

The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

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“SERVICE TO THAT SUPREME SPIRIT ALONE . . .”

In 1900 a B.W. Mantri of India, wrote a letter to Annie Besant, then in England, dated August 22nd. When A.B. opened it she found on its back some lines in the well-known blue penciling of the MASTER K.H. In the volume published in 1919 by the Theosophical Publishing House of Adyar this letter and the blue penciled lines are reproduced and are included in all subsequent reprintings. (Letter 46, p. 99, *Letters from the Masters of the Wisdom*, first series, 4th, 5th, 6th edition). In the 1948 printing Mr. C. Jinarajadasa adds some historical comments and includes also some letters newly found and never before printed from K.H. to Laura Holloway, H.P.B., and Olcott.

The penciled lines from K.H. to Mrs. Besant in the 1900 letter, however, were never published in completeness, as ellipses dots indicate, the editors omitting certain lines they considered too private for public reading.

The following now is the complete Letter, earlier omissions being indicated in bold letters. The earnest student will study these omissions which in context reveal the Master's fuller and clear advice. The time indeed may be propitious for their disclosure. The first sentence evidently has reference to Mr. B.K. Mantri.

—ED.

A psychic and a pranayamist who has got confused by the vagaries of the members. The TS and its members are slowly manufacturing a creed. Says a Thibetan proverb “credulity breeds credulity and ends in hypocrisy.” How few are they who can know anything about us. Are we to be propitiated and made idols of. **Is the worship of a new Trinity made up of the Blessed M. Upasika and yourself to take the place of exploded creeds. We ask not for the worship of ourselves. The disciple should in no way be fettered. Beware of an Esoteric Popery.** The intense desire to see Upasika reincarnate at once has raised a misleading Mayavic ideation. Upasika has useful work to do on higher planes and cannot come again so soon. The T.S. must safely be ushered into the new century. **You have for some time been under deluding influences. Shun pride, vanity and love of power. Be not guided by emotion but learn to stand alone. Be accurate and critical rather than credulous. The mistakes of the past in the old religions must not be glossed over with imaginary explanations. The E.S.T. must be reformed so as to be as unsectarian and creedless as the T.S. The rules must be few and simple and acceptable to all. No**

one has a right to claim authority over a pupil or his conscience. Ask him not what he believes. **All who are sincere and pure minded must have admittance.** The crest wave of intellectual advancement must be taken hold of and guided into spirituality. It cannot be forced into beliefs and emotional worship. The essence of the higher thoughts of the members in their collectivity must guide all action in the T.S. **and E.S.** We never try to subject to ourselves the will of another. At favourable times we let loose elevating influences which strike various persons in various ways. It is the collective aspect of many such thoughts that can give the correct note of action. We show no favours. The best corrective of error is an honest and open-minded examination of all facts subjective and objective. **Misleading secrecy has given the death blow to numerous organizations.** The cant about “Masters” must be silently but firmly put down. Let the devotion and service be to that Supreme Spirit alone of which one is a part. Namelessly and silently we work and the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work. **You will have to leave a good deal of your emotions and credulity before you become a safe guide among the influences that will commence to work in the new cycle.** The T.S. was meant to be the cornerstone of the future religions of humanity. To accomplish this object those who lead must leave aside their weak predilections for the forms and ceremonies of any particular creed and show themselves to be true Theosophists both in inner thought and outward observance. The greatest of your trials is yet to come. We watch over you but you must put forth all your strength.

K. H.

INTUITION

H. P. Blavatsky

Everyone of us possesses the faculty, the interior sense, known as *intuition*, but how rare are those who know how to develop it! It is, however, the only faculty by means of which men and things are seen in their true colors. It is an *instinct of the soul*, which grows

in us in proportion to the use we make of it, and which helps us to perceive and understand real and absolute facts with far more certainty than can the simple use of our sense and logic enable us to reason. What are called good sense and logic enable us to see the appearance of things, that which is evident to everyone. The *instinct* of which I speak, being a projection of our perceptive consciousness, a projection which acts from the subjective to the objective, and not *vice versa*, awakens the spiritual senses in us and the power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent them to us as they really *are*, not as they appear to our physical senses and to our cold reason. "We begin with *instinct*, we end with *omniscience*," says Professor A. Wilder, our oldest colleague. Iamblichus has described this faculty, and some Theosophists have been able to appreciate the truth of his description.

There exists (he says) a faculty in the human mind which is immensely superior to all those which are grafted or engendered in us. By means of it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of the higher existence and superhuman powers of the inhabitants of the celestial spheres. By this faculty we find ourselves finally liberated from the dominion of Destiny (Karman), and we become, so to say, arbiters of our own fate. For when the most excellent part of us finds itself filled with energy, and when our soul is lifted up towards essences higher than science, it can separate itself from the conditions which hold it in bondage to every-day life; it exchanges its ordinary existence for another one, and renounces the conventional habits which belong to the external order of things, to give itself up to, and mix itself with, another order of things which reigns in that most elevated state of existence. . . . (Iamblichus, *De Mysterioris*, VIII, 6 and 7.)

Plato expressed the same idea in a couple of lines:

The light and spirit of the Divinity are the wings of the soul. They raise it to communion with the gods, above this earth, with which the spirit of man is too ready to soil itself. . . . To become like the gods, is to become holy, just and wise. That is the end for which man was created, and that ought to be his aim in the acquisition of knowledge. (*Phaedrus*, 246, D.E.; *Theaetetus*, 176 B)

This is true Theosophy, inner Theosophy, that of the soul. . . .

—Blavatsky *Collected Writings* XI, 253-4

SMOGGED WITH "ASTRAL INTOXICATION"

Vonda Urban

The recent widely viewed television portrayal of Shirley Maclaine's book, *Out on a Limb* has to be considered along with it as, at best, a questionable blessing. While there is no doubt about some splendid Theosophical thoughts sprinkled throughout—(19 from the book were listed in the Mar/Apr *Eclectic*)—is it realistic to expect that these morsels of truth can outweigh or counteract the pernicious lure to psychism which is overwhelmingly the main substance of the message promoted therein? One can only sadly wonder how many of the followers of the "tinsel town guru" will innocently plunge after her into the treacherous realms of Kama-Loka, persuing "sweet tongued voices of illusion in the stupefying enchantment of those mayavic regions," blissfully unaware of dangers lurking there? How many will become the hapless victims of those voices, unable ever again to close the door once it has been opened, the very same voices and hallucinations tempting and tormenting the hundreds of thousands of the psycho-mentally ill living in untold misery and confusion on the streets of our cities? How many may have arrived there via *channelling*, hatha-yoga, hypnosis, negative meditation, chanting, drugs, and all such harmful practices that are strictly forbidden on the Spiritual Path?

Indeed, it comes as a shock to many—nor is it likely to be believed by those smogged with 'astral intoxication'—that *psychic is not spiritual*! And how much of sound value is there in the view that wherever interest is primarily focused on phenomena and the occult arts similar and equal attention will be given to study *about* the seven principles of man; *about* the Astral Light and its inhabitants; *about* psychic powers; *about* the after-death states; *about* hatha-yoga; *about* hypnotism, etc.? It is a study of these areas that give KNOWLEDGE that will protect students from rushing in to paranormal experimentation. It cannot be overstated that preoccupation with phenomena is an impediment to spiritual growth; that wherever psychic activity prevails, there spirituality dies; and this because altered states of consciousness occur on an extended range of physical senses that function on other densities of energy-substance-matter. Consider, for example, that animals exhibit highly developed psychic faculties, and they repond to sensory frequencies beyond the human range as proved by the dog whistle that we cannot hear.

In *The Voice of the Silence*, H. P. Blavatsky defines the difference between psychic and spiritual senses: "... There are two kinds of *Siddhis*. One group embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers..." (*Glossary 1, note 1.*) These two groups stand in opposition at the material and spiritual of human selfconsciousness; and development toward either direction occurs with equal withdrawal from the other. The *Voice* makes this very clear in pronouncing: "... The Self of matter and the SELF of spirit can never meet. One of the twain must disappear; there is no place for both..." (*p. 12, orig. ed.*) Spiritual siddhis unfold normally along the path of chelaship as they are earned by *living the life* which means, of course, *first deserve, then desire*. But forced entry onto other planes of perception is cheating nature, the price for which is apt to be a short circuit in the sensory apparatus.

The field in which extrasensory perception operates is the Astral Light, graphically described in *The Theosophical Glossary, p. 38*:

A subtle essence visible only to a clairvoyant eye, and the lowest but one (*viz.*, the earth), of the seven Akasic or Kosmic Principles. Eliphas Levi calls it the great Serpent and the Dragon from which radiates on Humanity every evil influence. This is so; but why not add that the Astral Light gives out nothing but what it has received; that it is the great terrestrial crucible, in which the vile emanations of the earth (moral and physical) upon which the Astral Light is fed, are all converted into their subtlest essence, and radiated back intensified, thus becoming epidemics—moral, psychic and physical...

Psychic epidemics occur in periodic cycles during which the separation between the physical and astral world grows very thin resulting in an inrush of psychic forces and substances into the physical sphere. The mushrooming seminars offering instruction in every sort of paranormal activity evidences the psychic epidemic now dangerously raging. What used to be called *seance* is now called "*Channelling*" and "*transchannelling*;" but the meaning is the same. *Channelling is the condition through which the living assimilate themselves with the dead.* H.P.B. gives so vivid a picture of the process and what it is that we channel, that it should chill any interest in romping through the fields of Kama-Loka; and it helps explain obsession and multi-personality afflictions:

"... During epidemics of this kind the kingdom of the dead invades the region of the living, through fortunately this kind of refuse are bound by the ties of

their former surroundings. And so, when evoked by mediums, they cannot break through the limits and boundaries in which they acted and lived... And the wider the doors are opened to them the further the necromantic epidemic is spread..."

It stands to reason that this mere earthly refuse, irresistibly drawn to the earth, cannot follow the soul and spirit—these highest principles of man's being. With horror and disgust I often observed how a reanimated shadow of this kind separated itself from the inside of the medium; how separating itself from his astral body and clad in someone else's vesture, it pretended to be someone's relation... Oh, if they only knew the truth... If they saw, as I have often seen, a monstrous, bodiless creature seizing hold of someone present at these spiritistic sorceries! It wraps the man as if with a black shroud, and slowly disappears in him as if drawn into his body by each of his living pores..."—(From a letter to her sister published in *The Path*, Vol. IX, pp. 380-81)

Fortunate are those who, though lured into the dazzling illusion of the psychic world, escape from it *unharméd*.

"METAPHYSICAL FAD"— A CYCLE RETURNS

[The following is reprinted from *Theosophy*, May 1987, (ULT, Los Angeles).

An Alhambra (California) housewife, the *Los Angeles Times* (Dec. 5, 1986) reports, "is this year's new commodity in metaphysical chic." She claims to be a "channel" for an "entity from the seventh dimension last incarnated in Pompey." The reporter comments in a journalistic way:

Channels are mediums who purposefully enter a semi-conscious or unconscious trance state to communicate with the unseen "spirit realm," which is variously considered to be long dead spirits or extraterrestrials or the "collective unconscious." Speaking as the "spirit" in the trance, they may lecture or answer personal questions on past lives, events romantic, business or health matters. It's for do-it-yourselfers in the new age (human potential) movement.

According to Margo Chandley, who studied "channels" for a doctorate in transformational psychology, there are approximately one thousand "channels" practicing in the Los Angeles area, "compared with two a decade ago." Two hundred of them are being "lined up" for a projected television show. Needless to say, a good deal of money is involved. The reporter notes

that "channeling was faddish in the 1890s and has grown again steadily since the 1950s, the new channels are mostly trance mediums."

Manas (Jan. 7), commenting on another popular channeler, whose activities were reported in the *New York Times*, reviews the history of "spiritualism," as channeling was called in the last century:

It began in 1848 in Hydesville, New York, with the mediumship of the Fox sisters, two little girls, and by 1850 seances were being held in California, Oregon, Texas, and in several southern states . . . The mediums, who became numerous, claimed to be in touch with "spirit guides," although there was little that was "spiritual" about their communications. The interest in these strange psychic happenings spread to Europe and for a time became fashionable among the upper classes to join in holding seances, although after thirty or forty years this interest died out almost completely. Yet in consequence of the phenomena of the Spiritualists, a new area of scientific research developed called "psychic research" and parapsychology, most notably in the work in this country of Dr. J. B. Rhine, of studying the processes of genuine telepathy and other aspects of extra-sensory perception. . . . today a number of universities have departments pursuing work of this sort, which is slowly becoming acceptable, especially to the general public. But a wide gap separates "channeling" from recognized psychic research. See *William James on Psychic Research* (Viking, 1960) and explanations of psychic phenomena in *The Key to Theosophy* by H. P. Blavatsky, along with criticism of Spiritualism.

Many students of Theosophy feel it a duty to warn acquaintances of the dangers involved in attending seances, using hypnotism, or experimenting with these practices out of curiosity—dangers well described, not only by H. P. Blavatsky, but by Mr. Judge in *The Ocean of Theosophy*, a book more valuable in this particular respect than it was, perhaps, in the earlier part of this century. No one who reads the *Ocean* with attention would care to dabble in any form of spiritualism.

ITEMS OF INTEREST AND NOTES FROM THE EDITOR

The 12 Books of Esoteric Teachings

To the note on page 6 preceding the Preface to these volumes, I feel constrained to add these few lines. Above and beyond Personality, no matter how high that Personality or the just basis of one's loyalty—far beyond, is Teaching. It is a simple thought, but in these pregnant closing years of the century I believe it is one shared

by students of Theosophy in increasing number the world over. For in its holiest sense it is that Teaching which brings Light and growing Understanding. Teaching becomes the inner life of the student, inviolable, most sacred, that which in the truest sense unites us all together. When received, Teaching is always to be tested, and, when found true by that inner monitor which is one's Higher Self, then lived. It was Francis Bacon, sixteenth century philosopher, who said: "Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider." It is in this spirit we trust that readers will receive the published esoteric volumes our Preface refers to.

A very special word of gratitude should also be expressed to those who financially have greatly helped in this project begun a year ago. Without their loyal assistance in this way it would have been impossible to have advanced with it as rapidly as it has today.

New National President

American Section T.S. (Adyar) elects Dorothy Abbenhouse, National President, for 3-year term; John Algeo, First-Vice-President, and Willamay Pym, Second V.P. Mrs. Abbenhouse will work for peace, "to be able to unite the Olcott staff and members of the section in that peace, to deepen the cooperative feeling, and to send to those members and receive from them daily a deepening of that peace."—(*The American Theos.* July-Aug 1987)

European Conference

"Most excellent! at St. Martin, (Germany), attended by 100." From there we received a cheery greeting card signed by Hans-Dieter and Helga Rex, Volker Doerflinger and Helgard Leonhard, Geoffrey Farthing, and Erica Lauber (members from Germany and England).

A Friendly Salute

The Editor, Ted G. Davy, of *The Canadian Theosophist*, sends us this cheery line: "It must have given you much satisfaction to publish *The Eclectic Theosophist* No. 100. Congratulations. How pleased Iverson (Founder and First President of Point Loma Publications) would have been!" And in a "A Reader's Notes" (C.T. July-Aug. 1987) Mr. Davy adds: "What began as 'an occasional newsletter' quickly became a magazine that is widely respected throughout the Theosophical Movement. The total achievement—not just the staying power—is a credit to Point Loma Publications who publish it. The *Eclectic* honestly lives up to its name. Although, as its masthead proclaims, it

follows 'the Blavatsky and Point Loma tradition', its contents are proof of an interorganizational and international outlook. Indeed this fine Theosophical journal was 'networking' long before that word became a buzz word."

Bringhausen Conventions & Summer-School

Irmgard Scheithauer, Director of The Theosophical Society, Arbeitskreis, Unterlengenhardt (Headquarters in Berlin), wrote from Bringhausen, Germany, last June: "From lovely Bringhausen, where we held our Annual Convention on June 6 and 7, we want to send you the warm greetings of all participants—some of the names you will remember from your last visit to Germany. The possibility to gather for one week once a year and to study the teachings of Theosophy (following the actual 2-day Convention) with our brothers is always strengthening and inspiring. The Theosophical Summer School following our Convention will this time continue last year's studies of the chapter on "Heavens and Hells" of Dr. de Purucker's *Esoteric Tradition*. May these studies help all of us to become better and better workers for Theosophy. As the Summer Solstice is near, we all wish you for this holy time of the year silent days, more and more light, and health and strength for our common work. It was said in another sense "Let us keep the link unbroken"—the link to the other side of the ocean is unbroken. Again all our best thoughts and wishes . . . (and signed by 44 of those attending, some from Holland as well as Germany).

Theosophical Sparks

This is a newsletter of United Lodge of Theosophists news, events, and other Theosophical information. It is edited and published by ULT students independently of any ULT or organization, Theosophical or otherwise. Its stated purpose is: To provide a forum for communication, the sharing of knowledge, talents, resources, and mutual aid in the furtherance of the work of The Theosophical Movement. Its Special Issue (No. 3, June 1987) is devoted to "The Dissemination of Theosophy in the New Age." It quotes apt selections from the writings of Blavatsky, Judge, Crosbie, as well as current theosophical notables, Bing Escudero, Dorothy Abbenhouse, Radha Burnier. Lively and pertinent articles by fresher voices—Paul Johnson, and one by a "Theosophical student," and the editor Michael Revere—are heard from, followed by items of news and a page given to "Pen-Pals." The last page announces the Conference held August 8-9, in New York City, its title: "The Dissemination of Theosophy: New Techniques for a New Age."

ON GEOFFREY FARTHING'S PROPOSAL

[The only response so far to this important Letter comes from John Cooper (Gladsville, NSW, Australia) under date of July 31. He comments:]

"I am glad that you published the letter, written by Geoffrey Farthing, in the July/August 1987 *Eclectic Theosophist*. Mr. Farthing raises the very important question of whether Theosophists of the various organizations can meet together without the question of individual membership of any one of the various Theosophical organizations acting as a barrier. He suggests that the various organizations agree that membership of one organization allows membership of the other organizations without the need to join them. He suggests that this unity be based upon the three Objects of the Theosophical Society as they were in the time of H.P.B. and that the Declaration of the United Lodge of Theosophists (possibly with some redrafting) be used as a sort of meta-organizational basis for fraternity and unity.

"In broad terms I support this proposal. It fits very closely, I believe, into the idea held by Robert Crosbie when he formed the ULT. That is a basis for an independent approach to the study of Theosophy without the need to rely on any outer organization. As he wrote, 'The true Theosophist belongs to no cult or sect [and I would state here that by cult or sect Crosbie also includes Theosophical organizations] and yet belongs to each and all.' Yet there is the irony that although the ULT is possibly closest to the ideas presented by Mr. Farthing they will be the most difficult to include in such a proposal, as the Associates of the ULT have, in theory, no leadership, so that each Associate would need to look at this idea independently.

"Possibly the Adyar and Pasadena Theosophical Societies could agree to this sort of meta-unity with membership of one allowing access to the meetings of the other Society. Special fees could be asked of members of the other Society for the use of libraries and other facilities. I look forward to the responses by the leaders of the Theosophical Societies to Mr. Farthing's proposal."

Correction: Looking Far Ahead!

Please turn to *Eclectic* No. 99, May-June 1987, article by Rosemary Vosse, "Where Is Hell?" on p. 7, bottom of first column, and change "Ascent" to "Descent." The author writes: "... a gremlin crept in insidiously to declare that we had now finished the arc of ascent!"

12 ESOTERIC STUDIES

Some fifty odd years ago at the Point Loma Theosophical Headquarters 12 Esoteric booklets were issued for study among E.S. students. These covered such subjects as: The Esoteric Path: its Nature and its Tests; Galaxies and Solar Systems: Their Genesis, Structure, and Destiny; Hierarchies and the Doctrine of Emanations; Invisible Worlds Their Inhabitants; The Doctrine of the Spheres; Gods, Monads, Life-Atoms; Correlations of Cosmic and Human Constitutions; The Hierarchy of Compassion; and Death and the Circulations of the Cosmos.

It was Dr. de Purucker's plan a few years later to eventually make these public "with certain keys withdrawn," and issue another set of teachings for private study. GdeP died in September 1942 and the plan was never carried out.

As we view the theosophical worldwide scene today with its opportunities as well as its dangers, the time now seems right and proper no longer to delay in carrying out what GdeP had planned. The Preface which follows presents a more detailed picture. (See also the Announcement in Items of Interest). —Ed.

COMPILER'S PREFACE

In 1875 new impulse was given to the Theosophical Movement of the ages when H.P. Blavatsky introduced to the world long-hid and carefully guarded teachings locked within the very structure and operations of universal nature. What she gave out at that time had been esoteric in the West for centuries past. Some years later, in 1888, she established, under her Teacher's direction, an Esoteric Section within the Theosophical Society, and to its members were given still deeper instruction about the inner nature of Man and Universe. These, too, then became the esoteric 'hidden' source back of the outer presentation of theosophical teaching given earlier.

So what is 'esoteric'? A hundred years have passed since the days of H.P.B., and today the word 'esoteric' is generally accepted in everyday parlance as meaning 'abstruse', 'technically difficult to understand' except by those educated or trained to do so. This, however, though correct is not a complete meaning; it is but a first step to recognizing that every truth has depths beyond what is openly stated, whether such deeper revealings are through the expressions today of Science or Philosophy or Religion. The word 'esoteric' indeed comes from the Greek word *esoterikos*, from *esoterós*, meaning 'inner'; and it is here when we reach back into inner meanings that we find there has always existed an Ancient esoteric Wisdom which is the root of all Religions-Philosophies-Sciences, and we learn that from that Wisdom the modern Theosophical Movement was born.

Esoteric Schools have been in existence for centuries, in the Far East, the Near East, in Egypt, in India, China,

in Greece, in Scandinavia, Mexico, and other countries of north and south. Historic record exists of their functioning, flowering, and dying out. To their students and disciples undergoing the necessary training and discipline truths were taught that were 'hid' from the majority; and these truths were received with 'finger on lip', not to be revealed to the uninitiated, and permitted to be passed on only 'as received'. Such is the esoteric rule. The reason is obvious. Knowledge is power, and power can be misused unconsciously or consciously.

That same rule followed with the establishing of the Esoteric Section of the Theosophical Society in 1888 when, through H.P. Blavatsky, the Messenger of the Mahatmas or Great Teachers behind the Theosophical Movement, more was given out in direct esoteric statement than in many centuries.

But here we should give heed to H.P.B.'s words in a message sent to the American Section Convention of the T.S. in Chicago, Illinois, April 22 and 23, 1888:¹

According as people are prepared to receive it, so will new Theosophical teaching be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends on the spread of Theosophy—the assimilation of what has been already given—how much more will be revealed, and how soon.

Twelve years passed and gave away to the 20th century; and its tempestuous decades have rolled on. Who knows what 'inner' work of enlightenment in this period has affected the minds of many? Is the world now ready for further revealing of the 'hidden'? Has the "spread of Theosophy, the assimilation of what has been already given", met inner requirements? We look at some of the passing signals.

In 1980 the esoteric instructions given by HPB were published. Passages from them had in part appeared in scattered publications through the years, but now for the first time in completeness they were made public included in the ongoing volumes of the Collected Works of H.P. Blavatsky². Long and careful thought had been given to this important step by the editor-compiler Boris de Zirkoff in consultation with leading theosophical students. The time was considered right.

In 1986 Point Loma Publications, Inc., issued H.J. Spierenburg's important study, *The Inner Group Teachings of H.P. Blavatsky: a Reconstruction of the Teachings*. This covers a reporting and comparison

¹H.P.B.'s Messages to the American Conventions have been reprinted by various theosophical publishers, among them Point Loma Publications' history by Charles J. Ryan, *H.P. Blavatsky and the Theosophical Movement*.

from variant archival sources of the esoteric meetings held almost weekly from August 20, 1890 to April 22, 1891, at which H.P.B. gave private instruction to an "Inner Group". A Short Historical Introduction by J.H. Dubbink adds to the study's value.

In 1987 Point Loma Publications published Volume III of the series of the collected works of W.Q. Judge, *Echoes of the Orient*, compiled and edited by Dara Eklund. In this are one hundred pages in Section V: "Eastern School of Theosophy," which include esoteric studies under the titles "Suggestions and Aids," "Answers to Correspondence," "Questions and Answers," and "E.S.T. Subsidiary Papers."

We now go back to 1923. In that year that unforgettable volume *The Mahatma Letters to A.P. Sinnett* was published. Occurring as this did approximately half a century after the founding of the T.S., years of successful effort but also growing internal dangers, it marked a moment in history vital and significant. Of the decision to do this the transcriber-compiler, A. Trevor Barker, in his Introduction, wrote:

The writer undertook the task with the fullest sense of the grave responsibility attending his action, convinced that the moment had come when the highest interests of The Theosophical Society demanded the full publication of The Teachings of The Masters given to Mr. Sinnett. He feels the responsibility the more keenly since there is a passage in one of the letters in this volume in which The Master K.H. says that neither he nor his brother M., would ever permit the publication thereof. . .

Mr. Barker then supports his decision:

At a time when there is so much controversy in regard to what was, and what was not the original Teaching of The Masters, the publication of the words of its own Teachers can do nothing less than serve the highest interests of the great movement which claims for its motto that "There is no religion higher than Truth." The Masters are what they are; what they have written—they have written, and neither they nor their doctrines need the acclamation or apology of lesser minds.

It is almost impossible to arrive at the facts, or even to form a trustworthy opinion upon a subject so far reaching, by studying an edited book of extracts. Therefore, that the members of the Theosophical Society and the world at large, should be enabled to study the truth for themselves con-

cerning The Masters and their doctrines as set forth in these letters signed by their own hands, has been the aim of the compiler. To this end, the whole of the Mahatma Letters left by Mr. Sinnett have been transcribed *verbatim* from the originals and without omission.—pp.XIII—IV

Turning again to that fifty-year period after the founding of the T.S., it should be noted that esoteric lectures were being given at Point Loma in the years 1924-27, the stenographic reports of which were later published in *Fundamentals of the Esoteric Philosophy*.³ The content of their instruction can therefore be tested by careful perusing of its 48 chapters and 550 pages. Interestingly enough, it is again Trevor Barker who wrote the Preface to that volume. He refers to our earlier quoted passage from H.P.B.'s Message to the American Theosophists speaking of "new Theosophical teaching" which will be given when "people are prepared to receive it." And he follows this quotation with the well-known declaration of H.P.B. in *The Secret Doctrine*.⁴

In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called Gupta-Vidya; and that, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found.

Barker's own comment then continues:

These statements are quite enough to show that Mme Blavatsky never meant it to be understood that under no circumstances would additional teaching be given. On the contrary she clearly indicated that although the two volumes of *The Secret Doctrine* contained all that could be given to the world in the nineteenth century, the giving of further teaching would depend necessarily upon the *readiness of people to receive it*.

So far from claiming that her writings contain the whole of Theosophy she pointed out in her Introductory to *The Secret Doctrine* that she had raised "but a small corner of the dark veil" and "after long millenniums of silence and secrecy" had given but an "outline of a few fundamental truths," "because that which must remain unsaid could not be contained in a hundred such volumes." The Esoteric Doctrine in its totality has always existed in the keeping of The Adepts in The Sacred Science, and it is therefore a complete system of thought which does not evolve or change. But the whole of it never has and never will be given out publicly, and therefore since from time to time additional teaching is given, this does constitute *for the public* a further unfolding or evolution of the age-old Doctrine. . .

None the less, it is a fact, paradoxical though it may seem to some, that no teaching calling itself Theosophical will bear the test of a thoroughly impartial investigation, unless it is consistent with the teachings of H.P. Blavatsky; and this precisely because her writings bear the stamp of consistency with the recorded teachings of all the great Sages and Seers of Antiquity.

²Blavatsky: *Collected Writings*, Vol. XII, pp. 479-713, covering the years 1889-90, Theosophical Publishing House, Wheaton, Illinois. These Instructions include I, II, and III, the actual words of HPB; and also Instructions IV and V which were based on HPB's words taken down in shorthand and in the form of Notes by some of her students in London. In these pages the compiler gives a history of the formation of the Esoteric Section, including also what are known as the Rules, the Preliminary Memorandum, the Pledge and its meaning—all originally given in 1888 only to members of the E.S. and then issued as "Strictly Private, Confidential, for Members only."

³Rider & Co., London, 1932

⁴*The Secret Doctrine*, pp. vi-vii

Herein lies the strength of Dr. de Purucker, not only in this work but in his other writings . . .

Now in the years after 1929 at Point Loma, esoteric instruction continued. The privately printed, stenographic reports of these were at first incorporated in pamphlets in question-and-answer form; but some years later, in July 1936, a new set of 12 Esoteric Instructions was issued.⁵ Each booklet, of approximately one hundred pages, treated of a specific doctrine or aspect of the Esoteric Philosophy, and to this "collection or grouping," said GdeP, "I am adding a large amount of new and helpful teaching."⁶

Later, in a letter to Dr. Henry T. Edge, then E.S. Secretary of the Point Loma Headquarters Lodge, GdeP stated he was engaged in preparing yet another set of teaching for private study, and that the current 12 Instructions, before held private, would "with certain keys removed," be made public.⁷ This was his definite plan and so stated some fifty years ago.

The heavy years have passed, but the grave importance of carrying out GdeP's expressed wish with regard to publishing these Instructions has never been forgotten, and over the decades has been discussed with fellow-students. Decision of this kind cannot be made without considered view of world-conditions as well as sensing of today's temperature and possibilities within the broad Theosophical Movement which it would effect. There is always the imperative need to protect and preserve in their purity the sacred Teachings while recognizing that this is accomplished at certain sensitive periods in history by a wise giving forth of new 'light' from a tried and faithful source. We recall the words of GdeP in opening an esoteric study at Point Loma. Today they have their own appeal. "The traditions of mankind tell us," he began the evening's study,

and the records of the Ancient Wisdom corroborate the traditions, that the doctrines which we have been studying for the last four years or so have come down to us unimpaired and in their pristine purity . . . These traditions, as the ages passed, dating from the mid-point of the fourth Stock Race or the Atlantean, took various forms as they were given out more or less fully at different times; . . . and it is at the back of, behind, under the surface of, these great world-religions that we find many, if not all, of the doctrines of the Ancient Wisdom. We should not include in these religions thus spoken of, the various smaller religions or quasi-religious cults, however large their extent among mankind may have been,

because these smaller religions were often the offspring of men who imperfectly understood the Ancient Wisdom, and actually who, in some cases, were unfaithful to their own Teachers. And therein we may find one of the dominating reasons why these archaic teachings have always been held as sacred and secret; because, as was told to Mr. Sinnett and Mr. Hume, our Masters had and have no desire and no wish to foist another mere exoteric religion on a world already priest-ridden and creed-burdened.

GdeP then spoke of the necessity of keeping the Teachings undefiled. Misunderstandings, misinterpretation, error, had marked preceding years, and it was time to speak out in clarification.

A source which is polluted at its fountainhead can hardly give forth the pure springs which heal . . . The best antidote for folly is wisdom; for ignorance, real knowledge; for false and therefore wholly unauthorized Theosophy, the archaic teachings of the Wisdom-Religion.⁷

With the background of these thoughts in mind, and fulfilling a duty imposed on us, we are therefore printing in their entirety, and in the original serial order, the twelve Esoteric Instructions given by GdeP at Point Loma, with only "certain esoteric keys removed," as we believe he indicated.⁸ By this *verbatim* printing the reader thus may know that nothing has been changed. The 'feel' or atmosphere of their original presentation addressing a group of students of an esoteric School is preserved. Reader becomes student listening to instruction, realizing teaching spiritually uplifting and tracing in it that oversweeping reverence for Truth essential to all esoteric studies.

In these instructions are teachings not only what may be called technical, i.e., explaining esoteric facts about the universe, its construction and inner workings, and man's relation to that universe and his own evolving destiny; but also rules or guides for human conduct. In the truest sense, however, the technical and the ethical are one and inseparable. Especial attention, nevertheless, should be called to Instructions I and II which are devoted in their entirety to ethical and mystical-psychological teachings "for certain reasons of training," explains GdeP, "and for the making of the proper contemplative and spiritual atmosphere in which the esoteric teachings should be approached."

Above all, the percipient student will recognize that these Instructions make clear what the true rules of an Esoteric School are; and further, that such a School existed and was operative under H.P. Blavatsky and

⁵In 1976 Theosophical University Press of Pasadena, California, published a volume title *Fountain-Source of Occultism*, "derived," said the editor-compiler Grace F. Knoche from "these twelve booklets of instruction." This condensation marks another valuable addition to theosophical literature.

⁶Point Loma Publications Archives.

⁷*Fundamentals of the Esoteric Philosophy*, pp. 458-59

⁸Pencil corrections made by GdeP in his own copy have also been incorporated.

W.Q. Judge (in the years 1888-1896) and continued under Katherine Tingley and G. de Purucker. This is not a yielding to what some might view as personality worship. It is recognition of, reverence for, the Teaching itself; recognition, also, of the 'instruments' furnished for the passing on of what some have called Light from the East, and what we may call the ever-enduring, though sometimes long hid, Esoteric Doctrine.

For the record we list those with whom in the past we have conferred on this subject, fellow-students whose contribution to theosophical work worldwide should never go unrecognized: Elsie Benjamin, private secretary to GdeP; Iverson L. Harris, Chairman (after the death of J.H. Fussell) of the Point Loma Cabinet; Helen Harris, Recording Secretary of the E.S.; Boris de Zirkoff, editor-compiler of *Blavatsky: Collected Writings*; Florence Collisson, Judith Tyberg, Sven Eek, Geoffrey Barborka, Ila Barborka; Osvald Siren, Sinologist and curator of the Stockholm Museum, and head of the theosophical work in Sweden; and Jan H. Venema, director of theosophical work in The Netherlands. Were they with us today we believe they would agree that the time has come and is right to fulfill GdeP's wishes. To names already enumerated we add present fellow-students, Irene R. Ponsonby, L. Gordon Plummer, and Helen Todd.

More than a word of appreciation is due to members of the Board of Point Loma Publications for support in this undertaking, as well as to those others who have generously aided in meeting costs of publication. A particular word of gratitude goes to L. Gordon Plummer, Kenneth R. Small, and John Drais, in consultation sound and helpful, and to John Drais and J. Julian Gillmon for the meticulous work of checking and compiling the various Indexes.

Most Theosophists believe in the esoteric truth of H.P. Blavatsky's statement that the last quarter of a century is vitally important as a time for renewed effort along spiritual lines, a time, too, when sensitive help may be received from those Spiritual Forces or indeed Beings who have the welfare of humanity as their duty. It is a time for all aspirants to Truth to participate more strongly in this lifting of hearts and minds in noble effort; an opportunity to more vitally become "co-laborers with the agents of the mightiest spiritual forces which guide our globe as far as this can be done and, so far as our human family is concerned, as much as humans will allow it to be done."⁹

In that spirit and high thought these Esoteric Instructions are now presented—to those ready to receive.

—W. Emmett Small

MY PERSONAL IMPRESSIONS OF G. de PURUCKER

H. N. Stokes

The following is by the editor of *The O.E. Library Critic*, published in its July 1931 issue. During those more than fifty years ago Dr. Stokes was known as an outspoken commentator on current theosophical history and on theosophical personalities of the various Theosophical Societies. He never sought favor, was never 'politic' in that sense, but always spoke out with honesty and sincerity and in defense of what he considered 'straight theosophy'. For this, in which he was unflagging during the eventful years of his editorship, he was admired by some and feared by many; but what he left on record has now become valuable archival material, well worth careful study.

For this reason, and perhaps also in light of what we are announcing in this *Eclectic* issue about the publication of the volumes of Esoteric Teachings of G. de Purucker, Dr. Stokes' article will be of added interest. It is given here *verbatim*, despite a few statements we consider inaccurate, such as reference to G. de P. as having a "slight foreign accent," and as "an untrained speaker, two or three years ago almost afraid to stand before an audience." We who knew him well thought he was quite at home facing his audiences, and spoke clear excellent English. In actual fact G. de P. had given his *Fundamentals of the Esoteric Philosophy* (lectures to P.L. students based on *The Secret Doctrine*) in the years 1924-27; and in 1927 six public lectures on "Theosophy and Modern Hypnotism", followed in the same year by twenty-three on "Theosophy and Modern Science"—all of these over KFSD radio San Diego, by remote control from Point Loma. In 1928 he began the series of weekly public talks titled "Questions We All Ask." During several years before the death of Katherine Tingley, GdeP was present at the business meetings affecting the T.S. organization and thoroughly familiar with its problems. But these are details and do not affect Dr. Stokes' assessment which from a neutral and open-minded source speaks for itself. GdeP's first lecture tour in the U.S., Europe and Canada, after he became Leader of the Point Loma T.S. was in 1931. Dr. Stokes, then a member of the Adyar T.S., attended the talks given by GdeP in Washington, D.C. that year.

—ED.

Having heard much through my correspondence of Dr. G. de Purucker, head of the Point Loma Theosophical Society and successor to Katherine Tingley, and having been a witness to the enthusiasm which he is evidently arousing in those who have listened to him, and also having heard him most harshly criticized by those who have not heard him, I naturally looked forward with great anticipation to hearing him in person and, perhaps, talking with him. His three days' visit to Washington afforded me this opportunity.

⁹Point Loma Publications archives: Message of January 25, 1936, to E.S. students by GdeP in Bulletin from Point Loma E.S. Office.

CRITIC leaders will remember that I am not a member of the Point Loma Society and speak only as an observer. I have been deeply in sympathy with his endeavors to bring about friendly cooperation between the different theosophical organizations as well as those groups which repudiate the term "organization," but who nevertheless consort together for theosophical purposes, and I have been greatly impressed by the kindly manner in which he has met rebuffs and even what were perhaps intended as deliberate insults. Nevertheless I endeavored to preserve an impartial attitude; I was prepared to be disillusioned and disappointed and even to feel that his gestures were mere "camouflage," as one of his critics has expressed it. Still, I had to remember that he is by birth and training a foreigner, his father being a German, that for many years he has been almost a recluse, working and studying in an unobtrusive way at Point Loma, and coming before the public only when the death of Katheirne Tingley forced him into the open and placed large responsibilities of both an executive and spiritual nature upon him.

One has to bear these things in mind when one proposes to criticize. If there breathes a man who has had the same experience, or rather lack of experience, and who suddenly fits into his new place as if made to order for it, never making a mistake or doing or saying anything which cannot by any possibility be misinterpreted, or which on more mature consideration he would have done or said in a somewhat different way, he would be a freak of nature, a sort of superman. Dr. de Purucker's training has not been that of a man of the world and, I must say, he shows it, for he is utterly unique, and it is quite possible that this uniqueness may grate on some who look for conformity to the world's ways as a prerequisite in a teacher or leader, and to whom anything savoring of eccentricity is repulsive. There are, to be sure, people who assume a sort of uniqueness by wearing odd clothes, cutting their hair in an unusual style or what not, things which in the opinion of some afford a presumption of holiness. Not so G. de Purucker. He dresses as others do; in the street he would not be noticed; the uniqueness is in himself. When he speaks, and especially when he warms up to his subject, he waxes eloquent without any of the mannerisms of platform speakers. I have heard most of the prominent theosophical speakers of my day, Mrs. Besant, Mr. Leadbeater, and many more, and without wishing to reflect on any of these, I am convinced that he surpasses all of them. Certainly he is not a trained orator; he uses none of the tricks of such, but one feels that he is speaking straight from the heart.

More than one person has made the remark that "he

speaks like a parson." So be it; if you can name me the parson who speaks like de Purucker, who uses plain language on the most sublime topics, never attempting to sway his audience with mere rhetorical phrases or making demands on their "faith," and who yet convinces through the very force of the truth which he presents, I shall be glad to take the time to listen to him.

In personal appearance he is tall, smooth-faced, with grey eyes and a large greying head, and somewhat gaunt or lanky, reminding me at times of a big farm boy. In speaking he uses few gestures, even carrying his hands in his pockets at times, speaking with a slight foreign accent which, however, one quickly ceases to notice. He looks older than he really is, rarely smiles and at times complains of feeling tired, and no wonder. His pictures do not by any means do him justice.

My first experience was on the day of his arrival, when he met a small group of people, partly of Point Loma affiliation, who have been studying *The Mahatma Letters* together this spring. Naturally there were questions and answers, and to my mind the most impressive was his reply to a lady who had been sorely perplexed by reading Mahatma K.H.'s letter to A.O. Hume on God (*Mahatma Letters*, page 52), which, I imagine, must have caused some misgivings on the part of others. His reply, which I cannot attempt to abstract, was one of the most lucid expositions of this topic which I have ever listened to, and was something not to be forgotten.

Clearly, too, did he speak on the subject of non-resistance in relation to the different stages of chelaship. Many, of course, have read *The Voice of the Silence* and have realized the truth of its precepts in a sort of fashion. Let G. de Purucker quote one of these precepts and make a few comments on it, as he did on this occasion, and it ceases to be a rule or a dictum and stands out before one's mental eye an indisputable and eternal truth. With no great skill in speaking, yet in some way he makes one feel in a new fashion the truth of what one has long known; one feels almost lifted to the level of the Masters with whom these things are part of themselves. It has been years since I have felt the tremendous significance of these precepts so forcibly; and it was all done so modestly and simply! Clearly there are two aspects of Theosophy which are especially close to the heart of G. de P.; the one, the theosophical ethics, the other, the well-known doctrine of the Higher Self, or God within. On the latter he is never tired of talking.

G. de P.'s public lecture, with the simple title "Theosophy," was mainly a plain presentation of this topic, the God within us, and any who may have come with the hope of hearing about the astral plane, after-

death states, angels, fairies and invisible helpers, all so dear to the neo-theosophical lecturer, would have been disappointed. Even karma and reincarnation were barely mentioned.

His second, semi-public lecture, intended especially for theosophists, on "The Theosophical Movement," was the most brilliant and convincing theosophical talk I have ever listened to. He is a true genius in exposition and, as stated above, carries conviction with a power which it is rarely the good fortune of a mere reader to experience. Nor does he demand that one accept on his authority. Rather does what he says stand forth as self-evident truth. It may be likened, perhaps, to the power of the more eminent and rational Christian revivalists; not emotional or sensational in the least, but rather what one might call spiritual force, and which has been designated by some as "lodge force." Whatever the psychology of it may be, it appears to be entirely wholesome, and one begins to understand the enthusiasm which he has aroused—he, the untrained speaker, two or three years ago almost afraid to stand before an audience. Having read many of his published talks I was disposed to regard them as somewhat prolix. Hearing has convinced me that his method is right. Better a single truth forcibly presented, even with many words, than a concise array of data which can be filed away in one's memory and neglected. It is the big aspects of Theosophy which appeal to G. de P.; the details which delight many do not appear to concern him greatly.

As for my personal conversation of about half an hour, it was largely a personal conversation and may be passed over. I may say, however, that G. d P. is apparently a man of strong feelings and is likely to express himself in a manner which some might consider as hyperbolic, or in other words, plain "gush," which might be somewhat embarrassing to a modest person. He has been criticized for writing thus in his published letters to members. One might even be disposed to regard it as assumed, did not those who know him best feel otherwise. Entirely convinced of his mission, he expresses himself in a fashion which may be natural to a foreigner, but somewhat strange to a cold-blooded American, and which is so utterly frank that it scares one. But that is his way.

All in all, then, I have felt myself more than rewarded. I have seen or heard nothing to which the most straight-laced theosophist of the old school could object and I have found an earnestness backed by power of expression which is only too rare and which, I think, places him in the very front rank of present day theosophists and teachers. I believe that those who,

for one reason or another, refuse to hear him, are simply depriving themselves not only of a great treat, but of a great inspiration, which, of course, is their own affair. If this fire and enthusiasm which, thanks to de Purucker, seem to pervade the Point Loma Society at the present time, can be communicated to others, we shall see an end of the lethargy which afflicts the theosophical world today; we shall see the inspiration to live the theosophical life supplanting mere book knowledge and we shall face a true theosophical revival.

Theosophical Network

The Summer issue of this Theosophical newspaper (we can almost call it that) is just to hand as we go to press. Its editor, Rick Nurrie (P.O. Box 155, Muskogee, Oklahoma 74402) has done a worthy job in its 16 pages which include a variety of pertinent articles by Christmas Humphrey, Joy Mills, Vonda Urban, D.J.P. Kok, W.R. Laudahn, Elwood Schenck, Wane Kell, Virginia Ross, G. de Purucker, and others well known internationally.

Subscription is \$5.00 domestic, and \$6.00 other countries. Financial support is needed. "It has been recommended to us," writes the Editor, "to apply to foundations and large Theosophical organizations for a grant or funding for this project, but as yet we have not been successful in attaining any financial assistance." For further information write to: Rick Nurrie, Editor. (The December or Winter Solstice issue will be devoted mainly to postal addresses of Groups and individuals, publishing houses, etc., covering the whole Theosophical Movement).

Heroism

The characteristic of heroism is its persistency. All men have wandering impulses, fits and starts of generosity. But when you have chosen your part, abide by it, and do not weakly try to reconcile yourself with the world. The heroic cannot be common, nor the common the heroic.

—R.W. Emerson

CONTRIBUTIONS

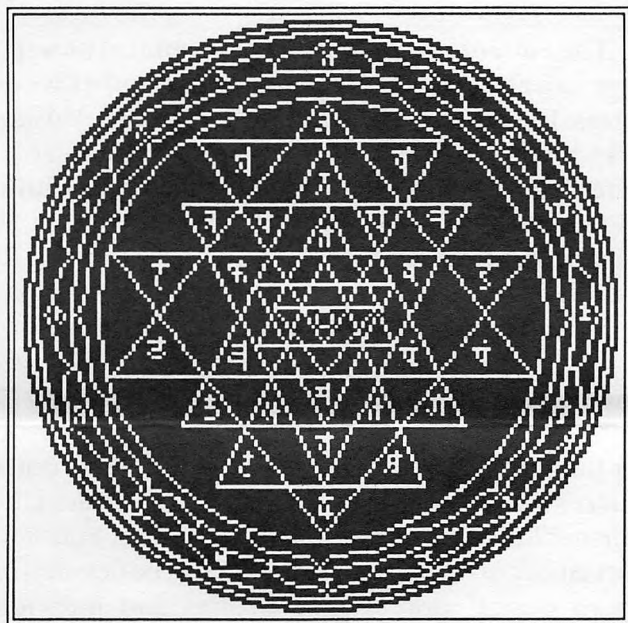
The following contributions have been received since our last reporting. To all donors our most grateful thanks.

E.F., \$9.75; J.&L.M., \$20.00; J.N.S., \$20.00; W.R.L., \$100.00; D.C., \$50.00; M.V., \$15.00; J.A., \$34.50; D.McD., \$200.00; S.K., \$25.00; D.A.S., \$1000.00; N.S., \$2.91; L.McC., \$30.00.

ESOTERIC TEACHINGS

G. de Purucker

I

THE ESOTERIC PATH:
ITS NATURE AND ITS TESTS

FROM LETTERS RECEIVED

John Cooper, Gladesville, NSW, Australia.—Thank you for mentioning my thesis on "The Theosophical Crisis in Australia: The story of the Breakup of the Theosophical Society in Sydney from 1913 until 1923." I might comment on two points that you mentioned. First of all the thesis was not part of my work; rather it was the total of the work required by the University. Secondly, you ask at the end are there any theses on 'good old Blavatsky Theosophy'. Possibly I should mention that there is a longish chapter in this thesis on the Theosophy taught by Blavatsky and that one of the intentions of the thesis was to look at the question of whether there were two Theosophies in the Society at the time of the Split in 1923—that of Blavatsky and that of Besant and Leadbeater. Also the thesis was intended to consist of original research and not to be a repetition of past writings. Finally, I am hoping to work totally on the Blavatsky period for my next thesis for a Doctorate in Philosophy. This research may be helped by the fact that I am now lecturing in Indology and in Buddhist Studies at the University of Sydney.

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J.H. Dubbink, Bilthoven, Holland.—

[This is the only news so far on the Theosophical History Conference, held July 17-19, at London. We look for further report from the Conference convenor and the editor of T.H.]

The Conference was not on a line with the first one last year. No American readers: the University holidays had not started. So some papers had to be read *in absentia* and no discussion was possible. By far the worst thing was Dr. Mary Carman Rose on "Theosophy and Religious Ritual." "Theosophy," in her eyes, was all that was called so by indifferently whom; religious ritual were the 'sacraments' of the R.C. Church. A very good contribution *could* have been "Madame Blavatsky in Russia and Slavonic Perspective"—if it had been read after let us say 10 years: then the very young but gifted speaker could have been better equipped for treating this rather ambitious program of interpreting HPB as a factor in an older esoteric tradition, comprising both European Russia and Western Asia—in short, the ideas of the old 'Eurasian' interpretation of Russian culture, forgotten for more than 50 years. . . . New horizons were opened by Paul Johnson's "HPB and Rawson." Rawson is known from the entry in *Isis Unveiled II* Index of Boris. Johnson had found more materials about R.