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To Find the Truth

H.P. Blavatsky

... When I read the criticisms now written on Theosophy, the platitudes and the jests in bad taste at the expense of the most grandiose and sublime philosophy in the world — one of whose aspects only is found in the noble ethics of the Philaletheians — I ask myself whether the Academies of any country have ever understood the Theosophy of the philosophers of Alexandria any better than they understand us now? What is known, what can be known of Universal Theosophy, unless one has studied under the Masters of Wisdom? ...

Theosophy, we say, comes to us from the extreme East, as did the Theosophy of Plotinus and Iamblichus, and even the mysteries of ancient Egypt

... Theosophy is a descendent in direct line of the great tree of universal GNOSIS, a tree, the luxuriant branches of which, spreading over the whole earth like a great canopy, overshadowed during the epoch — which Biblical chronology is pleased to call antediluvian — all the temples and all the nations of the earth. That Gnosis represents the aggregate of all the sciences, the accumulated *knowledge (savoir)* of all the gods and demi-gods incarnated in former times upon the earth ...

‘What then is your religion or your belief?’ we are asked. “What is your favorite study?”

“TRUTH,” we reply. Truth wherever we find it; for, like Ammonius Saccas, our great ambition would be to reconcile the different religious systems, to help each one to find the truth in his own religion, while obliging him to recognize it in that of his neighbor

Theosophy being the way that leads to Truth, in every religion as in every science, occultism is so to say, the touchstone and universal solvent. It is the thread of Ariadne given by the master to the disciple who ventures into the labyrinth of the mysteries of being; the torch that lights him through the dangerous maze of life, forever the enigma of the Sphinx. But the light thrown by this torch can only be discerned by the eye of the awakened soul, by our spiritual senses; it blinds the eye of the materialist as the sun blinds the owl.

— Extract from “The Beacon of the Unknown”,
BCW XI, pp.263-66

The Flame and the Log of Wood

... Your strivings, perplexities and forebodings are equally noticed, good and faithful friend. In the imperishable RECORD of the Masters *you have written them all*. There are registered your every deed and thought; for, though not a chela, as you say to my Brother Morya, nor even a “protege” — as you understand the term — still, you have stopped within the circle of our work, you have crossed the mystic line which separates your world from ours, and now whether you persevere or not; whether we become later on, in your sight, still more living real entities or vanish out of your mind like so many dream fictions — perchance an ugly nightmare — you are virtually OURS. Your hidden *Self* has mirrored itself in *our Akasa*; your nature is — yours, your essence is — ours. The flame is distinct from the log of wood which serves it temporarily as fuel; at the end of you apparitional birth — and whether we two, meet face to face in our grosser *rupas* — you cannot avoid meeting us in *Real Existence*. Yea, verily good friend your *Karma* is ours, for you imprinted it daily and hourly upon the pages of that book where the minutest particulars of the individuals stepping inside our circle — are preserved; and that your *Karma* is your *only* personality to be when you step beyond. In thought and deed, by day, in soul-struggles by nights, you have been writing the story of your desires and your spiritual development. This every one does who approaches us with any earnestness of desire to become our co-worker, he himself “precipitates” the written entries by the identical process used by us when we write inside your closed letters and uncut pages of books and pamphlets in transit.

— K.H. in *The Mahatma Letters to A.P. Sinnett*,
p.266-7, Letter No. XLV, received February 1882.

The Lighted Shadow: Personality, Selfhood, and Rebirth

William R. Laudahn

‘Myself,’ perhaps ‘yourself.’ At face value, these terms are convincing. The common belief is that personalities, however different, are the selfhood of each human being. The daily and hourly clash of such personal ‘selves’ appears to be the stuff of life. A very few suffer from ‘multiple personalities’, raising the question of which is the dominant self.

Are there, at least, two selves? In metaphysics, yes: the Higher and the Lower. In Theosophy, the only true Self — fused with Divinity — is the Higher. Personality and its characteristics are so transitory and superficial that they are assigned as properties of the lower self.

In shallow religious views, the lower self (as 'Soul') is thought to be changeless and immortal. The hope is that the permanent person, ideally with the Personal God, will be gratified forever. A heaven with endless opportunities for sensual pleasures is projected. Seldom noted in this context are spiritual and intellectual pleasures. If this is a nice example of wishful thinking, is it really so nice?

"To me that ... is horrible," said a great theosophical thinker, G. de Purucker. "To remain permanently as I am in my Ego and never be able to change and go higher, would be a bleak destiny." (*Studies in Occult Philosophy*, p. 500) Further, he observed that the idea of immortality as permanent personalities has ushered in world and personal misery, selfishness, suffering and pain. The light of the true Self banishes these shadows. Alone, it is immortal. The lower self with its personality is a classic example of mortality. Often, it is so empty that it perishes even before the body. In any event, both the body and personality are subject to change within their natural limits.

The human scene teems with all types of 'personas,' masks of personality. Some are pleasant, others border on disaster. Most are bland. Some great and brilliant people are sadly deficient in personal relationships. On the other hand, certain amiable souls have no other qualifications. It is nice, but rare, to find 'well rounded' individuals.

Consider the enigmatic and volatile personality of Madame Blavatsky. It is not true that she never enjoyed placid moments. Her associates truly appreciated such moments! Those sunny periods contrasted so vividly with the other more stormy but 'normal times.' Outstanding about the Blavatsky personality is that it was most remarkable ... exceedingly strong and self-willed, and withal endowed with extraordinary psychic faculties ..." (Kingsland: *The Real H.P. Blavatsky*, 59)

Such characteristics involved her in a titanic struggle with the lower self. Due to her great soul, iron will, and philosophic genius, she achieved victory for the Higher Self. This triumph was especially evident in her "life-work and mission" as revealed from a loftier plane. Then it was urged that the psychical be cast aside in favor of the metaphysical and philosophic. Madame Blavatsky was metamorphosed into "H.P.B."

Usually, however, Madame Blavatsky allowed the personality free reign. Like the rest of us, she was human — only more so! Therefore, she did not appear before the world as an ideal 'saintly figure' or typical 'religious leader,' so called. Unlike some of these, she was not a hypocrite. In her case, the burden is put on the observer to be able to see what is behind the facade. That is not easy, which explains the many unfavorable reviews of Madame Blavatsky. The mys-

tical and metaphysical H.P.B. is overlooked. The lower self looms larger, in the common view, than the Higher Self. Indeed, the latter is invisible. The lower self dies, except in the memory of small selves — and their biographies.

What about Reincarnation and the Self? There are many ideas about this subject. The Master K.H. said that "you were possessed of the Oriental view of reincarnation ... on July 5th at Bombay" (in 1881). (*Mahatma Letters*, p. 329) Discussing Reincarnation, William Q. Judge, in 1890, wrote that "many Theosophists accept doctrines of that name, but are not able to say what it is they have accepted. They do not pause to find out what reincarnates... Some, at first think that when they die they will reincarnate, without reflecting that it is the lower personal I they mean, which cannot be born again in a body." (*Echoes of the Orient*: I, p.123)

Told that "the Bible says that man was made in the image of God," Mr. Judge replied that "man is made in the image of his God, who is his Higher Self." (II, p.295) Later he said "call the voice of conscience the voice of the Higher Self..." This rather than the "soundless Sound," which he wryly observed is "very difficult to hear." (347) As to the development of inner selfhood, Mr. Judge cited the "continual war" between the lower and the Higher Self. It is here that most people, "ever compromising," give way to the lower demands, waiting for a more opportune time before giving "the Higher the reins of government — but that day will never come under such a course." (II, 417)

The spiral points downward, there is no rest. "Think," urged G. de P., "of the horror of everything remaining for ever as it is!" Can we face the truth? Immortality is relative. It is held that the inner God or Higher Self is immortal. Venturing ever further ahead, if you will, in endless Duration, "even the Atman changes and grows to something sublimer ... Growth ... evolution, bringing out in ever larger measure the stored-up fountain of life, of intelligence, of being, lying within us: THAT ... is the future, not static immortality." (*Studies*, 501)

The path to inner peace follows the recognition that 'here within' is the Cosmic Life, Intelligence — deathless for it is always here, there and everywhere. 'Myself' and 'yourself' are THAT. Nameless, it cannot be described. Neither spirit nor non-spirit, it is both and more.

Generally, theosophical literature has it that the Higher Self "overshadows the series of personalities which appear and disappear like evanescent phantoms in the great cyclic process of the phenomenal world of time and space." (*The Real H.P. Blavatsky*, 62) In *Isis Unveiled*, Madame Blavatsky spoke of the "vital significance" of mortals being "overshadowed by their divine SELF, with every chance given to them to become immortal hereafter, but no other security than their personal efforts to win the kingdom of heaven, the so chosen man has already become an immortal while yet on earth." (II, 153)

It remained for G. de Purucker to rephrase and reemphasize the relationship of Higher and Lower Self by explaining that

“... with the single exception of ... ‘lost souls,’ who are exceedingly rare, every human being, and indeed every entity, is over-enlightened, or to use the curious English expression ‘over-shadowed,’ by an inner god, of which inner god such human being or such other entity is the expression, one expression at least, on this Earth. This inner god is our link with the divine worlds, and the channel through which we receive those numerous and voiceless intimations of spiritual glory, of self-forgetfulness, and of impersonal love. This is what the Avatara Jesus had in mind when he is reported to have said: ‘I and my Father are one.’ It is verily so. I will now go a little farther in explanation, and I hope that you will understand me.

This inner god is our Parent-Star. Now make of that statement what you can ! It is not so much the physical star, although that is true also as being the corporeal vehicle of the inner god. Mere spacial distance has nothing to do with this fact, because the links are links of consciousness and of spirit. (*The Dialogues of G. de Purucker*, Vol. II, 356)

The Higher Mind, the Higher Self. These are potent concepts in the universal mystical world outlook. They express inner truths that scientific or physical experiment cannot touch. At least, not yet. The inner god can only be approached by way of this Mind, this Self — for they are of the same Stuff.

Light of this hue was again seen by de Purucker when he related that:

The radiant light which streams forth from that immortal center or core of our inmost being, which is our inner god, lightens the pathway of each one of us; and it is from this light that we obtain ideal conceptions. ... we can [then] guide our feet towards an ever larger fulfilling in daily life of the beautiful conceptions which we as mere human beings dimly or clearly perceive, as the case may be.

The divine fire which moves through universal Nature is the source of the individualized divine fire coming from man’s inner god. ... Hence, call it by what name you please [the Christ Immanent, the Living Buddha, Brahma, etc.], the reflective and mystical mind intuitively realizes that there works through him a divine flame, a divine life, a divine light, and that this by whatever name ... is himself, his essential SELF. (*Occult Glossary*, 67)

In the inner, real and super-nature, there is a close relationship, even *identity* of each and all. In the case of conscious beings (with lower selves), the Higher is in the area of divine unity. In the realm of Maya (Illusion), we find process, separation, distinction, differences. The Cycle of Necessity operates, making for expression, emanation, creation, and evolution — even good and evil. We may try to make the good better, the evil less. In the meantime, appreciate the grand display.

As it is neither deserving nor so constituted, there is no private ‘personal salvation’ for the lower self. Immortality is only through the Higher Self, which ‘over enlightens’ all. Let us be enlightened without seeming to be. For “there is wickedness in high places.” And “pride goeth before a fall.” Act in the spirit — and in the light — of the Golden Mean. All else will then be added, born and reborn, if it is to be.

On Concentration

Henry T. Edge

Concentration does not mean a painful effort. When I am concentrated on anything, I am oblivious of everything else, including my personality. If I am conscious of effort, then I am not concentrated: I am thinking of myself, instead of my object. Patanjali’s definition gives the same idea. Effort may be required to reach this state, but when reached there is perfect calm and oblivion of self. The Occidental character, as contrasted with the Oriental, leans towards effort rather than repose; when we rest, we rest like fury. It would seem that concentration is to be sought rather by a process of elimination than of acquisition. What we have to do is to remove distractions.

The book of instructions drawn up by Patanjali at some remote epoch for the use of students of a very different kind from ourselves, is not suitable for modern Occidental requirements. We may learn much of great value from it, but the literal carrying out of the rules is not what we require. Our school should not be a ‘seat neither too high nor too low,’ etc., but the school of daily life, wherein we can find plenty of practice in eliminating mental and emotional distractions, thus approaching the serene state when the mind, unruffled by storms, can reflect the light from above.

“From One and the Same Source”

Dara Eklund

These words close H.P.B.’s article “Seeming Discrepancies” (*The Theosophist*, June 1882; *BCW* II, 119-22). An inquirer had asked whether “Fragments of Occult Truth” was in any way inconsistent with other teachings, such as in *Isis Unveiled*, concerning the After-Death state. This student, a “Caledonian Theosophist,” had quoted the former as stating “no departed SPIRIT can visit us,” going on to implicate the spirits of the medium’s circle as being “human disembodied spirits” according to later references in *Isis*.

H.P.B.’s Editor’s Note explains the root of the student’s puzzlement: a need to distinguish between the term “spirit” used as the spiritual Ego and “spirits” as shells. She states:

... Throughout *Isis* — although an attempt was made in the *Introductory Chapter* to show the great difference that exists between the terms “soul” and “spirit” — one the reliquiae of the personal Ego, the other the pure essence of the spiritual INDIVIDUALITY — the term “spirit” had to be often used in the sense given to it by the Spiritualists, as well as other similar conventional terms, as, otherwise, a still greater confusion would have been caused. — *BCW* IV, 120

She goes on to say that while a spiritual Ego cannot descend to a medium, it can attract the spirit of the latter to itself during an interval before or after its “gestation period” only. The first interval occurs before the individual enters the “Bardo” state. H.P.B. continues:

We have translated this as the "gestation" period, and it lasts from a few days to several years, according to the evidence of the adepts. Interval the second lasts so long as the merits of the old Ego entitle the being to reap the fruit of its reward in its new regenerated Egoship. It occurs after the gestation period is over, and the new spiritual Ego is reborn — like the fabled Phoenix from its ashes — from the old one ... Having enjoyed a time of bliss, proportionate to his deserts, the new *personal* Ego gets reincarnated into a *personality* when the remembrance of his previous Egoship, of course, fades out, and he can "communicate" no longer with his fellowmen on the planet he has left forever, as the individual he was there known to be. — *Ibid.*, 121)

We read on to see that the nature of any after-death "magnetic relation" hinges solely on the purity of the medium's Ego, and that the "personal morality of the medium would be a fair test of the genuineness of the manifestation." A number of years later H.P.B. reiterates the same teaching about the gestation period:

In the former case that of the Devachanic Entity, the Ego, in order to be able to go into a state of bliss, as the "I" of its immediately preceding incarnation, has to be clothed (metaphorically speaking) with the spiritual elements of the ideas, aspirations and thoughts of the now disembodied Personality; otherwise what is it *that enjoys bliss and reward*? Surely not the impersonal Ego, the Divine Individuality. therefore it must be the good Karmic records of the deceased, impressed upon the Auric Substance, which furnish the Human Soul with just enough of the Spiritual elements of the ex-personality, to enable it to still believe itself that body from which it has just been severed, and to receive its fruition, during a more or less prolonged period of "spiritual gestation" within an ideal matrix state, a birth of the Ego into the world of effects, which ideal, subjective birth precedes its next terrestrial birth, the latter being determined by its bad Karma, into the world of causes.

— BCW XII, 608-9, quoting from H.P.B.'s *Esoteric Instruction* No. III.

But all this is aside from the main point for all students today who seem to re-question H.P.B.'s consistency on various teachings as well as their relation to what the Masters' teach. If history repeats itself, it even seems that the very same questions repeat themselves, as the above finds a near echo in an article printed in *The Theosophist* of June, 1989, entitled "Do We Wake Up After We Die?" Perhaps H.P.B.'s closing paragraph should be repeated here, as we feel she would provide an honest inquirer with the same answer today:

Whence the idea, then, that the two teachings are "not uniform?" We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader. But there never was, nor can there be, any radical discrepancy between the teachings in *Isis* and those of the later period, as both proceed from one and the same source — the ADEPT BROTHERS. — *B.C.W.* IV, 122.

Dearer To Them Than Life ...

G. de Purucker

For one thousand years, beginning from the time of Pythagoras, and ending about the time of Justinian, the night of an incoming dark cycle was beginning to settle upon the world; and this period is cut in twain at just about the time when the birth of Jesus is supposed to have occurred. Pythagoras lived in the sixth century before the reputed beginning of our era, i.e., the present era that is accepted by Occidental peoples; and Justinian lived in the sixth century after the beginning of that era; and it was in his age, and by his order, that the last of the Mystery-Schools was closed at Athens, and seven men fled at peril of their lives, to Khosru the Great, ling of Persia, and lived there in peace and dignity and honor at his court, until, due to the whirl of the wheel of circumstance, Khosru, victor in his war against Justinian, as one condition of the peace which Justinian purchased with money, laid it down that these seven philosophers were to be allowed to return to their own country in peace and to live in peace, and to die in peace; and so it was.

Compare that noble spirit with the spirit manifest on the other side, and you have a slight vision of the inspiration which dwelt in what was called the ancient initiatory life, and of the spirit which has hovered over the Western World ever since that Year One of our era, so called, the Christian era.

Fundamentals of the Esoteric Philosophy, p. 419

Can we imagine what those men must have felt in the day when they saw that which was dearer to them than life closed and ended by their own will, invaded and degraded by degenerate rites and beliefs, and doubtless, also by the Christian fanatics?

Op. cit., p. 248

A Conversation From The Coalfield

Kenneth Morris

From the following, *Eclectic* readers may get a whiff of conditions in Wales when Kenneth Morris returned there, his native land in January 1930, after some 25 years of study and teaching at Point Loma; and the accompanying letter to one of the editors of *Lucifer, the Light-Bringer*, now editor of *The Eclectic Theosophist*. Oh, the memories of those vital days!

A Conversation From The Coalfield

Y NAILL: How is this, indeed, you are not willing to work for Theosophy?

Y LLALL: Too depressing are the times: neither mind nor mood for it are with me.

Y NAILL: In two words now: for what reason are the times depressing?

Y LLALL: In two words, it is human selfishness: without *if* or *were-it-not*, it is that is ruining the world.

Y NAILL: Yes it is that, and what would be the remedy? No effect without its cause, you see. What would be the cause, now, of human selfishness?

Y LLALL: False doctrine, I shouldn't wonder. False doctrine taught, and the ignorance of men.

Y NAILL: Are the times to be left forever depressing then, because they are too depressing for truth to be proclaimed in them? Is there a way to make the times better, but by lessening the ignorance that makes them bad?

Y LLALL: Truth you are telling, yes. And noble and altruistic the teachings of Theosophy: they do seem to me like a star shining. But without work is little food and less clothes: hunger in the home, and the heart heavy. How can the mind be given to what is noble and altruistic?

Y NAILL: Twofold the mind, my brother. There is living where it is heavy; and there is living where it is illumined with light. The stream of our consciousness flows up or down: down when we dwell in ourselves and our sorrows; up when we work for the hope of the world. To give one's soul and to labor to spread Theosophy, is to leave the self where sorrow is. It is to oppose, and diminish, and at last wipe out, the evil of the times; and likewise it is to invigorate the mood and the mind, and to heal the sorrow in the heart.

Beechcroft, Sherwood, Llwyhypia, Rhondda, Chaos
Feb. 18, 1932

Mehemmett Pasha!

The enclose, though without literary merit, is what I am up against all the time; I am thinking if you got it into *Lucifer* a few at any rate would read it there to whom it might come home. It isn't materialism, nor religion, nor spiritualism, nor communism, is the enemy one has to fight in this unhappy Welsh coalfield; but the inertia born of despair. And they have cause for despair.

The pres. of this lodge used to attend a Methodist-unsectarian "Brotherhood" on Sunday afternoons and there give out to the big audience our meeting in the evening, subject of the lecture etc.; and by that means get quite a few from there to attend our meeting. The last two weeks he didn't go there; and our attendance dropped. Yesterday I discovered why. He had torn his only pants so they had to be patched big at the knee, and dared not face the "Brotherhood" dressed so disrespectably. Wore a long overcoat through our meetings to hide it. That's remedied now, I am thankful to say!

His case was hinted at to me by another member: the one that gets a dinner "fit for an emperor" on Sundays. It is tremendously interesting to be right up against human despair and misery the way I am. You aren't left five minutes

in the least doubt that the one need, help and hope for the world is Theosophy. If one had the strength — a lot — and money — a little — one could easily be lecturing, to audiences of twenty or so, seven nights a week in as many different places. I find I can JUST manage Cardiff Sunday, Gilfach Goch Wednesday, Ferndale Thursday, Tonypandy Sunday, Ferndale Thursday, and then *da capo al fine*; and fight off the threatened bronchitis caused by nerve-fatigue. It looks as if almost anywhere on the coalfield one could get halls to lecture in at a shilling a time; and do the advertising by posters written out by oneself and stuck up here and there in the mining-towns.

The little "Conversation" is in the first place directed at a man in Merthyr Tydfil who sees Lucifer and whom I have argued at till he won't listen any more. I should put it (if you insert it) as by Y NAILL A'R LLALL — which will attract eyes here; which simply means The One and The Other; and which will be more impersonal than my name.

Immense thanks for the photo you sent; it is up on my mantelpiece. Why don't ten of you come to settle in Wales? You should all have a lecture to give every night of your lives till it killed you; and then you'd get a jolly good Devachan; and what more could anyone want? As Ever,

K.

Portraits of the Masters

The following from the Point Loma Publications archives is a letter from Boris de Zirkoff, dated February 25, 1951, to Mrs. Helen Harris, formerly Recording E.S. Secretary at Point Loma, but then living in San Gabriel, California.

Dear Helen:

The following data may be of interest to you in a collected brief form:

It was in June, 1884, that Hermann Schmiechen started painting the portraits of Masters M. and K.H., in London. On June 19, the portrait of K.H. was begun, and ended July 9th. According to the account of Mrs. Laura C. Langford Holloway, who was present at the first sitting (*The Word*, New York, Vol.15, No.4, July, 1912, pp. 200-206), Master K.H. was present in the mayavi-rupa. This account is very factual in many respects, but in regard to this particular point, it seems as if Mrs. Holloway got somehow or other confused, because it is quite probable that it was Master M. instead who was present. This would appear rather clearly from a letter of M. to H.P.B., originally in possession of Mrs. Holloway, and which was reprinted in C.Jinarajadasa's *Letters from the Masters of the Wisdom*, First Series, 4th edition, pp.212-214. It says: "Take her [Mrs. Holloway] to Schmiechen and tell her *to see*. Yes, she is good and pure and chela-like; only flabby in kindness of heart. Say to Schmiechen that he will be helped. I myself will guide his hands with brush for K's portrait." In the *Mahatma Letters*, page 349 (Letter LX), you will read: "... while the others

are the productions of chelas, the last one was painted with M's hand on the artist's head, and often on his arm — K.H.”

I do not have information as to when Schmiechen painted the portrait of Master M. It was, however, near in time to the first portrait. H.P.B. was present at the first sitting at which Schmiechen began K.H.'s portrait. Whether she was present at any other sitting, I do not know. It appears from Olcott's *Diaries* (in Adyar Archives) that H.P.B. and Olcott went to Schmiechen July 9th, to see the portrait (apparently the finished one of K.H.).

After H.P.B. had gone to Elberfeld, and was staying with the Gebhards, Schmiechen arrived there. September 11 (Olcott's *Diaries*), "to alter portraits of the Masters." We do not know what this means. He may have made his second portraits from the first ones right there, or maybe not. This is uncertain. September 15th, he began the portrait of H.P.B. herself. September 25th, Schmiechen left for London. October 8th, Olcott visited Schmiechen's studio in London; we do not know why. Oct. 11, he lunched with the Schmiechens. Oct. 20th, Olcott sails from Marseilles to Bombay on SS Colombo, in company with Rudolf Gebhard (son of Konsul Gustav Gebhard), and takes with him the original portraits of the Masters. Nov. 11, he exhibits them at full meeting of the T.S. at Bombay. He then took them to Adyar. They have been there ever since. First they were in an end room of the Adyar Library. Olcott states in his *Diaries* that he later received an order from his Master not to allow such a public display of the two pictures. They were withdrawn, and later placed in one of the two rooms which the Esoteric Section (Adyar) built over the library.

Nothing much was known for a long time about the second originals painted by Schmiechen (or shall we call them copies from his own originals!) C. Jinarajadasa states (*The Theosophist*, Vol. 69, September, 1948, p.366) that he had a visit with Arthur Gebhard-L'Estrange (he had taken his mother's maiden name), in 1943, at Guildford, London. Arthur Gebhard had left for New York immediately after "the pictures were painted" (presumably the second ones!), and "took with him the copy of the M. portrait." It was his private property, it would appear. He had it with him at Guildford. At his death, in 1944, "the portrait went with the rest of his property to his heirs." I am now trying to get certain data on this point from his widow in Germany.

Sanskrit Keys To The Wisdom-Religion

Judith M. Tyberg

It may be helpful from time to time in our pages to reproduce Prefaces and/or Introductions to outstanding theosophical books, both published by our own Point Loma Publications, Inc., and by other theosophical publishing houses, thus acquainting readers with material they may not have known about but still available.

In this issue, because of the markedly growing interest in the Sanskrit language, we reprint Judith Tyberg's Introduction to her book, titled

above, first published in 1940, and the second edition in 1976. It is dedicated: "To Dr. G. de Purucker, who opened for me this Gateway to the Wisdom of the East, and to all students who enter upon this Pathway to the Light." — Ed.

Students of Theosophical and Occult literature often complain of the frequent use of Sanskrit words, and ask: "Cannot Theosophy be explained without these unfamiliar terms?" The answer is: "Yes, it can be done, but this method has many draw-backs." For not only are many of our English words so weighty with false and dogmatic beliefs that a Theosophist prefers not to use them, but our language is poor in words dealing with the inner mysteries of the soul and spirit, with the many after-death states, with origin and destiny of worlds and men, with human psychology, and with the glorious hierarchies of compassionate beings above the human stage. The Sanskrit language has words for all these higher teachings, words which have been used for millenniums by Panditas, Brahmanas, Rishis, and Mahatmans of India, and which can be found in all the Sanskrit scriptures available to our Western civilization. Neither the English language, nor any other modern European language, possesses the niceties of expression that such subjects demand; whereas the Sanskrit language is a storehouse of philosophical and religious terms; for the history of the development of Sanskrit was contemporaneous with that great event of which Occult history tells — the bringing of profound universal truths to the mankind of the early Fifth Race by compassionate hearted god-men, who had already evolved through the human stage. (See *The Mahatma Letters to A.P.Sinnott*, p.41.)

The following quotations from *The Mahatma Letters to A.P.Sinnott* demonstrate the difficulty that even the Masters have in explaining in English the archaic yet universal Truths of the East:

First of all and again I will draw your attention to the tremendous difficulty of finding appropriate terms in English which would convey to the educated European mind even an approximately correct notion about the various subjects we will have to treat upon. To illustrate my meaning I'll underline in red the technical words adopted and used by your men of Science and which withal are absolutely misleading not only when applied to such transcendental subjects as on hand but even when used by themselves in their own system of thought. (p.60)

Our mystic terms in their clumsy re-translation from the Sanskrit into English are as confusing to us as they are to you — especially to "M" unless in writing to you one of us takes his pen *as an adept* and uses it from the first word to the last, in this capacity he is quite as liable to "slips" as any other man. (p.84)

Indeed, — no adequate words to express the difference between a state of mind on earth, and one outside of its sphere of action; no English terms in existence, equivalent to ours; *nothing* — but unavoidable (as due to early Western education) preconceptions, hence — lines of thought in a wrong direction in the learner's mind to help us in this inoculation of entirely new thoughts! (p.192)

Even our sciences of today, astronomy, astrology, botany, geology, mathematics, and medicine, etc., have adopted words from the Latin and Greek in order to express more clearly their conceptions. Why have they done this? Because modern languages are inadequate. The Latin and Greek languages already possessed appropriate roots and expressions for these ideas. The initial difficulty of learning the technical scientific terms is nothing compared to the vast field of information open to us once we have mastered the technical terminology of these sciences. So it is with Theosophy — the effort spent in mastering the Sanskrit mystical terms and their meanings will be repaid a thousandfold by the greater enlightenment that will come with an ever increasing intuitive faculty as a result of being able to delve deeper into the wisdom-treasury of the gods.

Just as English words live for you and have certain connotations and bring to mind certain pictures, so will a study of this book make Sanskrit terms live for you, and lead you into fascinating realms of thought, and bring about a more profound understanding of the deep significance of every moment of life, for these Sanskrit terms are fraught with cosmic verities.

We are told that a thought about a star touches that star and affects it in some manner. Though the vibrational contact may be infinitesimal in degree, the distant star responds and returns the call. So with these Sanskrit words. Call on them, try to understand them, and they will return with a whole series of philosophical and religious inspirations. Every term is a living symbol of one of the secret laws of nature. Here is an opportunity to tune in to the hearts and minds of the great Seers of the Past.

In fact many of the sources consulted in the preparation of the present book themselves derive from direct inspiration or instruction from adepts in the wisdom of old. The written and spoken words of H.P.Blavatsky, W.Q.Judge, and G. de Purucker, three of the leaders of the Theosophical Society, have given illumination in regard to the true and original interpretation of these Sanskrit terms. Some of their well-known works which offer enlightening hints along this line are: *The Secret Doctrine*, *Isis Unveiled*, *The Key to Theosophy*, and *The Voice of the Silence*, by H.P.Blavatsky; *The Ocean of Theosophy*, *Echoes From the Orient*, and *Letters That Have Helped Me*, by W.Q.Judge; *The Esoteric Tradition*, *Fundamentals of the Esoteric Philosophy*, *Theosophy and Modern Science*, *Golden Precepts of Esotericism*, and *The Occult Glossary*, by G. de Purucker.

In certain cases I have used the familiar phraseology of these standard Theosophical writings because these phrases have proved through many years to have conveyed most successfully the essential meaning of the terms defined. In many places these have been inserted in single quotation-marks though direct references have not been given. A deeper study of the Theosophical literature will familiarize the student with the almost innumerable passages in which

these phrases occur; and attention is here called to the List of Further References to be found at the end of this book.

When giving forth a presentation of these age-old teachings placed in their sacred charge, the Theosophical leaders have often said by way of introduction, as did all the sages and scribes of ancient India — *Iti maya srutam*, 'Thus have I heard.' Thus they claim naught as their own but reverently pay tribute to those sages whose sacred trust it was to pass on the eternal truths of the Universe. So do I place before each chapter on Theosophical Terms this phrase *Iti maya srutam*, for in my small way I am only passing on what I have learned from these Theosophical teachers, and from the Sanskrit literature of old.

I might mention here that there is in preparation at Theosophical University an Encyclopedic Glossary of Theosophical Terms under the direction and editorship of Dr. de Purucker. The volumes of this work are vast in their scope, and will include hundreds of terms from many languages including some sixteen hundred Sanskrit words that are used by H.P.Blavatsky in her *Secret Doctrine* and *Isis Unveiled*. The Sanskrit terms are explained in much fuller detail and on a greater scale in this Encyclopedic Glossary than they have been in this small volume of *Sanskrit Keys To The Wisdom Religion*. Therefore the student who masters the lessons offered in this book will be better prepared to appreciate the mine of gathered wisdom in store for him in this Encyclopedic glossary.

Unsolved Riddle

David Roberts, who recently visited Carnac in Brittany, says that "intense speculation, some silly, some sage, has yet to explain the riddle of Brittany's massive alignments, menhirs, and passage graves." (*Smithsonian*, September, 1989.)

Carnac's megaliths are the most impressive in the Western world. Two centuries of poking among the Breton fields and forests have unearthed a rich collection of facts and artifacts, but the conundrum of their meaning persists. ... From the edge of a few old farmhouses, a forest of menhirs stretches east across the undulating ground, almost as far as you can see. A glance reveals the stones have been erected in rows. ... By the end of my walk, having strolled past 2,471 standing stones, I was in a happy trance. Never before had I seen anything like these rows of granite pillars.

Although the huge stones are now thought to have been erected approximately 7000 years ago, there was no written mention of them before the 18th century. Why?

In 769, Charlemagne officially anathematized any Frank who failed to observe his Christian duty to destroy all pagan stone monuments that he might find in his fields. Vandalism in the name of faith did not end with the Middle Ages. ... The very severity of the pious attack testifies to the power the stones continued to exert over long ages. ... The depredations of 4,000 years of vandalism are incalculable. Pierre-Roland Giot, the leading French expert, estimates that among the Carnac alignments

alone, where fewer than 3,000 stones now stand, there may once have been 10,000.

The first students of Carnac, in the 18th century, showed little interest in the numerous rituals and legends attached to the monuments, sneering at the superstitions of "peasants almost as rude and uneven as their stones."

After briefly noting all the "wacky" explanations for the menhirs, Roberts goes on to say:

The experts were in for a great shock. The new technique of radiocarbon dating began to furnish a chronological precision that had eluded traditional archaeology. ... All the theories had to go out the window. The passage graves of Brittany were actually far older than the Mediterranean structures they supposedly imitated. Carnac had to be considered as one of the greatest founts of Neolithic culture. What, then, are all these monuments about? What did the pre-Celtic civilization that built them intend to signify by all the prodigious and startling works of stone?

There are now many explanations for the huge alignments of stones, Roberts says, from "topographical markers, commemorative stones, icons in a phallic fertility cult, processional lines, to do homage to the motions of the sun and moon," but the fact remains that their meaning is still a mystery.

H.P.B. says in *The Secret Doctrine* (II, 380) that "The Egyptian Karnak is twin brother to the Carnac of Bretagne, the latter Carnac meaning the serpent's mount. The Dracontia once covered the surface of the globe, and these temples were sacred to the Dragon, only because it was the symbol of the sun, which, in its turn, was the symbol of the highest god ..." She speaks of the "Giants of antiquity" saying "A fair-minded scholar should, before denying the possibility of our history and records, search modern History, as well as the universal traditions scattered throughout ancient and modern literature, for traces left by these marvelous early races." (*S.D.* II, 340) ... "Had there been no giants to move about such colossal rocks, there could never have been a Stonehenge, a Carnac (Brittany) and other such Cyclopean structures. ..." (p. 341). "We say," she says, (II,343), "that most of these stones are the relics of the last Atlanteans."

To The Frankfort Convention

To Helga Rex, Convenor of the Assembly of Theosophists at Frankfort, Germany, May 11-13, 1990, our warm greetings:

As we greet friends and Members of different Theosophical groups meeting here today, we ask ourselves what some may regard as simple questions: *What is Theosophy? What is the Theosophical Movement?* But seeking to answer them we realize they are not questions for the passing moment, but for every day of our lives; for we find they go deep, very deep, into what we may call Reality. We realize then more and more the wonder-Teaching that H.P.Blavatsky brought

to the western world. For she was the Envoy of the Masters of Wisdom and came at a cyclic time of great need to tell us: the actual facts of universal nature, of the origin and destiny of our own selves, and the unbreakable laws that govern the Universe. And what of the Theosophical Movement? In a word, it is the instrument — and all that that means — intended to serve humanity in sharing these great Ideas with others.

Let us recall what HPB wrote to the Annual Convention of the American Section, April 22-23, 1888: "... the recognition of pure Theosophy," she said, "alone can furnish the beacon-light needed to guide humanity on its true path ... This should never be forgotten." And three years later — ninety-nine years ago — again to the American Convention, she wrote: "... every wish and thought I can utter are summed up in this one sentence, the never dormant wish of my life: 'Be Theosophists, work for Theosophy' ... for its *practical* realization alone can save the Western world from ... sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done."

That was the cry of her heart; and each of us, it is helpful to remember, in raising ourselves in response to the level of that noble call, lifts in degree the burden of pain and suffering and ignorance threatening the very fabric of civilization today.

Today calls for dedicated and sustained theosophical effort. Let us all, as members of one great Theosophical Family, recognize the challenge, seize the opportunities at hand, and move forward in united effort.

Faithfully yours,

POINT LOMA PUBLICATIONS

"THE ECLECTIC THEOSOPHIST"

April 1, 1990

W.Emmett Small

Wizards Bookshelf 18th Year

In retrospect, the great failing of the *Secret Doctrine Reference Series* is its lack of unified theosophical teachings. In an attempt to rectify this void, the annual book list has included an increasing number of basic texts by the founders and their advocates. Included are the pamphlets by Theosophy Company, Concord Grove Press, Point Loma Pubs, as well as the titles by Theosophical University Press, and Theosophical Publishing House. In this way, a number of members of various groups have "discovered" texts formerly unknown to them, and bookstores have found a convenient ordering source. Wizards Bookshelf list includes titles from all branches of the Movement, but not pseudo-theosophical works based on untrained Christian psychics. The three English versions of *The Secret Doctrine* and *Isis Unveiled* are included, though one has an embarrassing price.

Over the years, some changes in the polarization of the Movement are apparent. Gone are suggestions that *The*

Secret Doctrine is merely an agglomeration of ideas pirated from others, that references cited are fabulous, or that the *SD* can not be read, *per se*, but only used for reference like an encyclopedia. Replacing those, more and more students are realizing the *SD* is a source of lifetime discipline towards higher mind. Because of the way it is written, it is an inexhaustible source appealing to man's intuitive nature, the process of Jnana Yoga for the West.

Increased interaction and co-operation between aligned groups has begun, and will hopefully expand. Real Theosophy seems to be reasserting itself. Age old truths are supplanting entertaining phenomena and glamorous assertions. Perhaps it is critical that this pattern establish itself before the next cycle begins. We seem to be repeating the events of 2,100 years ago.

Several *SD* references have gone out of print. These include *Mythological Astronomy*, *Ancient Fragments*, *Taylor's Five Dialogs of Plato* (1st 500 ed), *Chaldean Account of Genesis*, each of which took around 14 years to expend. Also o/p is the third revised edition of *The Zohar* (Bereshith), each printing being 1,000. If it were only possible to keep these works available, but costs prevent it. *The Book of Enoch*, with its excerpt from the *SD* appended, has now sold 24,000 copies, being the backbone of the effort. There have been approximately 25 requests from authors to use excerpts from the *SD Ref Series*, and this indicates that some influence has been effected. In other words, it is better to appeal to the few who write, than to the many who forget. So, too, can ideas be conveyed by the written word to many over generations, while television, like music, offers a temporary diversion for the senses, albeit less soothing.

Forced moves dictated by escalating rents have occurred 8 times, and another is in the offing. On May 15th the building used for inventory storage for 5 years was razed ... with the books still in it — without notice, and rent paid until July 1st. Most saved, but much lost. As the Irish say, "we mustn't complain".

—Richard Robb

A 'Standing Committee'

John B.S. Coats

Extract from Presidential Address to the 99th Annual Convention of the Theosophical Society (Adyar), Varanasi, India, December 26, 1974. We carried this in our *Eclectic* No. 28, 1975. Fifteen years have passed! —Ed.

I think everyone will be interested to know that, for our World Congress in New York next year, we have invited a number of individuals and groups with aims that are similar to our own, and who might also be said to belong fundamentally to the Blavatsky tradition.

There are those who press for unification of all theosophical groups once again into one united Society. Whilst this

could be regarded in some ways as a very fine achievement, and a worthy offering on the occasion of our Centenary, I think that since freedom has always been one of the main features of the theosophical way of life, other groups and societies, based on principles similar to our own, but differing in administration, must reach many people whom we in our Society have not been able to reach so far. The precious truths of the wisdom are so immense that a thousand societies would not be able to do full justice to their diffusion amongst men. The aims of all theosophical groups are basically the same and, in a deep sense, we are all united by a common desire to serve humanity by making Theosophy available.

Let us not be particularly concerned with uniformity which produces only a certain deadness, but rather be concerned more immediately with the creation of what in some other fields is called a 'standing committee' where the representatives of different groups meet together quite freely and without any feeling of constraint to discuss mutual problems and exchange news and views. We could all probably benefit in this manner; and if such co-operation should lead one day to a closer working together, this could only be welcomed by all true students of the Wisdom.

Book Reviews

The New Testament Commentaries of H.P. Blavatsky: compiled and annotated by H.J. Spierenburg. Point Loma Publications 1988. xlv- 343 pp. \$8.00

If ever a man deserved the thanks of the theosophical world, it must be the compiler of this remarkable work. The Publisher's Note deserves full quotation:

In this volume, *The New Testament Commentaries of H.P. Blavatsky*, we have revealed rich and abundant treasure, gleaned, as the compiler tells us, from some ten thousand pages of Blavatsky's writings. We find herein new and startling lights that may surprise many and be welcomed with enthusiasm by the discerning few. A 'deeply philosophical and esoteric meaning', explanatory of the allegories under which they are presented, is found in these Christian scriptures. A universal truth is revealed, concealed for the most part in parables and 'dark, though beautiful sayings', but given vibrant meaning when the light of the Ancient Wisdom is shone on them. For here opportunity is given to span the limiting centuries, passing beyond a brief 2000 years, and from the ageless past to breathe something precious and preserved. We sense here a Wisdom which is Truth and a Truth which is Wisdom.

"We are greatly indebted to the well known Dutch scholar H.J. Spierenburg whose patient labor and careful documentation has brought this remarkable volume to public attention,

and whose 'linking texts' and helpful annotations give it added value."

For students, writers and lecturers on the esotericism of the Christian texts, this compilation — dedicated by the compiler to Boris de Zirkoff — cannot be too highly recommended.

— Ianthe H. Hoskins

Items of Interest

"A wonderful week has speeded by," writes Irmgard Scheitauer, head of *Die Theosophische Gesellschaft, Arbeitskreis Unterlengenhardt*, "and again the question remains: What would be our life without Theosophy and all those who through the years have given it to us and who still work for the Great Cause !

"Amidst the pleasant surroundings of nature we have gathered together again in a good spirit and harmonious atmosphere to hold our Annual convention. It is always an event which opens new perspectives for our inner vision, thus helping to further and expand our theosophical work. In this spirit we send to you and all friends warm and cheerful greetings, and our big thanks."

The greeting carries signatures of the 45 students attending the Summer School and Convention.

From Theosophy Company (United Lodge of Theosophists), Bombay, India

From Theosophy Company, Bombay, India, we have received the following: *Studies in "The Voice of the Silence"*; and *Letters That Have Helped Me* by W.Q.Judge with Preface by Jaspas Niemand; Book II compiled by Thomas Green and Jaspas Niemand. Our warm thanks and appreciation for these additions to our Library.

From Letters Received

C.P., Seattle, Washington. — Thank you for sending C.J.Ryan's *H.P.Blavatsky and the Theosophical Movement*. It's a real treat. Also a real counter-balance for the book I just put down — the Marian Meade bio of HPB. What a contrast ! Meade is so cynical, and with an utterly materialistic bent. Her reductionism presumes a lowest motivational denominator in all concerned. Change the names and you have all the makings of the most lurid soap opera. Ryan, to the contrary, obviously speaks from a spiritual depth. You feel the love and the admiration through the historical narrative.

I also appreciate the information in the Ryan book updating the later T.S. history at Point Loma. Before reading it I was unaware of all the splits. The societies and all their problems notwithstanding, "Theosophy", remains intact.

Maybe the motto should be changed: There is no society higher than Truth ! It reminds me of a phrase of the classical Rosicrucians: *Dei Gloria Intacta*: "The Glory of God is unassailable."

At any rate I am enjoying the Spierenburg *New Testament Commentaries of HPB*. It is one of your titles not available locally. I have a number of other from the local Quest bookshop in Seattle — al excellent !

J.H.Dubbink, Bilthoven, Holland. — I am still trying to contribute my part to a pamphlet about HPB. I want to clarify what were the ways in which she contributed not to the 'teachings' but to the ways her readers could or should go in order to come to an understanding of those teachings. From 1875 (*BCW I*, p. 108 *et seq.*) she expressed some unorthodox interpretations of the Bible. Here: the God Moses promulgated was no 'god' at all, but (as I interpret) an unevolved 'planetary'. I think this is one of the reasons why K.H. in the 1900-Letter strongly warned Besant not to whitewash the mistakes of earlier (word undecipherable) as she was doing with Hindusim in her lectures about 'Avataras' in 1899 Convention, Adyar.

'Philosopher' was the title HPB claimed for herself, and I assume for the 'society' she founded. In the first issue of *The Theosophist* she quotes with approval the definition of Thomas Vaughan: "... one who gives you a theory of God or the works of God ... on the base of an inspiration of his own ..." (*BCW II*, 88). As I have not been able to check the quotation from Vaughan there is one supposition left: HPB experienced those words as meaning, that the 'inspiration' enabled the receiver to 'construct' something like the figure printed on p. 200 *SD I*. Here we have the 'theory' on God and Creation HPB hinted at. As far as I can see, the word 'philosopher' is taken from the Platonic traditions. These traditions lived and flourished from about 600 B.C. and came 'officially' to an end when the Christian Emperor closed in 529 the last remnant of the tradition, 'Akademeia' in Athens. HPB considered herself and her teachers as inspirators of that tradition, and consequently the 'theism' as that of Christianity as potential and real enemies. She gave a demonstration of this by translating a part of a novel written by her contemporary Dostoyevsky, viz. *The Grand Inquisitor*. Unfortunately, not the whole translation — the first ever made — was published in the *Collected Writings III*, p. 423-5. The suggestions to translate that fragment came from HPB's teacher, and the translation was published a few months after D's death. As far as I can see, the argument of Dostoyevsky, accepted by HPB's teacher, was: theism is a sort of mental illness giving rise to (e.g.) abominable practices of burning of heretics, denounced in *Isis Unveiled*. So far about this point.

Prompted by an announcement in the *Eclectic* about Krotona, by Joseph E. Ross, I immediately went to my bookseller and ordered it ... It turned out a great deception. The author quotes in the Index nine times the "Second coming of Christ" as a serious topic, without even mentioning the fact that in the works of HPB a 'first coming' is treated as a figure of speech and not as a historical fact. It was part of a collection of 'mayavic ideations' which came into existence more than 10 years after the death of HPB. A culmination-point of religious mania is the title of a 'talk' given by M. Tuttle: "The T.S. as Forerunner of the Christ", p. 191 of the book.

Please forgive my perhaps too harsh words about Ross's book. It is a pity that now 1990 when younger members of the society begin to look at the first quarter of this century as a definitively disappeared past, the Foreword "From Krotona Today" implies that the description of the founding of 'Krotona' ought to be accepted as 'Theosophical', and not as a memory from a past.

Wane Kell, Calabasas Park, Calif. — In a way, although our numbers are not vast, it is quite wonderful to see how the T.Mvt. has survived, and commands the attention of a number of thoughtful persons all over the world. Well, we do not see or know what the Masters see when they look into the "open pages of the future," as they are said to be able to do. So I guess that the best we can do is as much as we are able within the areas where we are currently working, and then extend the hand of fellowship and brotherhood to all the rest who are similarly motivated, or even partly so urged. In any case these are interesting times.

Hilda Lewis, Bournemouth, England. — I appreciated very much your comments on G. de P. and his work for Fraternization begun way back in 1930, just think 60 years ago. That, of course, was only one part of what he was "sent to do." His main work was to give out Teaching, Teaching direct from the Source, that same Source which inspired HPB, guided by the same Teachers. As you say, with real insight, "his work was universal." How often he would warn us not to worship our Leaders as such: as the Church killed the Ethical and Spiritual Teachings of Jesus by mistaken but conscientious loyalty to the man they thought to be the only incarnation of God! — and for the Chosen! It might have hindered the Fraternization Movement to have appeared to favor our T.S. with a special Teacher like G. de P. But we were not deserted. A tremendous spiritual force was released, and surely felt on his passing, a spiritual energy to envelop and be shared, to embrace all genuine Theosophical Students. The new generation of Theosophists will not be hindered by separateness.

Margaret Duncan-Miller, from the Lake country. — I am here (on vacation) with my sister in the English Lake District, just a few hundred yards from where Elsie (Benjamin)

with Erika and Wilfried Goltz came some years ago. She loved it here, and proudly told me that they walked all the way around the lake in a day! This is the most beautiful and peaceful valley about 10 miles long, with bright green pastures along the very flat bottom, and plenty of sheep and lambs at this time of year. An ideal place to re-charge the batteries!

I found *True Messiah* (by P.A. Malpas, Point Loma Publications) an absorbing story. I could not put it down until I learned of the outcome! A perfect book to read in these beautiful and peaceful surroundings.

The latest inquiry for the Correspondence Course was from a man in Pakistan. I sent him the first Theosophical Manual and the set of questions. We'll see what happens. (Inquiries and information about this Course should be directed to: Mrs. Margaret Duncan-Miller, 14 Woodland Grove, Weybridge, Surrey, KT13 9EQ, England.)

G.J.v.d.W., Costa Rica — As far as earthquakes are concerned we do get our fair share. Since March we have had over 2200, maximum 4.8 on the Richter scale. The epicenters are close by. They are in Pursical, a little village up in the mountains, some 25 kilometers from us. Hence we feel many tremors, but the majority are of lesser magnitude than 4.5. It is a similar feeling as being on a ship in stormy weather with the sea head on. Many people do panic, but it does not affect us.

Last week Costa Rica lost a great son in Don Pepe Figueres, twice President of Costa Rica, who we very much admired. The first man in the world who had the guts to abolish the greatest plague of all mankind — the military. If this destructive power and influence could be used worldwide for positive projects instead, much of the present day suffering would be a thing of the past. We all know that spreading Theosophy is the answer, but this medicine, putting the responsibility on ourselves, is too difficult yet to accept for the present day generations. But let us keep working on it!

G.R., Stockholm, Sweden — Concerning your Open Letter (see *Eclectic*, March/April 1989) I am much in favor of increasing contacts between the Theosophical Societies. In Sweden, however, time seems not to be mature for that, even if there are some contacts. Thus we are some Adyar members studying Dr. G. de Purucker's "Fundamentals" translated by Mr. Herbert Edlund in a Pasadena study group. The new National Secretary for Pasadena, Mrs. Linda Lundberg-Kuhrminen, is our inspiring leader. We are also translating the connected Correspondence course into Swedish.

In the Adyar Society, Mr. Curt Berg has returned from India to Sweden. He has succeeded Mrs. Barbro Melander as Chairman for the European Federation. In a meeting in July in Naarden, Holland, the General Secretaries in the European sections will meet with Mrs. Radha Burnier and discuss the task of the Society, working forms and relations

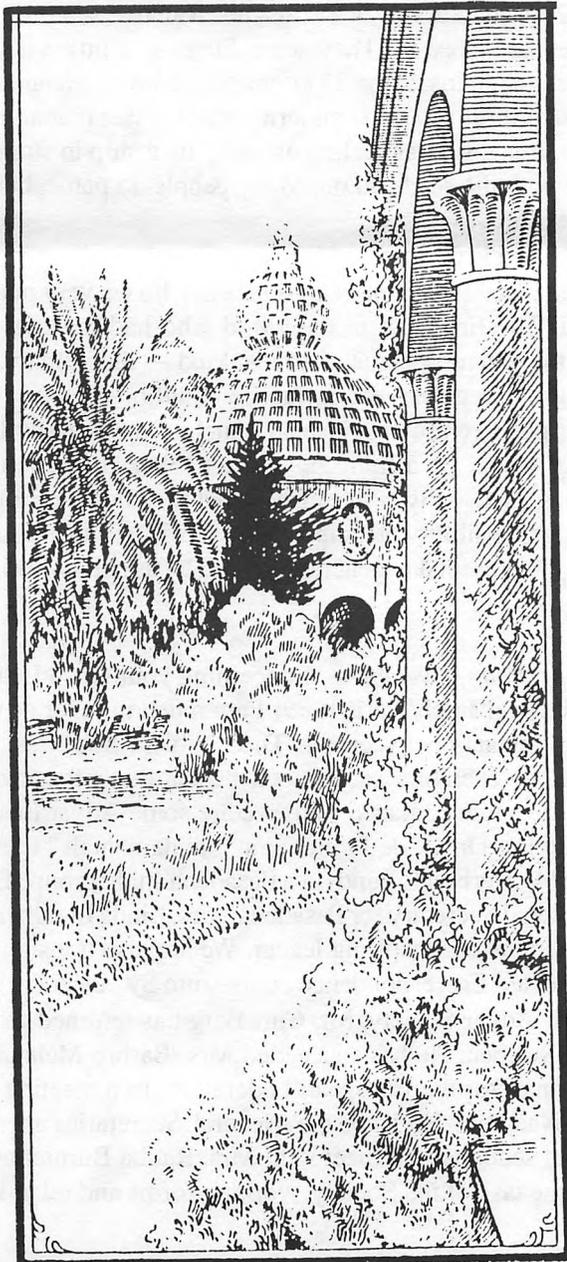
to the situation at large. I hope your suggestion for discussions between the different organizations will be considered there.

J.M., Bilthoven, Holland — When I was in London last year I bought Anita Atkins' book *Reincarnation, A New Horizon in Science, Religion and Society*, of which a Dutch translation appeared lately. We think it a most valuable publication. We also bought *Ancient Wisdom, Modern Insight* by Shirley Nicholson, which has also been translated into Dutch. We find it an excellent work, though W.Q.Judge is not mentioned a single time. Why? One is inclined to ask.

And We Quote —

"By anxiety we exert the constrictive powers of egoism, which densifies and perturbs our magnetic sphere, rendering us less permeable to the efflux from above."

— W.Q.Judge, *Letters That Have Helped Me*



Now Ready Fundamentals of the Esoteric Philosophy

G. de Purucker

A viewpoint of the Real, bringing a sense of the unbroken thread of ever-extending life...

"Magic casements" opening upon bright inner worlds of Reality stimulating one to daring flights of thought;

Revealing passages about the Mystery-Schools and their method of teaching, and glimpses of the mysterious parts played in the drama of evolution by Sun, Moon, and the Zodiacal Constellations and the "Seven Sacred Planets"

..a further unveiling of the Jewels of Esoteric Wisdom begun in H.P.Blavatsky's *Secret Doctrine*..a part of this New Age as Sunrise is of Morning...

Available May, 1990, reprint of original unedited edition, long out of print, hard cover, 590 pages, new index, \$15.00

What is our greatest limitation? What is it that prevents us from seeing not merely truth itself, but also into futurity and into the past? What prevents us from knowing the secrets of Being? It is the veils enshrouding the personal self, the concentration of our thoughts and ideas around the individual, around the personal, egoic center. We clasp these veils to our breast and thereby weave around us a web of *mâyâ* or illusion, because we wish for personal benefits, and will them, and want them for the lower selfish self.

The real process of growth is the exact reverse of this. It is the casting down of these idols of personality, the throwing away of these inner veils, so that, as often said, the light may come in, that light and that peace, which latter, in the beautiful words of the Christian ritual, "passeth all understanding of men".

What are some of the requisites of chelaship? First, perhaps, Devotion, devotion to an idea. Have first the ideal, then be devoted to it, follow it always. It will require your will fully in exercise, the spiritual will. Coincidentally, perhaps, comes Duty. Ask any man or woman who sincerely has tried to follow this Path, whether Duty be such an easy thing, and he will tell you truly that there is nothing like the right performance of duty, which brings into the soul such indescribable peace and rest. Think of what it means to have nothing behind you to undo, no mistakes of the personality which have to be remedied, rectified! And this can be done, and easily done....by following that "still old path", ..which leads...to that enwrapping consciousness of universal presences and processes which to the nobler side of the intellect is supreme bliss. —G. de Purucker, *Fundamentals of the Esoteric Philosophy*, p.529-30.