighten, to encourage and to give enthusiasm. They are all concern-

ed with life rather than with death, with growth rather than with decay.

And, as man evolves from the first to the last Adam, he increasingly becomes aware that even in the material world, there are evolutionary forces at work to help him on his spiral journey.

Accepting reincarnation as a basic hypothesis, it would seem that each individual comes into incarnation with the potential he needs for that life and after that it is up to him.

History seems to be programmed to meet certain evolutionary needs. These needs or urges run in cycles and the three defined Objects of the Theosophical Society appear to crystallize these needs. Sometimes man seems to express his evolutionary development in terms of human relationships which we define as the First Object: "to form a nucleus of the Universal Brotherhood of Humanity". This is the essential Object and is always of paramount importance as the first Adam slowly evolves to the status of the last Adam, for no man can evolve at the expense of his fellow creatures, animal or human.

There have been long periods in history where man has been concerned with the study of religion, philosophy and science.

These studies, too, enhance and illumine the First Object for they provide the intellectual basis for brotherhood, teaching us to respect the thought, research and belief of other men and of other times.

But throughout history there have been those who have challenged us to pierce the veil to try, in the words of the Third Object, to understand "the unexplained laws of nature and the powers latent in man".

It is erroneous to describe these unexplained laws and latent powers as spiritual. The word spiritual means so many things to so many people. The error is vested in the assumption that an individual who has some real first-hand knowledge or experience of the unexplained laws of nature is necessarily more spiritual than his fellows.

In the Souvenir Bulletin of the 99th International Convention of the Theosophical Society, published in Varanasi on 28 December, 1974, the International President, Mr. John B. S. Coats, quotes the Maha Chohan:

"Rather perish the Theosophical Society . . . than that we should permit it to become no better than an academy of magic, a hall of occultism."¹

Mr. Coats points out that the main purpose of the Second and Third Objects is to help in the attainment of the First Object. Fair enough—but it is significant that in the last quarter of several centuries in western lands, the concepts of the Third Object have seized public imagination and attention.

In *The Theosophist* November 1974

¹ Maha Chohan's Letter in *Letters from the Masters of the Wisdom*, 1st Series, 1948 edition, p. 9.

the present writer, examining the eternal wisdom in the western world, drew the conclusion that the time has come to consider again the importance of the Third Object.

It is suggested that it is inadequate, unconvincing and even hypocritical to write off the current world-wide interest in occultism as mere sensationalism. No intelligent person should dismiss as nonsense the best-sellers such as von Däniken, Lyall Watson and Colin Wilson. Why is every airport bookstall stocked with books about U.F.O.'s and by no means all of them to be dubbed "science fiction"? What of the world-wide interest in Uri Geller?

These are the phenomena which attract the modern seeker. Were H.P.B. with us today she would be in the vanguard of these writers and exponents of the occult tradition. Would we, contemporary theosophists, dismiss her as charlatan, exhibitionist or witch? Perish the thought; yet all too easily we scorn those who, in their modern ways, develop some of the themes she enunciated.

It would be an interesting and salutary lesson if, throughout the world, section by section, we were to analyze the relative drawing-power of the theosophical lodge compared with that of other groups. In the fields of brotherhood, we are today hopelessly outclassed: this is perhaps inevitable as a result of political overtones and the failure in many sections of the grand design of the Theosophical Order of Service.

In the area of the Second Object, we lack, with notable exceptions, the scholars in the three fields of comparative religion, philosophy and science. It is a tragic fact that once they were within our fold. Why did we lose them?

We are now left with the Third Object. Organizations devoted to the study of parapsychology, dowsing, and extra-sensory perception attract audiences in the ratio of 10 to 1, compared with theosophical lodges. It is too easy to say that such people are sensation hunters; for many of them are sincere students of the Ancient Wisdom. It is simply that the road they have chosen is adventurous and experimental. They want to know and are seeking the tools of knowledge.

Now, historically, this would appear to be a *fin-de-siècle* phenomenon, or to use the phrase more familiar in theosophical writing—a “last quarter” phenomenon.

Many popular modern writers have pin-pointed the dates of occult revivals, noting particularly the current interest which now in 1975 seems to be reaching a peak and looking back to Blavatsky in 1875. And, of course, by no means all occultists fit themselves neatly into this chronological pattern. But there are sufficient examples to focus attention on the last quarter of the century over a span of several centuries and in European countries.

Meister Eckhart (1260-1327) is an early illustration of the point, probably at his prime in the last years of the 13th century. Regarded as the father of the German mystics he may have studied the works of Thomas Aquinas and Albertus Magnus

in Cologne. Both scholars were interested in talismans and Albertus Magnus held the Chair of Astrology and Theology in Cologne. Eckhart was excommunicated for having preached the secrets of the Church to the laity. He taught the scholastic philosophy in German and not in Latin. The scholastic movement, founded by Charlemagne (742-814) attempted to reconcile the philosophies of Plato, Aristotle and the Neo-Platonists with Christianity.

A century after Eckhart, we encounter Pico della Mirandella, an Italian (1463-1494). He was interested in the Kabala and sought there proof of the Christian mystery tradition.

The sixteenth century has been called the “Century of Magic” and certainly it closed with a climax of interest and enthusiasm for occultism. Giordano Bruno (1548-1600) was the great name and in England there was John Dee who, with his friend Edward Kelley, evolved a method of communication with the angelic orders.

Giordano Bruno and others of the Hermetic School of the late 16th century brought an aspect of the Ancient Wisdom to the attention of the common man. The story of Bruno has been extensively told in our literature. The classical example is the lecture on Bruno, delivered by Annie Besant at the Sorbonne in Paris on 15 June, 1911.

The late 17th century, the period around 1675, was not typical. It was the age of Isaac Newton (1642-1727), but it should not be forgotten that he was a student of alchemy. His contemporary,

the German mathematical philosopher Gottfried Leibnitz (1646-1716), who invented the first calculating machine and disputed with Newton about the calculus, nevertheless expounded a philosophy which, while not occult, was certainly theosophical. He wrote of the basic units of all substances, calling these units monads which operate in perfect harmony with the Creator.

In the last quarter of the 18th century there was another resurgence of interest in occultism. Mesmer (1734-1815), who coined the term animal magnetism, inaugurated a totally new approach to healing. The Comte de St. Germain and Cagliostro dominated the scene and there were strong occult movements in Germany and Austria. Organizations associated with Rosicrucianism and Freemasonry, attracted a great deal of attention. Associated with a branch of the Rosicrucian Order was the little-known figure of Saint-Martin born in 1743, who from 1771 devoted his life to mysticism and established the philosophy that man is an *active agent* of the Creator.

Then in 1875, there came the founding of the Theosophical Society and the great 19th century occult revival in which, undoubtedly, H. P. Blavatsky was the central figure. In 1882, Ignatius Donnelly published his book on Atlantis (*Atlantis—the Antediluvian World*) and in 1888, he wrote *The Great Cryptogram*, an early attempt to prove that Bacon and Shakespeare were one and the same.

Spiritualism enters the scene with the work of Daniel Douglas Home who in 1877 published *Lights and Shadows of*

Spiritualism and by the pronouncement by Sir William Crookes in 1870's that the medium Florence Cook (1856-1904) was genuine.

The Order of the Golden Dawn was founded in 1887 and Anna Kingsford (1846-1888) had called attention to Esoteric Christianity.

Another new approach to health was represented by Mary Baker Eddy, the founder of Christian Science, who published her *Science and Health* in 1875. Nowadays there is a great deal of interest in Radiesthesia and in the diagnosis of illness by means of a pendulum. Few people recall the work of Albert Abrams (1863-1924), the inventor of the so-called Black Box. Abrams was a San Francisco physician, a graduate of the University of Heidelberg who had carried out extensive post-graduate studies in London, Vienna and Berlin. His field was neurology. In 1916, he invented and manufactured the “Black Box”. When Abrams died in 1924, the British Medical Association set up a Committee of Investigation. The Chairman was Sir Thomas Horder and doubtless the world of orthodox medicine expected to learn that the Black Box had been condemned. Sir Thomas Horder (later Lord Horder) and his committee became convinced of the existence of a mysterious force operating through his apparatus. They felt, however, that the use of the machine was not ethically justified because the nature of the force used could not be explained.

Dr. Abrams bridged a gap between the great 19th century occultists and the new

wave of enthusiasm for occultism in the 20th century.

We do not propose to examine here the many aspects of the current occult revival. We are too close to it all and cannot get it into perspective. On the one hand, great universities establish departments of parapsychology and, at the other extreme, crazy clubs and cults and sects proliferate everywhere. Yoga, astrology, transcendental meditation, the Krishna cult, Uri Geller investigation, U.F.O. clubs and spiritual healing centres, mushroom everywhere. Hippies flock to India in search of gurus, and swamis flock to the west to attract large crowds of devotees. It is a most confused picture.

Many of the teachings which attract so much attention are derived from Theosophy which has been called "the study of rejected knowledge". Orthodoxy will always reject these aspects of the Wisdom which appear to be in conflict with the established order.

The mistake of the Christian Church, which itself contains so vast a body of the Wisdom and is a veritable powerhouse of ancient magic, was to equate magic with black magic and to see magicians as representatives of Satan.

But modern man is determined to know and if orthodox science and contemporary religion will not teach him, he will seek elsewhere.

Going back to that first Adam, it will be recalled that he was ejected from Paradise for wanting to know and will only return when he does know.

In *War and Peace* the great Russian novelist Tolstoi depicts a character called Peter Bezukhov, who exhausted, unhappy and bewildered, encounters Freemasonry. Tolstoi, writing of the Order (and he was not apparently a Mason), says:

"No one can attain to truth by himself. Only by laying stone on stone with the co-operation of all, by the millions of generations from our forefather Adam to our own times, is that temple raised which is a worthy dwelling place of the Great God."

The true Mason and the true seeker is concerned always with the Brotherhood of Man. Hence the significance of the statement by John Coats, quoted earlier in this paper, that the pursuit of the Second and Third Objects makes possible the attainment of the First.

But, in developing from the first to the last Adam, man must realize his own latent powers. These are not necessarily the powers of clairvoyance and clairaudience, not exclusively the Siddhis, but the knowledge that man has within himself the power to perceive reality if he will only develop that mysterious force within him which Colin Wilson calls Faculty X.

It is suggested that in the century ahead it is the task of the Theosophical Society to help in this development and not only by the time-honoured methods and disciplines of the Society, but by finding new methods devised to appeal to modern man and giving due recognition to the studies and achievements of fellow-seekers in countless fields of endeavour.

The Bridge of Truth

*Heaven is under our feet as well as over our heads.*¹

BRIDGET PAGET

THOREAU also opined that one cannot kill time without injuring eternity.

"We are all travellers in time and life and as a Chinese saying reads: 'A journey of three thousand miles begins with one step . . . One must be as careful to the end as at the beginning if one is to succeed.'"

The thinkers, the philosophers of mankind have echoed the question all down the corridors of time, "What is the purpose of human life?" Recently, an article in *The Guardian Weekly* of England was headed "What are we for?" Briefly, the purpose of life is to raise the mortal into immortality. Looked at in the light of Theosophy, bridging does not involve centuries of planning and building by man, rather does it signify a great, eternal Principle, an eternal Law operating, from humanity's point of view, from one end of the bow of time to the other. Properly grasped and understood this divinely wise teaching would call forth mankind's intelligent obedience and co-operation.

There is a very revealing statement to be found in *The Mahatma Letters to A.P. Sinnett*: "It is plain that the methods of occultism, though in the main unchangeable, have got to conform to altered times

and circumstances."² Letter No. 85 continues: "The only object to be striven for is the amelioration of the condition of MAN by the spread of truth suited to the various stages of his development." There can be too much concern, in this day and age of the Theosophical Society—and particularly when interpreting or envisaging the new impetus to be given to humanity on its evolutionary path during the fourth quarter of the century just embarked upon—with the form in which the eternal message may be clothed. Even, in some cases, there is a certain curiosity about the physical features of the bearers of the message, or the mould in which the pillars may be cast, to return to the thematic reference of this issue to Theosophy as a bridge. Searching with an open mind, it is not difficult to identify new forms in which the old truth has been cast, new voices which have proclaimed it in the language of the day.

Pierre Teilhard de Chardin has a wonderful passage in one of his books:

"No, Lord you do not ask of me anything that is false or beyond my power to achieve. Through your self-revealing and the power of your grace you simply compel what is most human in us to become at long last aware of

itself. . . . In the depths of the human multitude there slumbers an immense spiritual power which will manifest itself only when we have learnt how to . . . raise ourselves up to an entirely new perspective, so that habitually and in a practical fashion we fix our gaze on the universal realities."³

The perspective is not really new to the student of the Ancient Wisdom in man—the deep student down the years—but the voice is new, the bearer of the "good tidings" to the men of his own age.

One cannot speak of the bridge itself without regard to those who walk that way—the vast cavalcade of evolving humanity. Thoreau had an apt way of describing the various conditions of men, and what in context one might term their diverse attitudes towards the journey which all men in the fullness of time must make. There are those who seem barely capable of making a start: "Men will lie on their backs talking about the fall of man and never make an effort to get up."⁴ Referred to in his work *Walden* is the man who may seem somewhat out of step with the majority on the march, but the philosopher has a good word for him: "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away."⁵ In this brave band walks the man who is not afraid of being different or making the best of his uniqueness. There is also a note of encouragement in a conclusion drawn upon the man who steps out boldly, but

with imagination: ". . . if one advances confidently in the direction of his dreams, and endeavours to live the life which he has imagined, he will meet with a success unexpected in common hours."⁶ The peaks of experience realized by this man will compensate him for all the dreary and seemingly unprofitable hours spent on the mundane chores and dusty deserts of life.

And what of the waters that run under the bridge, the tossing, turbulent waves, the driftwood, the sharks, the countless obstacles, threats and challenges that beset man on his journey—the hazards and the storms? According to the degree of awareness of each, so will the truths of existence be seen in like degree to be always with him, to sustain and guide and protect. They might be likened to the ample lap of Mother Nature, or the everlasting arms of the Deity, the yeast of the spirit which leavens the dough of matter and makes it rise to heights undreamt of while all was seemingly but flour and water.

It is no use fixing one's mind on what may happen when one is over the bridge, nor on what happened before one came to it. The very word "fix" denotes an inflexibility, a rigidity which is something to be avoided. As time and life flow and we move constantly onward between two points, one should concentrate upon plasticity, flow, spontaneous response in passing, which means a meaningful response to any direct quest without waiting on results or recompense; the very waiting would create a stagnation or check in the flow, a clogging

through the attraction of foreign elements to oneself. One has only to observe what happens to a branch from a tree caught at the side of a river in spate; it seems to attract smaller branches and flotsam around it which become entangled with it; causing eddies and cross currents which may end by damming up the flow of the main current completely. So may we arrest our passage through life.

The best way to support life in nature as well as to help one's fellow man is to work at the problems we are confronted with now, to the best of our ability, reminding ourselves that as the past made the present, the present will surely make the future. To fix the heart and mind on either the past or the future is to miss out on one's golden opportunity in the present. Our travels are not to be measured geographically, they are more journeys of the consciousness, with stages along the way of experience and growth. Sooner or later the traveller will begin to see some sort of pattern in events—a cyclic plan akin to Nature's plan—then, with an ever-increasingly open mind, he may begin to watch and observe at first hand the passing of the milestones of this supreme journey for himself, through his own experience. Foremost among hindrances to evolution would be a preoccupation with the past. It is a divine dispensation that man may not yet remember his past lives, nor look into those to come. To paraphrase an old saying: man may determine but the gods will dispose. Recognizing his own destiny, man may positively

seek the Promised Land, searching ever more earnestly for an Eldorado of the spirit which needs to be envisioned long before it may be found.

If one considers the area below the bridge, one should not lose sight of what is above. It is given to very few to plumb the depths of the ocean, where there are conditions in which man's survival is rendered dangerous or well-nigh impossible unless he wears a protective covering and is equipped with a highly technical breathing apparatus and so forth. To some extent the same dangers attend an ascent into the rarefied atmosphere of mountains; and certainly the journeys outside the earth's atmosphere into outer space necessitate, for those who venture so far, an entire encapsulation within the atmosphere of the earth provided by the space suits with their helmets and the highly sophisticated apparatus of space equipment. The dangers for survival remain, but both above and below the bridge which separates the ocean and its bed and the reaches of outer space, disaster when it strikes can be attributed to man's conceit—a "going too far," or a misuse of powers which, though latent within him, should not be subjected to an undue strain which, in theosophical terms is tantamount to attempting to break the "ring-pass-not" at various levels and at his present state of development. In a sermon preached in one of England's great cathedrals a worthy divine traced a sublime future for man on account of his remarkable advances in technology and scientific expertise,

such as the breaking of the sound barrier in the air. Even his athletic achievements were given undue praise. After the service a member of the congregation had two comments to make on the sermon: "Yes, but man cannot make a blade of grass, neither can he compete at all with the flea when it comes to high jumping, taking into consideration the size of the jump and the size of the jumper." Nijinsky's elevation amounted to scarcely leaving the ground compared with the birds and the flight which comes naturally to them. Why are we not content to grow naturally in the exercise of our powers, trusting to that energy which is life, without considering the process of growth?

Man has long looked upon areas of the earth having a high altitude with a certain veneration akin to reverence, more perhaps for the rarefied atmosphere associated with such peaks and the tendency, amounting almost to a reflex action, to look up for inspiration rather than down. Even the Master is quoted as saying: "Thrice fortunate they who can break through the vicious circle of modern influence and come up above the vapours!"⁷ The Master's words are taken out of context, and interpreted freely, but they can point to the clean uncontaminated air to which refined and spiritual thoughts may be

directed. There is a beautiful thought: "The bluebird carries the sky on his back." It might be written alongside tributes to the uncontrived perfecting of two other of nature's forms, and the lesson they can teach to man! Does the oak bother about the acorn which produced it, or the butterfly take thought for its discarded chrysalis? Would-be theosophists should surely hold their noses to the grindstone of application to the rules of the road and their allotted task, but there is nothing to prevent their straightening their backs once in a while to gaze at the stars. It is possible that to the ears of yesterday's blacksmith, the sound of the hammer upon the anvil was filled with a sweet music.

Writing to the theme "Theosophy, Bridging the Centuries" the following words of Madame Blavatsky are singularly fitting and appropriate with which to conclude:

"Theosophy, in its abstract meaning, is Divine Wisdom, or the aggregate of the knowledge and wisdom that underlie the Universe. . . .

. . . As it has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with "

EVERLASTING TRUTH."⁸

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- ¹ Henry David Thoreau, *Walden*, The Pond in Winter, 1949 Edition, p. 189.
- ² The Mahatma Letters to A. P. Sinnett (T.P.H., Adyar, 3rd ed., p. 393).
- ³ Pierre Teilhard de Chardin, *Hymn of the Universe*, p. 132.
- ⁴ Thoreau, *Life Without Principle*.
- ⁵ Thoreau, *Walden*, Conclusion, 1949 Edition, p. 216.
- ⁶ Ibid., 1949 Edition, p. 215.
- ⁷ The Mahatma Letters to A. P. Sinnett (Ibid., p. 243).
- ⁸ H. P. Blavatsky, *The Key to Theosophy*, An Abridgement edited by Joy Mills, pp. 31, 166.

The Eternal Inspiration

H. TUDOR EDMUNDS

WHEN people first come in contact with theosophical teachings they find that certain ideas presented to them are very helpful in explaining some of the mysteries of life such as poverty and affluence, suffering and injustice, but much remains unexplained.

They also learn that these written teachings come from the recorded experiences of advanced members of the human race, and have been preserved in different parts of the world for the helping of posterity, over thousands of years. But they are also puzzled to find how very few people throughout the world are acquainted with these teachings which are of such importance to the whole of humanity. The answer lies in the nature of man's consciousness and the way in which he gains knowledge. Also the fact that this ageless wisdom we call Theosophy is only concerned with the one supreme reality which lies behind the whole of creation.

The nature of this cosmic reality is such that it cannot be examined or understood by ordinary everyday methods of acquiring knowledge, and since it is the very basis of all things and all life, we are forced to turn inwards and try consciously to touch that foundation of

existence which is beyond thought and feeling, and which words cannot describe but only suggest.

First Cause

It is the divine First Cause of all things, and man being an essential part of the universe has the power to turn his attention inwards, and in a state of deep contemplation become conscious of that one Reality. He can then experience something of its magnitude and meaning, and in the words of the New Testament discover that "The kingdom of Heaven is within you."

It happens that Man's consciousness is not a simple system of just knowing, but consists of various levels. Starting with the one below waking consciousness, usually called the subconscious mind, we find that it contains a record of everything that has occurred to the individual in the past and has become forgotten. It also contains all the instincts that work automatically on the waking consciousness which is the next level, and which deals through the mind with all everyday affairs of thought and feeling. Then there is a more refined mental level of abstract thought, and beyond that the intuitive and spiritual levels. It is these more refined levels of consciousness, from the

abstract mental inwards towards the spiritual, that have to be cultivated if one wishes to contact the inner reality of one's being.

Yoga

In India this process is called yoga, of which there are a number of disciplines, but the classic system, which is said to embrace all the lower forms, is Raja Yoga. Through concentration and meditation it shows the seeker how to develop self-restraint, self-discipline, and control of the senses. Later by complete control of the mind it leads to contemplation. This is the level of consciousness that transcends thought, and merges with the very essence of *All Being*, the universal life of the cosmos. It is a state which cannot be satisfactorily described in words, but those who have reached it simply call it a condition of inexpressible bliss.

It follows that in the ordinary activities and thoughts of daily life these deeper potentialities of man's consciousness remain latent and unmanifested. And so we find in the present age where the everyday concrete logical mind is not only dominant, but tends to regard materialistic success as the most important goal to aim for, that the higher contemplative levels of consciousness tend to be neglected except by a small minority.

This attitude causes man to use unwise motives for his daily actions, so that the struggle for wealth and selfish power predominates, often at the expense of others less aggressively minded, and it is

thus not surprising that he constantly gets himself into serious trouble. But in every age there has always been a minority of people who have realized these facts and been willing to undergo the self-discipline of a contemplative life and the practice of yoga, in order to get to know something of the great reality behind all things. At such levels of consciousness one does not need to be *told* of its importance, for one realizes at first hand it is the ultimate reality, and the only true guide to existence.

Since it is impossible for such people to convey the intensity of this reality to others, they often try to convey it in the form of allegories and symbols, for each individual must contact this Reality for himself through his own higher mind. Those who have already found the way can help others to do so by acting as a kind of signpost, and by giving encouragement when necessary, but the final details of the climb must be found by each individual, for no other can do it for him.

The Lonely Path

This is why the path is always a lonely one and needs much courage and patience. It also follows that no one can write about the Great Reality in factual detail as one can describe step by step how to carry out a particular chemical experiment, or how to follow a certain road with the help of a map. These are material details, but the region of the First Cause is a metaphysical one and deals with comprehensive ultimates which are beyond the ability of the logical, factual mind to

analyze. In the words of Rabindranath Tagore "Little truths have words for their expression, great truths silence."

And so when details are written about the Ultimate Reality, they are bound to be someone else's opinion, and will vary in content according to each writer. This is why the organized religions of the world, while being inspired by those who have experienced the mystery of the great reality, cannot present to the reader the illumination and overwhelming effect of the wisdom the reader would experience if he was himself getting it at first hand. However some of the results of this wisdom, as applied to the lesser matters of everyday life have been recorded from their own experience by the great sages and saints in the past, and it is this volume of teaching which today is called Theosophy, or the ageless wisdom.

Theosophical Writings

It is not confined to any one nation, or religion, or special group of people, but appears in the writings of illumined people in all countries, such as certain Indian yogis, Christian mystics, Islamic sufis, and in the writings of the followers of Buddha and others, and has continued to inspire those who seek, throughout the ages.

There are various ways of learning to know something of one's innermost eternal self, but the first step is to realize that we are neither our bodies nor our minds. We must therefore learn to control our actions and our thoughts, for until we can do this we cannot delve further into our consciousness. As physical instruments

our bodies need wise treatment in exercise, nourishment, recreation and rest; while our minds need to be fed with interesting thoughts of a compassionate, unselfish, and harmonious nature, and not allowed to drift along in a desultory fashion, wasting energy in trivialities or ugliness of any kind.

The Universal Spirit

Since so very few members of the human race have experienced union with the Universal Spirit, one may ask why is it so important to do so? The answer is hidden in the question. The Universal Spirit pervades every single thing in the universe, and hence if man wishes to have his questions about any aspect of existence answered truly, he must go to the source of the universe in which he will find all wisdom, and that source is to be found deep within himself. But as long as man thinks of God as a person, he is thinking of an *aspect* of God, and an aspect of God is not God. Therefore to have his questions answered he must sooner or later learn to contact consciously the totality of the Universal Spirit, and this he can only do by merging his own limited consciousness in that of which he is part, and become one with it. Then he can know the truth about his problem and its remedy, and can bring something of that detail back to his normal consciousness.

The Mystery of Truth

And here we come up against the mystery of truth, the heart of our

difficulties, for it is impossible to convey truth to another. He can reach it only through his own efforts. For truth is much more than the object considered since it also includes everything related to that object. It is this comprehensive quality that distinguishes truth from mere factual knowledge. What we call truth in our everyday activities is the impression made on our minds by our five senses, and these are notoriously deceptive. It will be seen that this great limitation of the mind as an instrument of truth makes it dangerous for us ever to assume that what our minds tell us is wholly true. For it may be completely false, or only partially true, but in the very nature of mind it can at best only help us to comprehend truth in a limited manner.

So our picture of the world is not as the world really is but only as our personal

minds present it to us, and this presentation will differ continuously as our senses and circumstances change. Hence the folly of holding *fixed* ideas about anything.

The Eternal Inspiration

This is where Theosophy brings hope to all mankind, first by giving man glimpses of some of the explanations underlying the mysteries of existence, and so encouraging his curiosity into the deeper aspects of being; and second by showing him how he can himself know the truth of that Universal Spirit by becoming one with it through the deeper layers of his own consciousness.

This it has done through countless past ages, and will continue to do in the future, as the great *Eternal Inspiration* of mankind.

Our theosophical teachings are the Guru, and if we can realize that, I think perhaps we shall teach ourselves to be one with the teaching, and in that way to shine out as a messenger of Theosophy—not giving the message of the Theosophy of somebody else, but the message of Theosophy that is oneself, for each one of us is himself Theosophy.

—C. J., *The Yonder and Here.*

Madame Blavatsky's Last Message

(Extracts from H. P. B.'s final letter to theosophists in the New World, written April 15, 1891, a few weeks before her death.)

SUFFERING in body as I am continually, the only consolation that remains to me is to hear of the Holy Cause to which my health and strength have been given; but to which now that these are going I can only offer my passionate devotion and never-weakening good wishes for its success and welfare. . .

Let me remind you all once more that such work is now more than ever needed. The period which we have now reached is, and will continue to be, one of great conflict and continued strain. If the Theosophical Society can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish and perchance most ingloriously, and the world will suffer. I fervently hope that I may not see such disaster in my present body. The critical nature of the stage on which we have entered is as well-known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistakes and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our fellows thinned and thrown into disarray. Never

has it been more necessary for the members of the Theosophical Society to lay to heart the old parable of the bundles of sticks than it is at the present time; divided they will inevitably be broken one by one; united, there is no force on earth able to destroy our Brotherhood. Now I have marked with pain a tendency among you, as among the theosophists in Europe and Asia, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion.

Apart from such natural tendency, owing to the inherent imperfections of human nature, advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and mislead you. Skeptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent, influences all around us. But there they are and I know of more than one among you who have felt them, and have actually been forced to acknowledge these extraneous mental pressures. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their

personal pride higher than their duty to the Theosophical Society, higher even than their pledge to their divine Self, the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work. If every fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purpose of the Brotherhood, the progress made would astonish the world, and place the Ark of the Theosophical Society out of danger. Your position as forerunners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the student into the most dangerous delusions and the certainty of moral destruction. Watch, therefore, carefully this development, inevitable in your race and evolution period, so that it may finally work for good and not for evil; and receive in advance the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.

And now I have said all. I am not sufficiently strong to write a more lengthy mes-

sage. After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart: "Be theosophists! work for Theosophy!" Theosophy first and Theosophy last; for its practical realization alone can save the western world from that selfish and unbrotherly feeling which now divides race from race; one nation from the other; and from that hatred of class and social considerations that are the curse of so-called Christian peoples. Theosophy alone can keep it from sinking into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my teachings or have gained by my help a glimpse of the True Light, I ask you in return to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the world and thus to let me see, before I part with this worn-out body, the stability of the Society assured.

May the blessings of the past and present great Teachers rest upon you. From myself accept collectively the assurance of my true, never-wavering fraternal feelings, and the sincere, heartfelt thanks for the work done by all the workers.

From their servant to the last,

H. P. BLAVATSKY.

CONTRIBUTORS' BIOGRAPHIES

JANE CLUMECK was born in San Francisco, U. S. A. She married and went to live in Singapore in 1929. She joined the Singapore Lodge of the Theosophical Society in 1937 when Dr. P. W. van den Broek was its president. She became active in the work, serving as lodge secretary for some time. She first met Mr. Jinarājadāsa when he visited Singapore. In 1942 she went to the International Headquarters, remaining there for six years working closely with Dr. Arundale and Mr. Jinarājadāsa during their presidencies. She was International Recording Secretary under Mr. Jinarājadāsa, 1946-47. From 1948-52 she divided her time between the Manor, Sydney, and Karachi where she was active in the work of the Karachi Lodge. From 1952-74 she has lived and worked at the Manor Centre. Her daughter is Dr. Jean Raymond, the current Recording Secretary.

H. TUDOR EDMUNDS took his degree in medicine at Kings' College Hospital, London, and later filled posts in a London dental hospital and a London fever hospital, following which he entered general practice, retiring in 1962. He has been a member of the Theosophical Society for 54 years, is a member of the Executive Committee of the Theosophical Society in England, and was until recently chairman of the Science Group of the T. S. Research Centre in London. Dr. Edmunds has published numerous articles in the Research Centre Journal and has contributed to *The Theosophist* and other theosophical publications.

MARY GRAHAM is one of the oldest members of the Theosophical Society, having joined the Indian Section in 1924. She has lectured all over the world, and though now unable to travel, she continues to write articles. Her water-colour paintings of Indian scenes are well known; some are on view in Leadbeater Chambers, Adyar.

NORMAN HANKIN has been a member of the Society since 1944. A second generation theosophist, he has been associated with the Society for more than thirty years. Joining first in Newcastle, New South Wales, Australia, he later transferred to Blavatsky Lodge, Sydney, of which he has been the president on several occasions. He has been the chairman of the Theosophical Foundation, Pty. Ltd., the body which manages the National Headquarters' Building. He also has been a member of the National Council of the Theosophical Society in Australia and a director of the Manor Foundation, Pty. Ltd. In Australia he is known as a lecturer with a deep understanding of the truths of Theosophy as expounded in *The Secret Doctrine*.

PHYLLIS SCARNELL LEAN was born in England and encountered Theosophy at an early age. Serving as secretary of various lodges and federations and on the English National Council, she later became propaganda officer for the English Section. Since World War II she served as secretary and president of the Johannesburg Lodge and as General Secretary of the South African Section. In recent years she has devoted time to writing for theosophical journals and has completed a Quest book (not yet in print) called *Widening Horizons*.

MADELEINE LESLIE-SMITH has been a member since 1936. She was at one time publicity secretary of the English Section, and has for some years been a member of the Executive Committee. She is presently chairman of the Federation of National Societies of the Theosophical Society in Europe. Mrs. Leslie-Smith is with her husband, Leslie H. Leslie-Smith, resident at Tekels Park, Camberley, the Theosophical Centre near London.

GOOL MINWALLA joined the Society in the Indian Section in 1935 and transferred to Pakistan at the time of the partition. She has been Presidential Agent since 1952, and an active worker and lecturer for many organizations. She was particularly concerned with education and the improvement of the status of women, with helping handicapped children and the blind. Training as a teacher helped her form the first Montessori School in Pakistan and the training school for teachers in this method. As Guest Speaker she first visited Australia in 1960 for the Indo-Pacific Conference of the Society. She was also Guest Speaker in Australia for their Convention in 1969, and in 1974 she was Guest Speaker in America.

K. NEELAKANTAN came to Adyar in 1937 to work in the Besant Theosophical School and to look after the Transportation Section. Since then he has been resident at Adyar. He joined the Theosophical Society in 1939. He was appointed Superintendent of the Watch and Ward Department from 1947 to 1955 and Superintendent of the T. S. Gardens from 1949 to 1955.

BRIDGET PAGET became a member of the Theosophical Society in England in 1963, and shortly afterwards joined the staff of the International Headquarters at Adyar, transferring her membership to the Indian Section. She combined the offices of the Assistant Editor of *The Theosophist* and secretary to the late President, N. Sri Ram. In 1974 she left Adyar for a period of service at the American Headquarters at Wheaton where she is presently serving as secretary to the American National President.

CHARLES SCHMID joined the Theosophical Society in Vienna in 1919 and has since then been working as a translator, interpreter and lecturer in Central Europe. He now lives in retirement in Bavaria, West-Germany.

JAMNI THADHANI was born into a theosophical family in Karachi. She came to Adyar in 1937 working for a short time in the office of C. Jinarājadāsa. After a break she returned to Adyar in 1941 as Bro. Raja's personal secretary which work she continued until his death in 1953. Since then she has assisted in the work of both N. Sri Ram and John B. S. Coats in the President's Office.

For the biographical data of J. B. S. Coats, G. Hodson, L. Leslie-Smith, R. Mehta, J. S. Perkins and H. Shearman, please refer to the October-November Centenary issue.

"The members of the Theosophical Society at large are free to profess whatever religion or philosophy they like, or none if they so prefer, provided they are in sympathy with, and ready to carry out one or more of the Three Objects of the Association. The Society is a philanthropic and scientific body for the propagation of the idea of brotherhood on practical instead of theoretical lines. . . Each member must be either a philanthropist, or a scholar or a searcher. . . Otherwise he has no reason for becoming a 'Fellow.' . . . Joining the Society cannot make a theosophist of one who has no sense for the divine fitness of things. . . 'Handsome is, as handsome does' could be paraphrased in this case and be made to run: 'Theosophist is who Theosophy does'."

—H. P. B., *The Key to Theosophy*

OFFICIAL NOTICE
HUNDREDTH INTERNATIONAL
CONVENTION OF THE THEOSOPHICAL SOCIETY

Adyar, 20th to 30th December 1975

TENTATIVE PROGRAMME

Theme "THEOSOPHY—BRIDGING THE CENTURIES"

FRIDAY, 19th December

- 8.30 a.m. General Council—I
- 3.00 p.m. Opening of Book Exhibition
- 8.00 p.m. Reception for Delegates

SATURDAY, 20th December

- 8.45 a.m. Prayers of the Religions
- 9.00 a.m. **OPENING OF THE CONVENTION**
Release of Special Commemorative Stamp
Special Photo
- 3.00 p.m. Opening of Science Exhibition
- (3.30 p.m. Indian Section Convention—I)
- 5.00 p.m. **PUBLIC LECTURE—I**
Miss Joy Mills, *Vice-President*
"LISTEN TO THE MARCH OF THE FUTURE"
- 8.00 p.m. Kalakshetra Variety Entertainment

SUNDAY, 21st December

- 8.30 a.m. Devotional Meeting
- 9.20 a.m. Universal Prayer
- 9.30 a.m. Presidential Address—Mr. John B. S. Coats, *President*
- 2.30 p.m. Working Groups—I
- 5.00 p.m. **PUBLIC LECTURE—II**
His Holiness the Dalai Lama
- 8.00 p.m. Entertainment

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MONDAY, 22nd December

- 8.45 a.m. Universal Prayer
- 9.00 a.m. Theosophy-Science Seminar Opening
Keynote Address: Dr. R. Ramanna, Director, Bhabha Atomic
Research Centre, Bombay
"SCIENCE AND ITS IMPACT ON SOCIETY"
- 10.00 a.m. 1. Short Lectures:
(a) Miss Ianthe Hoskins "THE FUTURE IS NOW"
(b) Mr. Curt Berg
2. Theosophy-Science Seminar—Group Discussion I
"SOCIOLOGY; UNITY OF MANKIND"
- 2.00 p.m. Films
- 2.30 p.m. Theosophy-Science Seminar—Section I
"SCIENCE AND ITS IMPACT ON SOCIETY"
- 5.00 p.m. Youth Symposium
- 8.00 p.m. Mr. Francis Brunel "IN THE FOOTSTEPS OF THE MASTERS OF THE
WISDOM" (Slide programme)

TUESDAY, 23rd December

- 8.45 a.m. Universal Prayer
- 9.00 a.m. Panel: THE "THE GENERAL COUNCIL QUESTIONS YOU"
- Afternoon—½-day trips
- 2.00 p.m. Films
- 2.00 p.m. General Council—II
- 8.00 p.m. Entertainment

WEDNESDAY, 24th December

- 8.45 a.m. Universal Prayer
- 9.00 a.m. Symposium: "THEOSOPHICAL EDUCATION"
- 2.30 p.m. Working Groups—II
- 5.00 p.m. **PUBLIC LECTURE—III**
Mrs. Rukmini Devi Arundale
"THEOSOPHY—BRIDGING THE CENTURIES"
- 8.00 p.m. Kalakshetra Variety Entertainment

THE THEOSOPHIST

THURSDAY, 25th December

8.45 a.m. Universal Prayer

9.00 a.m. 1. Short Lectures:

(a) Mr. H. M. Chhaya

(b) Mrs. Elaine Murdoch "SHOULD OUR STRUCTURE INCLUDE COMMUNITIES?"

(c) Mrs. Cleo Gregorio "TOMORROW'S WORLD TODAY"

(d) Mr. Geoffrey Hodson (tape recording)

2. Theosophy-Science Seminar—Section II

"YOGA AND RELIGIOUS EXPERIENCE IN THE LIGHT OF MODERN SCHOLARSHIP"

(2.00 p.m. Indian Section Council—I)

2.00 p.m. Films

2.30 p.m. Theosophy-Science Seminar—Section III

"SOME ASPECTS OF THEOSOPHY AND SCIENCE"

4.30 p.m. Short Lectures:

(a) Mrs. Dora Kunz "THEOSOPHY; THE BRIDGE TO THE OCCULT EXPLOSION TODAY"

(b) Mr. Murillo Nunes de Azevedo:
"THEOSOPHY AS HUMAN ENGINEERING"

(c) Mrs. Mila Grubacevic

8.00 p.m. Entertainment

FRIDAY, 26th December

Full Day Trips

Films

(2.00 p.m. Indian Section Council—II)

SATURDAY, 27th December

8.45 a.m. Universal Prayer

9.00 a.m. Symposium: "THEOSOPHY APPLIED"

2.30 p.m. Working Groups—III

4.00 p.m. PUBLIC LECTURE—IV (Besant Lecture)

"THE BIRTHRIGHT OF MAN"

THE THEOSOPHIST

SUNDAY, 28th December

8.30 a.m. 1. Devotional Meeting

2. Films

9.30 a.m. 1. Short Lectures:

(a) Mr. Will Ross "THE PENDULUM OF EXTREMES"

(b) Mr. Seymour Ballard

(c) Mrs. Betsan Coats

2. Theosophy-Science Seminar—Section III (Conclusion)

2.00 p.m. Films

2.30 p.m. Theosophy-Science Seminar—Summing up

5.00 p.m. PUBLIC LECTURE—V

Mr. John B. S. Coats, *President*

8.00 p.m. Mr. Rohit Mehta and Mrs. Shridevi Mehta

"FROM INTELLECT TO INTELLIGENCE (The Bridging of the Centuries)"
(Musical Discourse)

MONDAY 29th December

8.45 a.m. Universal Prayer

9.00 a.m. 1. Working Groups on General Council Questions

2. Theosophy-Science Seminar—Group Discussion II

"PLANS FOR THE FUTURE OF THE THEOSOPHICAL RESEARCH MOVEMENT"

(2.00 p.m. Indian Section Convention—II)

3.00 p.m. Tree planting ceremony—Centenary Avenue

4.30 p.m. Questions and Answers

Chairman: John B. S. Coats, *President*

8.00 p.m. Entertainment

TUESDAY, 30th December

8.45 a.m. Prayers of the Religions

9.00 a.m. CLOSING OF THE CONVENTION

(10.30 a.m. Admission of New Members—Indian Section)

2.00 p.m. General Council—III

2.00 p.m. Films

8.00 p.m. Entertainment

BOOKS BY C. JINARĀJADĀSA

Some of the available books by Mr. C. Jinarājadāsa are listed below. For full list please write for catalogue.

	Cloth		Paper	
	Rs.	P.	Rs.	P.
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*Stiff Board.

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On the occasion of the Centenary World Convention of The Theosophical Society at Adyar, The Theosophical Publishing House offers a discount of 25 percent on Orders for most of its Publications, over the period 15th December 1975 to 5th January 1976, both dates inclusive. The concession will apply to sales over the Counter as well as Orders received by post, etc. However, except for deliveries over the Counter, Orders taken during the period can be executed only in the third or subsequent weeks of January, as our hands will be full with other urgent Convention work till then.

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If buyers resident in India would like to pay the main cost of the books after they return home from Convention, they need pay only 30 percent of the Convention price with Orders for books of the value of Rs. 20/- and above. We shall despatch the books to them by V. P. P. for the balance of the cost in the third or subsequent weeks of January. This facility will not apply to orders under the value of Rs. 20/-.

(Please see obverse of this page for Centenary Convention Sale announcement).



C. Jinarājādāsa handing on the Presidential Ring
to N. Sri Ram 1953

THE THEOSOPHICAL SOCIETY

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

President: John B. S. Coats. Vice-President: Miss Joy Mills. Recording Secretary: Dr. (Mrs.) Jean Raymond.
Treasurer: C. R. N. Swamy.

Headquarters of the Society: ADYAR, MADRAS 600020, INDIA. Cable Address: OLCOTT
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	Mrs. Dora Kunz	P.O. Box 270, Wheaton, Illinois 60187	...
1888	England	Miss Ianthe H. Hoskins	50, Gloucester Place, London, W1H 3HJ	...
1891	India	Mrs. Radha Burnier	The Theosophical Society, Varanasi 221001	...
1895	Australia	Mrs. Elaine Murdoch	Fourth Floor, 121 Walker Street, North Sydney, N.S.W., 2060	...
1895	Sweden	Mr. Curt Berg	The Theosophical Society, Nybrogatan 24, S-114 39, Stockholm, Sweden	...
1896	New Zealand	Mr. W. E. B. Dunningham	10, Belvedere St., Epsom, Auckland, 3	...
1897	The Netherlands	Drs. H. M. Brandt	Meentweg 11, Naarden, N.H.	...
1899	France	Mr. S. Lancré	4, Square Rapp, 75007 Paris	...
1902	Italy	Sgt. Edoardo Bratina	34131 Trieste, Corso Umberto Saba N. 6	...
1902	Germany	Mrs. Anneliese Stephan	Alsterdorfer Str. 338, D-2000 Hamburg 60	...
1905	Cuba	Mr. Juan Bautista Rodriguez	P.O. Box 6365, Havana	...
1907	Hungary	Oliva	...	...
1907	Finland	Miss Sirkka Kivilinna	Vironkatu 7c2, 00170, Helsinki 17	...
1908	Russia	...	...	...
1909	Czechoslovakia	...	...	...
1909	Southern Africa	Mrs. A. M. G. Bischoff	P.O. Box 863, Johannesburg, South Africa	...
1910	Scotland	Mr. James G. Mitchell	15, Bingham Cres., Milltimber, Aberdeen	...
1910	Switzerland	Mr. G. Tripet	ABI OHP	...
1911	Belgium	Mme. Berthe Nyssens	Av. Dumas 29, CH-1206, Geneva, Switzerland	...
1912	Indonesia *	Mr. R. J. Soejatno	51, Rue de Commerce, 1040, Bruxelles Sekretariat Djalat Tawakkal, IX/3, Grogol, Jakarta.	...
1912	Burma	U Kyaw Sein	No. 102, 49th Street, East Rangoon	...
1912	Austria	Dr. Norbert Lauppert	Kaiserfeldgasse 19, Postfach 655, A-8011 Graz.	...
1913	Norway	Mrs. Ruth Wessel Nielsen	Oscars gate 11, Oslo 3	...
1918	Egypt	...	...	...
1918	Denmark	Mr. Preben Sorensen	"Anandagaarden", Staarup, DK-4500	...
1919	Ireland	Miss Dorothy Emerson	Nykobing S. Alexandra Guild House, 30 Leinster Road West, Dublin 6	...
1919	Mexico	Sr. Luis A. Medina Barrera	Ignacio Mariscal 125, Mexico 1, D.F.	...
1919	Canada	Mr. T. G. Davy	Box 5051, Postal Station "A" TORONTO 1, Out. MSW IN 4	...
1920	Argentina	Señor Juan Viñas	Florencio Balcarce 71, Buenos Aires	...
1920	Chile	Señor Ricardo Michel A.-P.	Casilla 3603, Santiago	...
1920	Brazil	Dr. Murillo Nunes de Azevedo	Rua Imperatriz Leopoldina, 8, 17º andar, Rio de Janeiro 20000	...
1920	Bulgaria	...	...	...
1921	Iceland	Mr. Karl Sigurosson	Ingolfsstraeti 22, Reykjavik	...
1921	Spain	...	...	...
1921	Portugal	Dr. (Mrs.) Maria Nobre Santos	Campo Mártires da Pátria 69, Lisbon 1-	...
1922	Wales	Mr. Charles E. M. James	206, Newport Road, Cardiff CF2 1DL	...
1923	Poland	...	...	...
1925	Uruguay	Sr. Justo V. de la Vega	J. Barrios Amorin 1085 St. Montevideo	...
1925	Puerto Rico	Sr. Aramis Lopez Tirado	Calle Isaura Arnau 1149, Country Club, Rio Piedras 00924	...
1925	Rumania	...	...	...
1925	Yugoslavia	Mrs. Mila Grubacevic	Lino Mariani, 17, Pula 5200	...
1926	Sri Lanka	Mr. T. R. Rustonjee	49, Peterson Lane, Colombo 6	...
1928	Greece	Mr. C. Melissaropoulos	Dragatsaniou str. 6, Athens 122	...
1929	Central America	Sta. Pilar Madrigal Nieto	Apartado No. 1911, San José, Costa Rica	...
1929	Paraguay	...	...	...
1929	Peru	...	...	...
1933	Philippines	Mrs. Cleo Z. Gregorio	Corner Iba and P. Florentino Sis., Quezon City	...
1937	Colombia	Sra. Julia B. de Martinez	Carrera 6a, No. 56-40, Bogotá	...
1947	East Africa	Mr. H. M. Chhaya	P.O. Box 48507, Nairobi, Kenya	...
1948	Pakistan *	Mrs. Gool K. Minwalla	"Q" House, 2nd Floor, 2 Framroze Road, Bath Island, Karachi-4	...
1948	Malaysia *	Mr. S. Narayanan	12 Lorong Damansarah Endah, Kuala Lumpur	...
1949	Northern Ireland†	Mr. Antonio Rodriguez	Gateway House, 242 Antrim Road, Belfast, BT15 2AR, United Kingdom	...
1950	State of Israel	...	...	...
1951	Japan	...	...	...
1952	Viet-Nam	Miss Luu-Thi-Dau	466 Vo-di-Nguy Bd., Phu-Nhuan, Saigon	...
1953	Venezuela†	Señor Pablo Bonilla T.	Apartado 2907, Caracas	...
1956	West Africa †	Mr. Isaac K. Zaney	P. O. Box 720, Accra, Ghana	...
1965	Bolivia *	Sra. Elvira Cabrera de Sanabria	Casilla 1073, Cochabamba	...
* Presidential Agency.				
† Federation.				

The Council of the European Federation of National Societies: *Chairman*: Mrs. M. Leslie-Smith, 2, Tekels Park, Camberley, GU15 2LF, Surrey, England.

Canadian Federation (attached to Headquarters): *Secretary*: Mrs. Ida Frances Stephen, 2050 Cypress Street, Vancouver 9, B.C., Canada.

The Federation Quarterly.

Inter-American Theosophical Federation: *President*: Sr. Luis Spairani, Florencio Balcarce 17, Buenos Aires, Argentina. *America Teosofica.*