

# The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

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## OUR 1991 NEW YEAR'S SALUTE !

To Readers and Friends we send our New Year wishes with the words of Shakespeare: "Heaven does with us as we with torches do — not light them for themselves." (*Measure for Measure*, I, 01,32); and our heartfelt salute by sharing thoughts of H.P.Blavatsky and the Masters of over a hundred years ago:

"The T.S. cannot be destroyed as a body. It is not in the power of either the Founders or their critics, and neither friend nor enemy can ruin that which is doomed to exist, all the blunders of its leaders notwithstanding. That which was generated through and founded by 'High Masters' and is under their authority if not their instruction — must and will live. Each of us and all will receive his or her Karma in it, but the vehicle of Theosophy will stand indestructible and undestroyed by the hand of whether man or friend." — Original Programme" Manuscript, BCW VII, pp. 164-5.

"The original policy of the T.S. must be vindicated, if you would not see it fall into ruin..." — *The Mahatma Letters to A.P.Sinnett*, Letter No. LV p.322.

"...the recognition of pure Theosophy .. is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light to guide humanity on its path." — HPB to the American Convention, April 22, 1888.

"I work for TRUTH, and in accordance with my sacred pledge and vow, which I, at least, will never break."  
— An Open Letter to all Fellows of the American Section of the Theosophical Society

"You must be aware that the chief object of the T.S. is not so much to gratify individual aspirations as to serve our fellow men; and the real value of this term 'selfish', which may jar upon your ear, has a peculiar significance with us which it cannot have with you... Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist there lurks the shadow of desire for self benefit or a tendency to do injustice, even when these things exist unconsciously to himself. Yet, you have ever discussed but to put down the idea of a Universal Brotherhood, questioned its

usefulness, and advised to remodel the T.S. on the principle of a college for the special study of occultism.

This, my respected friend and Brother — will never do!"

— *The Mahatma Letters*, Letter No.II, Oct. 19, 1880, to A.P. Sinnett, pp.7-8.

## THE RISING TIDE OF CHANGE

Boris de Zirkoff

In the midst of the mighty struggle that is taking place in the outer world between right and wrong, between the call of a noble duty to mankind and the lure of selfishness and greed, perennial ideals of the spiritual life stand out in ever greater glory when projected against the sombre clouds of hatred, callous cruelty and violence.

Let us not mistake the symptoms so abundantly seen on all sides. The tremendous inrush of dynamic spiritual and intellectual forces from their everliving source is lashing the opposing powers of materialism into a desperate last-ditch stand, all along the line of human thought and endeavor. The rising tide of spiritual thought uproots human superstitions, stirs the stagnant pools of indifference, and brings to light the hidden things of darkness.

We face today, not a world of confusion and chaos, in which everything is falling apart, as some believe, but a world in reconstruction, in which a global adjustment is taking place, as the human framework, social and individual, is attempting to broaden its structure so as to become a fit vehicle for a greater consciousness, a deeper insight, a more encompassing vision.

As students of the ageless Esoteric Philosophy, Guardians on the battlements of the Spirit, it is our bounden duty to strengthen every effort directed towards the liberation of human thought the world over from slavery to the lower senses; to think and feel and act constructively and from the deepest depths of ourselves, at a time when the future of the human race is in the balance, and millions of men and women are longing for precisely that spiritual solution to their problems which is offered by Theosophy.

Evil is but the absence of good, and its presence stands out in contrast to whatever is good on the stage-setting of the world. It is the darkness made manifest whenever light is thrown to illumine the scene. Evil must be fought with courage and daring, but the best way to fight it is by exemplifying the good, and by throwing light unto the things of darkness. Then we have the powers of light to back our efforts, and the solar forces as our allies.

In the compassionate spirit of the Great Ones who are born at the Winter Solstice from the ever-immaculate depths of their own Inner Selfhood, let us rededicate our lives to the noble service of all that lives, to the supreme Cause of Light and Truth, and the reverence for things felt but unseen!

The stark realities of a world in turmoil cannot affect our noblest dream. It is a living thing, pulsating, beating with its own heart-beat, brooding over the imperfections of men and their present confusion. Out of that dream were born all the noble reforms of centuries gone by; all the selfless deeds of valor; all the visions of the future and the solace of the current day. Out of that ageless dream of human perfectibility came the mighty thoughts which have shaped new civilizations and raised men and women to new heights of achievements. It is more vivid today than ever before — for that dream, though intangible and seemingly distant, endures from age to age and can never die !...

— *Theosophia*, Spring 1980

## THE ENDURING FUNDAMENTALS OF THEOSOPHY

W.Emmett Small

The article in *The American Theosophist*, Nov./Dec. 1990, by John Algeo calls for response from Theosophists around the world. It is titled "The Tree of Theosophy: Prolegomena to a History of Theosophical Thought." In challenge let me limit myself to two points: First: The fundamental teachings of Theosophy do not change. All true students of Theosophy believe in them, for they are a reporting of the facts of being, universal for atom, man, and universe. To label such students as "fundamentalists", thus imputing to them a lack of willingness to recognize 'advances' in Theosophy by "second generation figures" (or third or nth) is sheer nonsense and an obvious effort to muddy what should be quite clear. If to believe in the Three Fundamental Postulates of *The Secret Doctrine* and the wealth of Theosophical Teaching in H.P.B.'s works is to be called a "fundamentalist", I for one would be proudly honored with such a label. It is the Teaching itself, the fundamental ideas, that are important. Words used to express them are symbols. In our own human effort let's recognize and make them when we use them as symbols of truth, not ways to hide the truth. Let us seek more carefully the whatness beyond, within the symbols. Let us seek the Source. To do less is to surrender our duty.

A second and imperative point: No one believing in Theosophy *per se* can let pass without strong protest the words of the author: "The best-known, most comprehensive and internally consistent branch of theosophical teaching is that developed by Annie Besant and C.W. Leadbeater, the chief second-generation figures in the Adyar Society". This is completely false, and, with what the author follows in

supporting its meaning, will call from students knowledgeable in theosophical teaching and history vigorous protest.

In 1979 there existed a problem in the T.S. not dissimilar to the above, and to it we responded with an editorial in our *Eclectic* No. 52 of May of that year. We reproduce this here, changing only the title:

## ARE THE TEACHINGS OF THEOSOPHY OUTDATED?

A strange fallacy is prevalent within certain theosophical circles that H.P. Blavatsky is, if not entirely out of date, at least now somewhat inadequate, not in tune with the times, and her teachings are in need of updating by savants and prophets of today. One writer (in Ireland) goes so far as to state that "by clinging desperately to the teachings of the Founders, the Society will become barren of any spiritual life ... and become a hollow shell."

Pondering the strange brashness of these words, we recognize here a prime example of the healthy dichotomy that underlies the structure of our Movement: on the one hand the Teachings; on the other, freedom of speech which makes 'orthodoxy' neither possible nor desirable. But we believe there is a third and ever present Witness which stands watch and tests and helps and which can perhaps best be expressed in H.P.B.'s words as that "living and breathing spirit of Truth" which, if we listen to "will bring evergrowing Knowledge." Surely that knowledge should be the aim of all students, of all members professing membership in one or another branch of the Theosophical Movement.

We do not know if the words of criticism we have quoted have passed unnoticed. We have seen no comment on them. Readers of our bi-monthly will of course know where the *Eclectic* stands, which is exactly that we should cling "desperately to the teachings of the Founders", with vision, with courage, with strength, and to those who in their lives and writings have supported the Founders. True, we should listen the thinkers of today, what they propose, what they surmise. But their statements — changing with each passing decade — should be weighed against the background of something they yet do not have and which Theosophy does have: those facts of visible and invisible Nature which have been tested by generations of Seers and Adepts and which may be regarded as the religious-philosophical-scientific warp and woof of the tapestry of all thought. Do they who clamor for change and updating know those teachings? Do they really understand them? Are those teachings in reality outdated, their value fast dissolving into a misty fruitless past? Or are they, as we believe, Ideas, the essence of which can, if properly understood, leaven the whole mass of thinking of this globe for the next two thousand years?

Yet we should try to perceive some underlying sincerity in the desideratum of the critics. Our response then should perhaps be not one of storming or expressing righteous

indignation, but an indirect yet positive course of challenge. Come up with your own answer to the question: What is this Theosophy that is precious and must be saved from becoming "a hollow shell". We could ourselves give ample quotation, persuasive, satisfying, conclusive to us, but we resist such pressure, and instead ask for yours. Think deep. And in so doing let us not forget H.P.B.'s words: "It [the T.S.] has to guide the spiritual awakening that has now begun." And she adds: "and not to pander to psychic cravings *which are but another form of materialism*" (italics added). (See *Letter to the American Convention*, April 22-23, 1888).

What is it then, we ask ourselves, that the historic moment of today, this new cycle, demands? Above all, surely, it is to know the teachings that are the inspiring seed for the solar cycle of 2160 years now upon us. It is to live them, to spread their vigor and life by sensible, persistent, unflagging means. It is also to resist a wasting feud and fight among those of differing theosophical views, yet to evince a willingness and readiness to speak out, kindly and with respect to the feelings of others, but ever holding to principle without which we become as empty vessels. It is, essentially perhaps also, to be ready to listen to that inner Something to which no name need be given, but which to each can be a living monitor and guide.

— W.E.S.

#### H.P.B. AND THE NEW MESSIANIC CYCLE

Two thousand one hundred and sixty years before H.P.B.'s birth the particular Messianic Cycle began which, as its centuries followed one the other, plunged European countries into the darkness of the Middle Ages. Today, more or less 2160 years afterwards, a new cycle opened when she was born, a rising cycle which should bring light, peace, knowledge, wisdom, to men; and it is the duty of us Theosophists, members of the Theosophical Movement — whether belonging to the Society of Point Loma (Covina), or to the Society of Adyar, or members of the U.L.T., or any other of the so-called Independent Societies — it is our duty, as Brother-Theosophists, as common members of the Theosophical Movement, to see to it that the Message which she brought to us, and gave into our hands as a holy charge, shall be kept pure and unadulterated, and shall be passed on to our descendants of succeeding generations just as we have received it. "As I have received it, thus must I pass it on, not otherwise. *Iti may srutam*: Thus have I heard."

I think that the greatest tribute that our hearts and minds can give to our beloved H.P.B., is to know her exactly as she was, exactly as she was in truth, not merely according to what anybody says about her. The best way to see her as she was is to study her, and her books which indeed are she. Then you will know the real H.P.B., for you will use the test of your intelligence and of your heart, to judge her by what she herself was and by what she produced, not by what

someone else may say about her. Let us carry on the torch of light that she gave into our hands.

— G. dePurucker: *Wind of the Spirit*: "The Exoteric and Esoteric H.P.B."

## MADAME BLAVATSKY'S LETTER

Extract from Report of Proceedings, Theosophical Society American Section, Second Annual convention, held at Chicago, Ill., April 22 and 23, 1888.

To William Q. Judge,  
General Secretary of the American Section of the  
Theosophical Society.

My Dearest Brother and Co-Founder of the Theosophical Society

In addressing to you this letter, which I request you to read to the Convention summoned for April 23rd, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society, and to yourself — the heart and soul of that Body in America. We were several, to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, the the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first, and perhaps for the last, time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours. May the assembled Society feel warm greeting as earnestly as it is given, and may every fellow present, who realizes that he has deserved it, profit by the Blessings sent.

[The letter concludes:] Yours ever, in the truth of the GREAT CAUSE we are all working for,

H.P.Blavatsky . . .

## FIVE QUESTIONS ABOUT THEOSOPHY — AND OURSELVES

What, Where, How, Why, When?

Wane Kell

### 1. *What is Theosophy?*

A.: It is a system of science, of thinking, and of study that covers every aspect of fact, knowledge, and, it pre-views the

probable effect on ourselves, and on our surroundings (nature) of the decisions we make from the moment we make them.

2. *Where can we find Theosophy as a "teaching?"*

A.: It can be found everywhere in Nature. It is a knowledge of facts and laws in Nature. It applies this knowledge impartially to all problems. In this modern era, we find that Mme. Blavatsky in her writings has gathered together evidence and testimony from antiquity, as well as from modern sources, of the existence of this ancient system.

3. *How do we know that any statement is "true?"*

A.: At this moment we may not. But we can study it; ask if it is a universal fact. Was it known before, in history? Is it known now? Facts, like laws, are usually statements of the cyclic and analogic processes in Nature. We, too, are part of Nature.

4. *Why is it useful to know about "law," or about "God," or about our own origins and destiny?*

A.: These three questions are interlinked. Our own origin, the origin of Universal Nature, the nature of "God," (or Deity), was discussed by ancient sages and philosophers. In ancient Europe: Pythagoras and Plato. In Egypt: Hermes and Osiris. In China: Lao Tze, and Confucius. In India: Krishna and the Seven Rishis. And in every ancient religion or philosophy or science, we find traces of a great similarity of inquiry, thought, and symbology, when describing the nature and origin of our World; ourselves as humankind; and the Universe in space. All these great men of the past have given evidence, argument and testimony as to their common beliefs. You will find that they have offered as reasonable considerations:—

A. The Universe is ONE, Indivisible. It neither dies nor is born. IT IS. It is alive and intelligent, as a whole and in every part. It is eternal and boundless, It can never be completely described.

B. Every *being* is an 'intelligence,' and is *immortal*. Every living atom indestructible. Progress and development is by means of experience, which is the *basic law of progression*.

C. Sensitivity is a quality of the *mind*, the *feelings* and emotions, and of the *form* or *body*.

These three represent : intelligence, emotion, and action.

D. Evolution includes *all beings*, and it is *educational*.

E. There are no limits set to *Wisdom, learning, and progress*.

5. *When does this whole process stop?*

A.: In reality, it never does. We, as individuals, may achieve

stages, or levels of knowledge or ability, and then go on from there. Consider for the moment that *we*, the Perceiver (or the Knower), have taken an enormous time — as immortals — as intelligent and deathless "life-atoms," to arrive at our present level of consciousness. We are now able to ask all these questions — of ourselves, and of others. We are able to consider a number of possible answers; and, with the tools of logic and mathematics (both impersonal and universal), determine with a fair degree of impartiality the probability and potentiality of the situation we live in, the beings around us, the forces and energies beating in on, and emanating from us, and where we will direct our progress. We have become self-reflective. The intelligence that emanates from the Universe is also sensed in ourselves intuitively, as well as in others whom we also sense to be our fellow mortals. And, to them we extend the hand of friendship, as we live, reincarnate, and weave our lives of work together.

6.: All that gives much food for thought; but, *how is Theosophy practical?*

A.: If you *choose*; "practicality" is the way in which we all choose, when faced with the problems of life. Let us look at this in this way:—

Take the idea that the Universe runs under *law*. Such laws are fair and just for all. Causes, or creative energies, are in time adjusted to their effects. That is, the impact that we thrust on others by our words and actions are eventually returned to us, and in the 'actions' we ought to include those that are invisible to us now: our feelings and our thoughts. Thus we are led to see that within the visible Universe there is the invisible one, which consists of forces and energies, and therefor serves as an eternal record of all events and the forces that underlie them. Every 'life-atom' carries with it as 'memory' a complete record of all previous relationships. From this we can see that there are grades of Intelligences — some with more experience, and others with less. It is similar to the life situations where the child finds that he has parents and teachers who impart to it the benefit of their experience, and help it to learn about relationships. These are, ideally, the laws of education and of living together. These lead gradually to higher degrees of self-reliance and interdependence.

A further practical application will lead us to see that the 'virtues' represent the operation of the Law of Karma in terms of the universal harmonies of Law. "Vices," in their turn, represent a misunderstanding of those laws; because the idea of inter-dependence and brotherhood is lost sight of. The process of interdependent living is called reincarnation, as it takes many lives in successive bodies to acquire the faculty of guiding and controlling our own evolution. This is why the whole process of Theosophical living and understanding is found epitomized in the one idea: BROTHERHOOD.



## THE ANCIENT GAYATRI OR SAVITRI

OM! Bhur, Bhuvar, Svah!  
Tat savitur varenyam  
Bargo devasya dhimahi  
Dhiyo yo nah prachodayat.

OM! Earth, Midworld, Heaven!  
Let us meditate on that most  
excellent light of the Divine Sun  
That it may illumine our minds.

This is the holy verse in the *Rig Veda*, oldest Sanskrit writings known to the world, addressed to the Divine Sun within each of us. As generally recited, after intoning the word OM and addressing the range of spirit through the spheres in rising order from *Bhur, Bhuvar, Svah* (Earth sphere, Midworld, Heaven), the Invocation continues: *Tat savitur varenyam* (that - Sun - excellent); *bhargyo devasya dhimahi* (light - divine - meditate) ; *dhiyo yo nah prachodayat* (minds - that - our - illumine).

Explanatory paraphrase of G. de Purucker gives the essential meaning:

O thou golden sun of most excellent splendor,  
Illumine our hearts and fill our minds, so that we,  
Recognizing our oneness with the Divinity, which is the  
heart of the Universe,  
May see the pathway before our feet, and tread it to  
those distant goals of perfection  
Stimulated by thine own radiant light.

In the *Occult Glossary* by G. de Purucker (Theosophical University Press, Pasadena), we read under the word OM:

"A word considered very holy in the Brahmanical literature. It is a syllable of invocation, as well as of benediction and of affirmation...[which] has attained almost divine reverence on the part of vast numbers of Hindus, [who feel] that it should never be uttered aloud, or in the presence of an outsider, a foreigner, or a non-Initiate, [but only] in the silence of one's mind, and in peace of heart, and in the intimacy of one's 'inner closet'. There is strong reason to believe, however, that this syllable of invocation was uttered, and uttered aloud in a monotone, by the disciples in the presence of their Teacher. This word is always placed at the beginning of any scripture or prayer that is considered of unusual sanctity.

"It is said that by prolonging the uttering of this word, both of the O and the M, with the mouth closed, the sound re-echoes in and arouses vibration in the skull, and affects, if the aspirations be pure, the different nervous centers of

the body for good..."

## DECLINE IN TASTE

Radha Burnier

The following extracted from "On the Watch-Tower" in *The Theosophist*, July 1990, is by the International President Adyar T.S.

Beauty is said to be in the eye of the beholder. Though the truth of this statement cannot be gainsaid, there is surely a standard by which refinement, manners and good taste can be judged. These are the expressions of an inner condition of sensitivity. When the mind is driven by the desire for enjoyment it loses sensitivity. The production of numerous material objects and forms of enjoyment, which is a feature of the modern world, is related to pleasure-orientation and the desire for new forms of sensual satisfaction. The loss of taste is the consequence of the endless desire for enjoyment which blunts the sensitivity of the mind.

All over the world, loss of taste is evident in many ways. There is a growing preference for loudness. Subtle or soft music is 'unexciting' for many people. They like only music that is noisy and insistent. 'Exciting' is a word commonly used in reference to a variety of things: lectures are expected to be exciting, not inspiring or instructive; a flower or landscape is 'exciting', if it is new. The culture of 'excitement' is part-of-present-day life.

Manners too have undergone a change. The simple courtesy and forms of consideration traditionally held to be part of a cultured way of life are considered pass. **Flaunting the physical body, ignoring appropriateness in clothing, and such other forms of behavior are thought to be smart. The mixture of violence and sex which floods the world through books and other media cater to a public which wants continual titillation.**

The word 'culture' means cultivating the faculties and bringing them to a point of great refinement and sensitive response. From this point of view, one has to question whether productivity and pleasure-orientation are not driving humanity to a new age of barbarism and crudeness. Even mighty civilizations had collapsed when they became victims of their own success and got lost in their own brand of hedonism. That danger is staring us in the face today.

The Self Beyond the Self  
Henry T. Edge

One meets from time to time with such sayings as this: "What we have to do is to get rid of this dreadful personality of ours"; or "Oh that I could get rid of this wretched personality that is such a burden to me !" And are there not many of us who have sometimes had this same feeling,

thought this same thought ? But stop and think what it implies? Does it not imply that there is a real Self beyond the personality, which would remain if the personality were removed? And does it not imply that the emergence of this real Self would be the attainment of release, the surcease of sorrow and frustration? Yes, it does imply these things, and such sayings show intuition of the profound yet simple truth at the root of human life — that this so much cherished personal self is in very fact not our real Self, but a shadow cast on a screen by a light; and we would fain exchange the shadow for the light.

How many of us, again, must sometimes have thought, when musing over questions of immortality, how little a thing is this personality, how utterly insignificant in the cosmic scheme, how utterly unfit and unable to survive. Go out into a Saturday night street crowd, view the teeming multitudes, to each one of whom his own little personality seems so important; and your brain reels as you strive in vain to realize the mystery of so many many separate I's, and wherein they differ from that which you call your own. Truly the personality is an illusion; good enough, haply, for beasts who do not think, but a mockery of man's intelligence.

Sorrow and frustration arise in the personality. Think of all the fears and doubts and imbibitions and jealousies, think of any passion and vexation you will, and see if it does not arise out of this personality, and if it would not at once vanish if this personality vanished.

The age-old Path of Wisdom is that which shows man the way out of this delusion, the way to true freedom, the way to Self-realization — realization of the real Self. Such has ever been the burden of the teachings of the great founders of Religions, whether Jesus, Gautama Buddha, or any other. Having found the way themselves, their only desire was to help others to find it.

The teaching of Plato was that the Soul, the real Man, comes from on high, but is obscured and exiled by its dwelling in the body; it is seeking the way back to its original state of beauty and harmony. The same idea is beautifully expressed by a later poet:

There's not the smallest orb which thou behold'st  
But in his motions like an angel sings,  
Still quiring to the young-eyed cherubins;  
Such harmony is in immortal souls;  
But whilst this muddy vesture of decay  
Doth grossly close it in, we cannot hear it.  
— The Merchant of Venice

Care for personality does not engross our thoughts; for we are largely engaged in performing our parts as members of society, and also occupied with matter that are altogether impersonal; and at such times we escape from self — which renders life tolerable. At others times we willingly sacrifice personality to love — that is, to the desire to act for the good of others. Happiness, then, consists in cultivating as much as possible the higher part of our character, dwelling in high ideals and aspirations, subordinating selfish instincts to love

and to impersonal engrossments. By such means the character is refined; and, since the real Man does not perish with the body, this work will not be lost, but will be perpetuated.

The evolution of man is a process which is still going on, and will go on indefinitely. But we must not try to sit still while some supposed extraneous power gets to work on us. We have to accomplish our own evolution consciously. The evolution of the physical part of us is of little consequence; what really evolves is the conscious Ego, the Man himself. Here we find ourselves living a life, and we do not know how or why we came here nor whither we are going. But that is merely due to our own ignorance, and we are endowed with the faculties for knowledge. We must have more confidence in ourselves, and determine to learn, by observation and experience, and by any teachings or teachers who can throw light on our problems.

Theosophy encourages man to take a very high view of himself; it strives to get rid of the idea that man is a helpless sinner, or that he is merely a higher grade of animal. But we must distinguish between self-respect and vanity. The latter is a mere puffing-up of the personal ego, and is of course a great obstacle. But true self-respect means that man shall recognize himself for what he really is — a divine Spirit incarnate in a mortal body. By doing so he will acquire a new sense of his responsibility and power, get rid of his inferiority complex, and begin to be somebody. Let him understand that the short span of a single lifetime is but a single scene in the vast drama of his experience as a Soul, and from that moment his vision begins to expand and he realizes what a great and glorious adventure is life.

Yes indeed; we can only truly live insofar as we can rise beyond the narrow limits to which we confine ourselves when our thoughts are so engrossed with self. When we begin to break loose from that imprisonment, we set our feet on the path which leads to a knowledge of that Self which is the same in you and in me and in all.

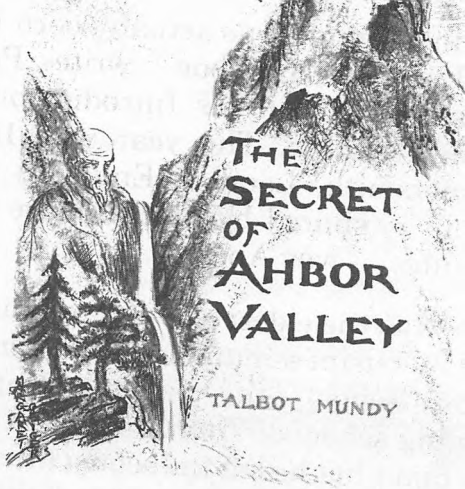
— *Lucifer, The Light Bringer*, July-Aug. 1931. (Dr. Edge was a personal pupil of H.P.B.)

## SHOCKS

Kenneth Morris

The man who takes his evolution in his own hands, and advances upon the Path that leads to Godhood, at some time in the future will, if he continues steadfastly advancing, come to the experience of Initiation. Therein his whole nature will be tried and tested; not by the acumen of human judges, even the wisest and most skilful, but by the Law of the Universe itself; it will be disclosed, to the inmost atom of him, just what he is; neither deception nor self-deception will be possible; if he is utterly flawless he will stand; not otherwise. It is the business of every Theosophist to begin preparing himself for that Great Event which, if he is faith-





## OM: THE SECRET OF AHBOR VALLEY

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self by putting yourself into that greater self or you, the Theosophical Society: your lodge; your National Section. When you have done that, what happens? Why, the disaster has failed to shake you. You are not living in the place where it hit. You have acquired so much new steadfastness; so much new strength. You have brought yourself so much nearer being ready for Initiation.

You can't carry your personal self through that. You have got to get outside of and away from your personal self. Let us look at what that personal self is: It is the thing in you that gets swelled head and that gets inferiority complex (the two things being really one). It is the thing that congratulates itself on its (your) virtues and successes, and repents and is

remorseful over your sins. Forget it; and work for Theosophy.

— *Y Fforwm Theosophaidd*, Cardiff, Wales, April 1935.  
Kenneth Morris was National President of the Welsh TS Section.

## BOOK REVIEWS

*Fundamentals of the Esoteric Philosophy*. By Gottfried de Purucker, Point Loma Publications, \$15.00 The complete reprint of the 1924-27 de Purucker lectures that are brilliant commentaries on Blavatsky's *The Secret Doctrine*. 601 pages.

De Purucker adds his own soul-depth unto Blavatsky's already deep realizations, brings up esoteric concepts and their hidden meanings: The teaching of my, the doctrine of Swabhva (self- becoming), the cosmic pilgrimage from un-selfconscious godspark to fully self-conscious God. The special nature of the mysteries and initiation which "is the quickening or enlivening of the soul of one who is prepared. It is a quickening-process of evolution."

Gottfried de Purucker was an exotic speaker, one who could wrap a complex recognition in attractive terms that roused one's faith. "The only way of really understanding a thing is to become that thing." He studies the obscure, vital teachings of the various religions, goes right to the heart of esoteric studies, all the while keeping on a steady keel while using Blavatsky's words, her wisdom as stars to steer by. The hierarchies, the requisites of chelaship, the heart of the universe. "Every footstep along the path is a footstep of self-sacrifice — sacrifice joyfully made of the lower self's egoisms."

—*The Book Reader*: America's Most independent Review of new books, Nov.-Dec. 1990

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Apollonius was a Pythagorean teacher at the time of Christ who believed in such age-old mystic traditions as divination, reincarnation, the mysteries. Since he was the dominant spiritual figure of his age, he was also considered by some believers to be the true messiah. Author Malpas does a fine job of expanding on this little-known period of history, conveying the mind and soul of Apollonius, his teachings, his methods, bringing to us those ancient beliefs which now form the basis of many current truths. The maxim of the old teacher: "Conceal your life, and if you cannot do that, conceal your death." Asked by Damis what was greater than the Colossus at Rhodes, Apollonius replied: "A man whose whole mind is devoted to philosophy."

The recreation of his life and his times is masterful. There is an immediacy here, the presence of truth. Passing among the aristocracy, Apollonius advised the upper classes of society with humility and wisdom. A saga made real.

—*The Book Reader*, Sept.-Oct. 1990

ful, in some future life will happen.

"Him the three worlds in ruin should not shake": in other words, he has to learn to keep his balance in such a way that no shock whatever can disturb him. Shocks are provided by Nature, or karma, just to keep us posted how strong or how weak we are. The stronger a man is, the better he can keep on outwardly doing his duty through the worst of them, and inwardly preserving a right attitude of mind. Our Theosophical Work provides everything that is needed to help a man to the highest strength.

The Right Attitude of Mind: let us consider what that is. It is, to remember the Law of Karma. Nothing can come to us but we ourselves predestined it by our own thoughts and acts. So every disaster lightens for us the load we have to carry; we are actually the better for it. Furthermore, by the divine and intricate perfection of the workings of the universe, while we predestined it for ourselves by our own doings, it comes precisely at the moment when it can do us most good; when a certain lesson has to be learned by us, or we cannot go forward on the Path of Evolution; which lesson only that disaster (so called) can teach us. Up then, and learn the lesson! Take advantage of the mercy which is Karma, and be the stronger for what you suffer.

To remember the Law of Compassion. Humanity needs Theosophy. Men are suffering; and their suffering is all the result of selfishness, which is the result of ignorance. Theosophy is the cure for ignorance, because it is knowledge. You are not a separate being; you are a bit of humanity, and the only way you can become happy is by working to make humanity happy by removing ignorance which is the cause of its sorrow. That is, the only path to happiness for you is, Spreading Theosophy. In other words, putting your energies into building up the Theosophical Society.

Now then, when disaster comes to you, fly for refuge to these two laws. Take the sting out of it with Karma; hold your mind on to Compassion. The weakling and the fool, when disaster comes their way, lash themselves with it, live in it, gloat on it; and so make themselves ten times weaker and more foolish than before. Fly for refuge inwardly to the Theosophical attitude, outwardly to the Theosophical Work. Your pain is in your personal self; get outside your personal self by putting yourself into that greater self of you, the Theosophical Society: your lodge; your National Section. When you have done that, what happens? Why, the disaster has failed to shake you. You are not living in the place where it hit. You have acquired so much new steadfastness; so much new strength. You have brought yourself so much nearer being ready for Initiation.

You can't carry your personal self through that. You have got to get outside of and away from your personal self. Let us look at what that personal self is: It is the thing in you that gets swelled head and that gets inferiority complex (the two things being really one). It is the thing that congratulates itself on its (your) virtues and successes, and repents and is

remorseful over your sins. Forget it; and work for Theosophy.

— *Y Fforwm Theosophaidd*, Cardiff, Wales, April 1935. Kenneth Morris was National President of the Welsh TS Section.

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—*The Book Reader*, Sept.-Oct. 1990



*The New Testament Commentaries of H.P. Blavatsky*, compiled and annotated by H.J. Spierenburg, Point Loma Publications, 1987, pp.343; P.O.Box 6507, San Diego, Calif. 92166.

A work of immense value for all students who want to delve into the more esoteric and occult side of the NEW Testament, as seen by HPB. In two hundred pages the compiler has brought together all the relevant texts of the Gospels, Acts, Epistles, and the Revelation, in their usual sequence, together with the totality of HPB's commentaries in *The Secret Doctrine*, *Isis Unveiled*, *The Voice of the Silence*, *The Key to Theosophy*, *The Theosophical Glossary*, and what can be found in the *Collected Writings*. Still, there are short references in these books to texts of the New Testament which not being commentaries by HPB are not inserted in this book. However, a special index to the New Testament texts gives access to all these places in the works of HPB where texts of the New Testament are referred to. Besides, references to *The Secret Doctrine*, as well as to *Isis Unveiled*, refer to the said works published as unnumbered volumes of HPB's *Collected Writings*.

Also in the special indexes one can find references not only to texts in the NEW but also in the *Old Testament*, or to texts in works of Philo of Alexandria, Flavius Josephus, or other Rabbinical texts. Apart from these specialized indexes occupying about 28 pages, there is a general one running to 114 pages, which enormously facilitates access to the material.

Furthermore, a wealth of other information is to be found in the footnotes: explanations of Greek, Latin, Sanskrit, or Tibetan words or sentences, references to apocrypha. The compiler has traced all references given in *The Secret Doctrine*, etc., to other books; in short, everything possible to make HPB's work more accessible, for more professional research.

A laborious work carried out with meticulous care has brought treasures of wisdom nearer to us.

—A.B. Raven in *The Theosophist*, June 1990

## WIZARD EDITION NOTES TO MAX HEINDEL'S "H.P. BLAVATSKY AND THE SECRET DOCTRINE"

The forthcoming centennial reprint by Wizards Bookshelf of *H.P. Blavatsky and The Secret Doctrine* by Max Heindel contains a Preface by Manly Hall in which he laments the degeneration of the Theosophical Society. The following are the Notes to the Wizard Edition:

Manly Hall refers of course to the influence of Bishop Leadbeater and company, whose spurious writings have misguided the public for 75 years as to what Theosophy really is. They are the inventors of Christian or rather "churchian Theosophy," which is, in itself, a contradiction of terms and has nothing to do with either the true teachings of Jehoshua of Pantera, or of the ancient wisdom of the East.

Advocates of Leadbeater or Bailey are free to believe what they will; when they claim it is Theosophy they exercise a consummate deceit and a ludicrous falsehood, which a simple comparison will prove. The following excerpts will help to indicate the position of basic Theosophy:

I dread the appearance in print of our philosophy as expounded by Mr. Hume. He makes of us agnostics!! We do not believe in God because, so far, we have no proof, etc. This is preposterously ridiculous; if he published what I read, I will have HPB or Djual Kool deny the whole thing; as I cannot permit our sacred philosophy to be so disfigured. He says that people will not accept the whole truth, that unless we humor them with a hope that there may be a "loving Father and Creator of ALL in heaven" our philosophy will be rejected a priori. In such a case the less such idiots hear our doctrine the better for both. If they do not want the whole truth, they are welcome. But never will they find us — (at any rate) — compromising with and pandering to public prejudices.

— *The Mahatma Letters to A.P. Sinnett*, p. 304 Rider ed., p.300 Adyar ed.

Indeed, the whole purpose of Theosophy is to lift men's minds out of the superstition of revealed religion, with its debased concepts of universal deity made into an interfering anthropomorphic personal god; of dead letter ritualism, blind faith, the "second coming," remission of sins (and thus implied lack of personal responsibility), and all the rest that tend to externalize the light that is to be found within man's own conscience.

And now, after making due allowance for evils that are natural and cannot be avoided — and so few are they that I challenge the whole host of western metaphysicians to call them evils or to trace them to an independent cause — I will point out the greatest, the chief cause of nearly two thirds of the evils that pursue humanity under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity ... remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of their false gods.

— *M.L.* pp.57-58 Rider ed.

*The Secret Doctrine* offers an explanation of how these base religions began:

Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself — or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark Cosmic, anthropomorphic Powers, with whom they made alliance.

— *S.D.*, II, p.273.

HPB makes an unequivocal statement regarding "improving" to accommodate the masses, and revisions designed to be "popular", which Theosophy can never be, in this era.

Ready to lay down our life any day for THEOSOPHY — that great

cause of the Universal Brotherhood for which we live and breathe — and willing to shield, if need be, every true Theosophist with our own body, we yet denounce as openly and as virulently the distortion of the original lines upon which the Theosophical Society was primarily built, and the gradual loosening and undermining of the original system by the sophistry of many of its highest officers .... The wise horticulturist uproots the parasitic herbs, and will hardly lose time in using his garden shears to cut off the heads of poisonous weeds.

— In Denunciation a Duty?" by HPB in *Lucifer*, Vol.III, Dec.1888, *BCW*, pp. 198-99.

In other words, ferret out wrong ideas, not individuals. The "new dispensation" which claims to be "in tune with the times" is precisely that. It says it has superseded the "out of date fundamentalist theosophy," with a modern enlightened system. Indeed this new wave of pseudo-theosophy accepts hatha and kundalini yoga (radically imbalanced towards the physical) with its emphasis on chakras of the body, hypnotism, survival of the personality after death (rendering reincarnation absurd), channeling (mediumship), prayer, past life recalls, and terminology borrowed heavily from the church pulpit. In short, everything that stands in direct opposition to the ancient wisdom. No restraints or ethical considerations here to obstruct a headlong plunge into — black magic. No emphasis on altruism, brotherhood, or Buddhist philosophy. Only the hollow glamour of psychic toys, permissiveness, and external observances. They are definitely in tune with these times as physical technology runs rampant, bereft of philosophy. The psychic and intellectual ego is satisfied ad infinitum, while the spirit is left to starve. No. Theosophy changes not one iota with the cycles of time, or the fads that boil to the surface in the cauldron of society. The first Law of Nature is equilibrium ... balance ... equity. We call it Karma. The Middle Way is no sophistry, but a mirror of Nature, requisite for attunement. Discretion, altruism, and learning through correspondences and deductive reasoning (from universal to particulars) are the measures of real Theosophy, leading to Dharma. Revelations and assertions lead ... nowhere.

#### References

*The Elder Brother*, by Gregory Tillett, RKP, London, 1983, 349 pages. (biog of CWL)

*Theosophy Versus Neo-Theosophy*, by Margaret Thomas, 1990. Isis Books, M-793, Road 7, Napoleon, Ohio. 140 pages.

*The Pseudo-Occultism of Mrs. A. Bailey*, by Cleather and Crump, Manila, 1929; 1980. 34 pages.

*Misleading Mayavic Ideations: The Neo-Theosophy of C.W. Leadbeater and Annie Besant*, by Ray Morgan, Tucson, AZ 1976. 34 pages. 81/2 by 11.

*A Study of the Arcane School of Alice E. Bailey*, by Victor Endersby. *Theosophical Notes*, 1963, 45 pages. 81/2 by 11. (*Theosophical Notes* was issued monthly from 1950-1978, Napa, California.)

## ITEMS OF INTEREST

### 1991 Point Loma Publications News

Scheduled for publication early in the year:

*Reincarnation: The Phoenix Fire Mystery*, compiled and edited by Joseph Head and Sylvia Cranston (formerly published by Julian Press, a division of Crown Publishers).

This is the well-known volume of an "East-West Dialogue on Death and Rebirth from the Worlds of Religion, Science, Psychology, Philosophy, Art, and Literature, and from the Great Thinkers of the Past and Present."

And in late Spring:

*The Buddhism of H.P. Blavatsky*, compiled and annotated by H.J. Spierenburg (compiler also of *The Inner Group Teachings of H.P. Blavatsky*, and *New Testament Commentaries of H.P. Blavatsky*.) Here again from the treasury of some 10,000 pages of books and journal articles written by HPB have been gleaned a wealth of information and teaching presented under appealing topic headings which cover the Life of Gautama, the History of Buddhism and of 'Lamasim', and a revelation of what is still esoteric for the West on the subject. A volume essential for the study of the relationship of Theosophy and Buddhism.

### Theosophical Publishing House

#### One-Volume Index to "Blavatsky Collected Writings"

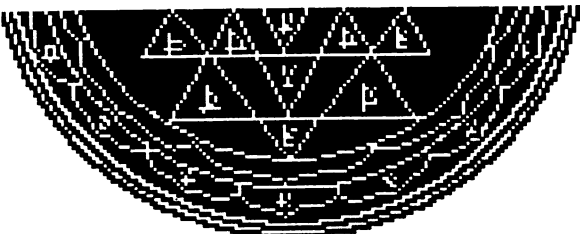
Theosophists worldwide will rejoice to learn that the Cumulative Index to the *Blavatsky Collected Writings* 14 volumes will soon be off the press and available to libraries and students who look for information, guidance, and inspiration to HPB's many writings. To them it will come as a great boon, a signal, constructive and enduring, marking this year's centennial passing of H.P. Blavatsky.

This Index has been the devoted labor of Dara Eklund. It is based on the Indices of Boris de Zirkoff whom she assisted for many years. The publisher is Theosophical Publishing House, P.O. Box 270, Wheaton, Illinois 60189, and inquiries should be addressed to them. The price is \$27.95 per volume.

### Centenary Commemoration

in Los Angeles and Elberfeld

As stated in our last issue, a two-day commemoration to honor H.P. Blavatsky's lifework on the 100th anniversary of her passing has been scheduled for Saturday and Sunday, May 4-5, 1991, in the Los Angeles area. For further information about registration, meetings, accommodations, meals, etc., write to : HPB Centenary Committee, P.O. Box



2157, Los Angeles, Ca. 90078.

In Wupperfal, Elberfeld, Germany (where HPB lived some months in writing her *Secret Doctrine*) the commemorative Convention will be on May 17-18, 1991 (this is a date change from what we previously reported). Helga Rex, official convenor, is looking forward to an international representation. Her address, for further information is : Grunenburgweg 106, 6000 Frankfort am Main 1, Germany.

### New Edition of the Mahatma Letters in French

Daniel Caracostea informs us that the French TPH is about to bring out a new edition of *The Mahatma Letters to APS*, and that Trevor Barker's Introduction and the Appendix on Mars and Mercury will be added. Good news!

### In German Translation

*REINCARNATION: A New Horizon in Science, Religion and Philosophy* by S.Cranston and C.Williams, has been translated into German and published by F.Hirthhammer Verlag GmbH, Frankfurter ring 247, D-8000 Munchen 40.

### Visitors to Point Loma

Welcome Fall visitors to the offices of *The Eclectic* and to Point Loma Publications were from Germany: Georg and Ursula Schwarm of Nurenberg, and Helga Rex from Frankfurt, and Reimond Grewe from Berlin; and, recently from Chicago, Michael Gomes, well-known researcher into theosophical history (e.g., the onrunning series in *The Canadian Theosophist*: "Studies in Early American Theosophical History." And from Weaubleau, Missouri, Marcheta Henry (ed. of *Messiah*) with her daughter-in-law and Samuel Range.

These visitors also visited other theosophical centers in California, and so carry back with them a clearer picture of today's theosophical possibilities. The Schwarms will be launching enthusiastically a "Point Loma/Germany" Publications branch; Michael Gomes will soon be a guest at the Adyar Theosophical International Headquarters, where he will be continuing research on the "Judge Letters". Helga Rex continues with her excellent networking "Informationsblatt" for Theosophy in Germany, listing all centers there, their "contactpersons", programs and literature. And Marcheta Henry continues her editorial work and theosophical correspondence courses.

### The Way to the Mysteries by L.Gordon Plummer

The contents of this book appeared serially some years ago in *The Canadian Theosophist*, following an extended tour of Canada by the Author. It consists of 14 chapters covering basic theosophical doctrines, as well as : "The Coming of the Mystery- Schools", "The Buddhas and the Christs", "The Two Paths", and "Atma-Vidya:Self-Knowledge", and is introduced by a Foreword by Joy Mills Director of the School of Theosophy at Krotana, California.

A limited number of copies privately printed are now available. Order direct from : L.Gordon Plummer, 2635 Second St. #426, San Diego, Ca. 92103. — Paper with spiral binding. Price, \$11.00

### The Eclectic's 20th Birthday

"This month it is 20 years since Point Loma Publications was founded; and soon afterwards *The Eclectic Theosophist* began shedding its light on the different aspects of Theosophical life; a light that never decreased during all these years.

"In doing this it laid bare the strong as well as the weak points in Theosophical thought of its readers, sticking to its name, a wise choosing between the different possibilities, combined with open-mindedness, and above all with steadfastness and dedication to the Theosophical Movement and its Teachers.

"This truly Theosophical standpoint is the secret of its success. May its light keep on shining for the benefit of its readers!"

— Willy Schmit, The Hague, The Netherlands

### LETTER FROM THE PHILLIPPINES

The following letter, dated October 30, 1990, directed to *The Eclectic Theosophist* editor, is from the President of the TS in the Phillipines, Vic Hao Chin, Jr. What brought him to its writing, he says, was a chance rereading of our editorial "Dogma — and a Moment in History" in our Jan./Feb. 1990 issue. As it may interest other heads of TS groups around the world we quote it here in extenso. — Ed.

In rereading it, I felt that perhaps there was one salient point which I missed in that article: the call to action, to do something about the apparent fragmentation of theosophical efforts, and its being an obstacle to a work laid out for us a hundred years ago.

In being too occupied with much work here in the Phillipines, perhaps I relegated this matter to the back of my mind, thinking that perhaps someone will take up that line of work and do something about it. But it has been a year, and the editorial remains an editorial.

Hence this letter. I thought of asking you: If you were to suggest something specific, what would you have in mind? What lines of action would you propose? What is it that we can do together that would bring about in spirit the call that you made in that article?

Alternatively, perhaps I am also asking another question: What is it that we should do at this time — together — that will carry out with more effectiveness the work that the Masters have started more than a century ago? Have we sufficiently brought the principles of the Ancient Wisdom to the public? Has its principles been of influence to the world in general, to an extent that would have earned the approving nod of the Elder Brethren? Or have we faltered and lost initia-

tive, and permitted alternative views to prevail by default? Have we perhaps been overconcerned about internal matters and forgotten to some extent that our work is of an external nature?

Having devoted so many years to the observation of theosophical work around the world, I would be deeply interested in knowing your thoughts on these...

## FROM LETTERS RECEIVED

*Dorothy Abbenhouse, National President, T.S. in America:—*

It is indeed unfortunate that the histories of the various theosophical movements emphasize the lives of some of the early very important figures in our movement over other equally important ones. Your "slap on my wrist" in your magazine (*Eclectic*, Nov.—Dec. 1990) (my favorite), prompted me to do research and provided me an enrichment of my appreciation for the works of Mr. Judge. It is too bad he had to leave the theosophical scene so early on: My best to you.

*R.W., Don Mills, Canada:* Your Nov.-Dec. issue was excellent. Especially interesting was the article concerning Mrs. Radha Burnier's visit to Russia, and the coming celebration there of the H.P.B. centenary.

*J.v.d.S., Rotterdam, Holland:* Congratulations on the Twentieth anniversary of *The Eclectic Theosophist*. The late Nicolette Goppel used to speak warmly of your magazine. May the "E.T." indeed electrify its readers. Thank you and all co-workers for all the work you do.

*Charles Payton, Seattle, Washington:* I'm enjoying "The New Testament Commentaries of H.P. Blavatsky" (Compiled and Annotated by H.J. Spierenburg). I'm continually impressed with how much HPB appreciated and often elucidated the classical Gnosis which gave rise to Christianity. Certainly anyone even remotely interested in gnosticism would do well to read and study this book. HPB was, unfortunately for us, before the time of the discovery of The Dead Sea Scrolls and The Nag Hammadi Library. If her commentaries on the Pistis Sophia are any indication [they are in *BCW XIII*], her contribution to our knowledge of the new discoveries could have been enormous!

*Andreas Terfort, Osnabruck, Germany:* I am overjoyed that you have felt the necessity to republish the original and not-revised text of one of G. de Purucker's works (*Fundamentals of the Esoteric Philosophy*). I think we have not the right to alter a text of the great workers for Theosophy. In this case I was not happy to read that the text of the E.S. Instructions of G. de P. have been altered for the book-publication — and that this was done following the suggestion of Mr. Long! (*Fountain Source of Occultism*, Pasadena). What would happen if we do not print all passages concerning the historical situation, etc. of the T.S., e.g. in the works of HPB!! History is a living factor, and it is very important to know it, and to learn from it.

*Wane Kell, Calabasas Park, California:* I am glad you sent the open letter to the Frankfurt Convention. It will be interesting to see the response. I was talking with someone about the magazines published by the T.S. (Adyar, Wheaton); they seem to be turning into chatty news about places and people, and lack the exchange of philosophical inquiry, which ought to be the real life of the whole Movement. If you read over the various pronouncements of the so-called 'leaders' all you get are platitudes. What is there of vitality there? Who is working on the PHILOSOPHY? Who is doing research into archaeology and anthropology that HPB's *S.D.* has opened the doors to? So there ought to be a "Call to Work". A hundred

years from now, historians of our Movement will look back and wonder why so much was given to these superficial meanderings when the deep ideas and wide value of the philosophy could have been worked on by members — and then the superficial differences would fade. They have no real value for the scholar. What is valuable is that work which follows the lines that HPB and the Masters show. What is the ORIGINAL PROGRAM? What are the ORIGINAL OBJECTIVES? Do we think that these are framed and limited solely to the "3 Objects", or argument as to whether they were actually the "original" or modified versions of those? What is the SPIRIT of the search? Where are the searchers who support and encourage one another?

*Pervin Mistry, Mississauga, Canada:* I have read and re-read Volume IV "Galaxies and Solar Systems" (*Esoteric Teachings*). When it comes to describing any book one reads by G. de P. one is lost for words. His books are not just profound in knowledge and wisdom, but he always appeals to the heart by emphasizing how morals and ethics are an integral part of any divine learning process. No spiritual progress can ever be achieved if emphasis is on knowledge or reading alone. In every book he appeals to us to know and realize how inseparable we are from the heart of the Divinity; how we are and become THAT which we learn! And the amazing thing is, he simplifies the most occult recondite (because difficult to grasp with our brain-mind) teachings with such clarity that the reader actually pictures, for example, the globes, the rounds, and the Circulations of the Cosmos, as a real experience. Through G. de P.'s perception and clarity of vision the reader gets drawn into an inner journey of unimaginable vast cosmic ocean leading to the Heart of the Spiritual Sun. He brings out the Highest in the reader, and puts it in direct rapport with the Highest in the Universe, always emphasizing that the Highest is WITHIN each one of us, that we ARE IT!

*W.A. Beale, Corpus Christi, Texas:* — Last issue of *E.T.* was outstanding. I xeroxed 10 copies of the first six pages for members of our local study-group.

*Mrs. E. Wilson, Nanaimo, B.C.:* Thank you for the books *California Utopia, Point Loma 1897-1942* by Emmett A. Greenwalt and *H.P. Blavatsky and the Theosophical Movement* by C.J. Ryan. I am reading both during leisure times and find them fascinating. HPB's life by Charles J. Ryan is certainly one of the best, giving points left out by other biographies. *California Utopia* is a splendid book with such a wealth of detail about all aspects of Point Loma!

*D.A.v.S., The Hague, Holland:* I enjoyed this book — True Messiah very much. It was interesting literature for the holidays.

*M.H., Weaubleau, Mo.* — The tapes for *Glossary of Sanskrit Terms* are so helpful, and such a tactful way to correct students' pronunciation without being openly critical!

## SANSKRIT KEYS TO THE WISDOM-RELIGION

The past year showed a dramatic interest in Sanskrit, and in orders for our publications, *Introduction to Sanskrit* by Thomas Egenes, a second printing of which was required; but also in Judith Tyberg's *Sanskrit Keys*, unique in its field, offering a new and stimulating approach to a study of the Ancient Wisdom. The author first studied Sanskrit under Dr. G. de Purucker at Point Loma, and later at Benares Hindu University, India.

Here we have more than 500 words from this ancient mystery-language gathered from some of the great

theosophical classics and lucidly explained in short yet adequate Lessons. These words are not fossilized relics from a forgotten age. They embody a philosophy of man and nature as alive today as it was millions of years ago, as useful to the psychologist and educator as it would be to the student of ancient races and cultures.

Lessons in pronunciation and reading, excellently set forth, provide the student with a means of teaching himself to enjoy the music of this archaic tongue; and there is instruction in writing the beautiful script, the Devanagari. Paperback, 184 pages, \$6.25

#### Correction

The correct price for the Theosophy Company (Bombay, India) reprint of *Letters That Have Helped Me* by W.Q. Judge we now learn is Rupees 18.00 (not Rs.87). In our *Eclectic* issue of Sept.-Oct. 1990, we reproduced the review of this book by Yensiare, in *The Theosophist*, August 1990, which carries the wrong price.

#### Tax Exempt Notice

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IT IS GOOD THAT YOU HAVE SEEN  
THE WORK OF A NOBLE WOMAN,  
WHO HAS LEFT ALL FOR THE CAUSE.

— *The Mahatma Letters*, p. 433

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It is a glorious feeling that we hold our destiny in our hands being of divine origin, and that at the heart of each one of us lives a god, and that we can climb the mystic ladder of life higher and higher and higher, for ever extending the range of our consciousness ... increasing ever endlessly in expanding consciousness, power, wisdom, and love.

I do not know exactly, if at all, what your experiences in life have been. I dare say that they have been pretty much the same as mine. If so, you will understand me when I point out that when moments of trial or difficulty come upon you and you turn inwards and rise along that mystic inner ladder of life, that flaming column of splendor within you, you become transfigured then for the time being; and if you can achieve this union, all that you do will be perfectly done, impeccably right, and you will be virtually infallible in your judgment.

I have often felt that if I did nothing else for the rest of my days on earth, but teach this doctrine in its many forms: turning it, fashioning it, so as to appeal to different minds, I would be doing more than if I taught details of occult philosophy for the same length of time, choosing many different manners of doing so. It is the basic doctrine of our teaching — i.e., the fundamental identity of the human being in his spirit with the spiritual Hierarchy of the Universe.

— G. de Purucker, *The Hierarchy of Compassion*, no. X of the *Esoteric Instructions* series, pp. 103-104.