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WARNING AND PREDICTION

Extracts from a letter written by the Master K.H. in November, 1880 to Allan Octavian Hume (1829-1912), one-time Secretary to the British Government in India, father of the Indian National Congress, distinguished ornithologist and pioneer Theosophist. The letter first was published in A. P. Sinnett's *The Occult World*, Am. Ed., Houghton, Mifflin & Co., 1885. It does not appear in *The Mahatma Letters to A. P. Sinnett*, Rider & Co., London, 1923.—Eds.

The same causes that are materializing the Hindu mind are equally affecting all Western thought. Education enthrones skepticism, but imprisons spirituality. You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this, and you will confer happiness of mind on thousands. The era of blind faith is gone; that of inquiry is here. Inquiry that only unmask error, without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm, from its very destructiveness, can give nothing; it can only raze. But man cannot rest satisfied with bare negation. Agnosticism is but a temporary halt. This is the moment to guide the recurrent impulse which must soon come, and which will push the age toward extreme atheism, or drag it back to extreme sacredotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans . . .

All are blind and there is no one to lead them. You and your colleagues may help to furnish the materials for a needed universal religious philosophy; one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. Is not this worth a slight sacrifice? And if, after reflection, you should decide to enter this new career, let it be known that your society is no miracle-mongering or banqueting club, not specially given to phenomenalism. It's chief aim is to extirpate current superstitions and skepticism, and from long-seated ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter, if he only wills, and that all 'phenomena' are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being.

DR. G. DE PURUCKER:

AN INVITATION AND A CHALLENGE

W. EMMETT SMALL

This article, originally titled as above, was published in *The Theosophist*, January 1962, the Editor, Mr. N. Sri Ram, having changed the title to "Dr. G. de Purucker: a Great Theosophist." The *Eclectic* editors think it timely in this centenary year of G. de P.'s birth to reprint it under its original title and including paragraphs possibly considered bordering on the controversial deleted by *The Theosophist's* editor. The earlier omitted material is enclosed in brackets. The length of this article and our limited space make it necessary to print it in two parts.—Eds.

Probably around no outstanding figure in Theosophy has less of a cult sprung up than around Dr. G. de Purucker. Nineteen years ago today a coronary thrombosis ended his life. He was then head of the Point Loma Theosophical Society, vigorous mentally, physically sound, sensitive—as I believe no one else of his day was in as high a degree—to the background, function, and responsibilities not merely of an organization of Theosophists, a Society, but, more importantly, to the meaning of that Wisdom, that Law, that Teaching represented today by the term Theosophy. He had, too, the unsurpassed knowledge and capacity and devotion to convey this wisdom to others.

[If some, unfamiliar with G. de P.'s name and work, discern in these statements the ring of challenge, let this be received not as noise or clamor or prideful claim, but as a flashing light signaling a simple statement of fact. To many Theosophists G. de P.'s name and work are unknown. They have a right to unbelief or doubt; but they also have a right—shall we say a duty?—to check judgment by a scrutiny of facts, especially if heretofore not fully known to them.]

[Perhaps the time has come in the light of the sombre present when all Theosophists should honestly and solemnly examine the Theosophical record. The cooling perspective of twenty added years of Theosophical history should encourage impartial review. The dedication to high purpose of Theosophical hearts and minds, with whatever Society affiliated, should lend persuasion. The ever darkening penumbra threatening the very light of our planet should lend urgency. Take these words, then, as both challenge and invitation to examine with eyes cleared of prejudice and with discernment freed from bias the Theosophical record. Receive this as an Open Letter to you, fellow-students of what is still, alas, for most of our world, the hid, the secret, the esoteric doctrine—THEOSOPHY.]

G. de Purucker became leader of the Point Loma Society in July 1929, and remained its head until his death on September 27, 1942. It was a period marked by the World Depression, and by the first terrible years of World War II. The clouds, black and ominous, threatened both the material and the spiritual. For a Theosophical leader faced with such obstacles the accomplishments stand out as all the more remarkable: (1) He brought about the financial solvency of his Society; (2) he re-invigorated it with a dynamic enthusiasm which more than trebled its membership in 13 years; (3) he left a body of teaching, of doctrinal exposition, equalled by nothing in scholarship and philosophical and intellectual and spiritual stimulus since H.P.B.'s day—teaching in complete harmony with that embodied in H.P.B.'s *The Secret Doctrine* and in the writings of *The Mahatma Letters to A. P. Sinnett*.

G. de P. was not a popular figure in the commonly understood use of the word. He was unknown outside theosophical circles, and not well known even there save in the

segment of the Movement he headed. But it becomes obvious as one studies his life that he came to do a definite work. That work was distinctly, pointedly, unequivocally Theosophical. No side-issues deflected him from his purpose. That purpose was to reinvigorate the Theosophical Movement. How far did he succeed?

Before he was thirty years old G. de P. had taken up permanent residence at Point Loma, California. Ten years before that saw him on a ranch in San Diego county, and he was in touch with Theosophy and conducting classes in *The Secret Doctrine* for the San Diego Lodge at that early time, and in 1894 he met William Quan Judge. A year later he had returned to Switzerland where he had obtained his education, and in 1896 met Katherine Tingley in Geneva and was instrumental in assisting her with information that led to the purchase of property on Point Loma which became the International Headquarters of the Point Loma Society. He traveled extensively in South America in 1897-98, and then spent several years in Paris, where he was for a while on the editorial staff of *Galignani's Messenger*, then called the *Daily Messenger*. As a scholar who mastered Latin and Greek and Hebrew and Sanskrit, G. de P. was able to study original sources in his quest for truth. His father, an Anglican clergyman of the American Church in Geneva, and later in Rome and in Strasburg, had hoped his son would follow in his steps. But it was inevitable that despite parental bonds and persuasion, the searcher for truth would go deeper than the conventionalities of religion, the superficialities of ritual, and see through the limitations of dogma. This it was that enabled him to write later (*Man in Evolution*, Ch. I) of the transmitted truth handed down through the ages by great Seers, given to the world today under the name of Theosophy:

It is not based on dogmatic statements. It does not demand of anyone an unquestioning and blind adherence to some or to any declaratory assertions made by anybody either now or in the past; but it calls upon everyone to study what he reads or what he hears, and from that earnest and self-revealing study, to draw out for his own benefit, as well as for the benefit of his fellows, for his own self-development and understanding, as well as the self-development and understanding of his fellows, the truths which those who have advanced beyond the average understanding of men have told us they have found and experienced in these teachings.

Test these teachings yourselves. Study them honestly, and above all abide by the honest decisions which you yourselves will draw from your study. We say this for one reason more than for any other: in thus exercising your inner faculties of will and judgment and intuition, you open within yourself doors by which the radiant truth may enter your souls, because you aspire towards truth, and that is a spiritual exercising of the noblest kind.

It was those teachings he studied and tested. It was that truth that urged him on. And so Theosophy outwardly, as it had been inwardly from boyhood, became his life study. Twenty-six years of literary work followed, of editorship of Theosophical journals, of study, and, toward the end, of participation in the business management of the Society's affairs. Katherine Tingley's death raised him to the office of leadership. In policies of administration he placed emphasis where it belonged, which was lightly on the machinery of organization, and heavily on individual accomplishment, study, the living of the life, and sharing with others the wealth of teaching received. Because of this the Society grew. National Sections were established, Lodges sprang up and flourished. The Society held true to

its traditions, (1) free from taint of psychism; (2) free from entanglements of a political or semi-political coloring; (3) devoted to an intense study of Theosophy through the writings mainly of H.P.B.'s *The Secret Doctrine*, Judge's *Ocean of Theosophy*, *The Mahatma Letters to A. P. Sinnett*, and G. de Purucker's own works. This gave to all Point Loma activities throughout the world united and dynamic purpose. As a result, no student of G. de P. has ever been faced with the searing pain of finding his philosophic faith misplaced; he has never had need to throw away teaching as spurious, as not 'in the stream' of the trans-Himâlayan philosophic tradition. And today he finds his Theosophical roots well planted; he is able, for instance, to stand the test of the challenge of the modern sciences, to show where they are strong or weak as compared to Theosophy. Thrown back on his own self, he has the aid and comfort and the vision that knowledge of the Path brings—not through sentimental dreaming or misty thought-doodling, but through a self-disciplined and ordered viewing of life, its purpose, and his own responsible relationship to universal nature.

[All this, some will remark, can be obtained from H. P. Blavatsky's writings. True. But with this difference. Here was one amongst us, ready and able to teach—and teaching. Let not prejudice close our eyes.] Here is a leaf from this particular page of Theosophical history:

1929 Dr. de Purucker takes office.

1930 Launches the Fraternalization Movement among all Theosophists. Publishes:

1930 *Questions We All Ask*, a series of weekly public lectures on basic Theosophy
Theosophy and Modern Science (in 1941 condensed and published as *Man In Evolution*)

1931 *Golden Precepts of Esotericism*

1932 *Fundamentals of the Esoteric Philosophy*

1933 *Occult Glossary*, a Compendium of Theosophical and Oriental Terms

1935 *The Esoteric Tradition* (2 vols.)

—and through the years, innumerable articles and lectures on theosophical subjects which were issued as pamphlets or leaflets, or in the Point Loma journals, *The Theosophical Path*, *The Theosophical Forum*, *Lucifer*; and later in volumes, published posthumously, under the titles *Messages to Conventions*, *Wind of the Spirit*, and *Studies in Occult Philosophy*.*

*The three volumes of *Dialogues*, published at Covina in 1948, are omitted from this list [because their publication violated the express wish of their author. G. de P.'s plan—on which he had already embarked—was to carefully edit this material, change its form from a series of questions and answers to chapters under definite subjects, and add considerably new material. And even then it was to be issued only to students of the Esoteric Section. Though it is true that the contents of these volumes are stenographic transcriptions of G. de P.'s words, it should be remembered that they were spoken in confidence to a group of students pledged to secrecy, and, furthermore, that even if later it had been decided to make them public, G. de P. would never have done so without a most careful editing and certainly a deletion of certain statements—not because they were not factual or true, but because it would in his estimation be unwise and therefore wrong to include them or express them as he did for the general public. Readers of *Dialogues* should bear this in mind.] (Footnote continued next page).

Dr. de Purucker's greatest works are *Fundamentals* and *The Esoteric Tradition*. *Fundamentals* is a revealing presentation of key teachings of *The Secret Doctrine*. No student can read this volume without gaining a far deeper insight into the immense picture of universe and man, their purpose and destiny. In the ten great doctrinal keys to Wisdom—Reimbodiment; Karma; Hierarchies, Swabhâva, the essential characteristic of an entity; Evolution and Involution; the Two Paths: of Individuality, and of Personality; Âtma-Vidyâ, Knowledge of the Self: how the One Becomes the Many—are presented by hint and indeed definite statement, revealing keys to basic human knowledge.

The Esoteric Tradition is a profound study of Theosophical philosophy. It was the book that G. de P. felt was his most important and representative contribution to theosophical literature. In it we observe the unfolding picture of Truth from immemorial time through the teachings of the Mystery-Schools and the great Sages and Seers; we are introduced to the esoteric teaching of Gautama the Buddha; we are shown some of the mysteries of pneumatology, the purposes of the after-death states, the destiny linking us with the galaxies.

Messages to Conventions is particularly noteworthy for the most eloquent passages ever spoken by a Theosophist on the subject of Theosophical unity, in addresses to Adyar and Point Loma Lodges, to the Congress of the Theosophical Society marking the centennial anniversary of the birth of H. P. Blavatsky, and in radio talks over the Hilversum station in Holland.

A literary review of these volumes requires more space than is appropriate here. Perhaps this much more may be said: for the student who has absorbed something of the vital meaning of Theosophical Teaching, watching the flower, unfolding, deepens his feeling of the irrefragable beauty and orderliness penetrating all forms of Nature; the steps towards death reveal a purposeful journey which he takes with greater sureness and understanding and even delight; battle, siege, eclipse and victory in everyday life are increasingly accompanied by the staying hand of equanimity. A sharpened sense of reality fills his being; life has become an ever-renewing and awakening revelation.

Throughout all this outpouring, as stated earlier, G. de P.'s words reflect faithful adherence to the original Theosophy of H.P.B. and the Masters. This is the touchstone by which quality and standard should be tested and towards which view all Theosophists must be re-drawn if they and their Society would survive as an effective force in the world. [Trevor Barker, compiler of *The Mahatma Letters*, wrote perceptively of this in 1931 (Preface to *Fundamentals of the Esoteric Philosophy*). "Paradoxical as it may seem to some," he declared

no teaching calling itself Theosophical will bear the test of a thoroughly impartial investigation, unless it is consistent with the teaching of H. P. Blavatsky; and this precisely because her writings bear the stamp of consistency with the recorded teachings of all the great Sages and Seers of Antiquity.

Nor is mention made of the *Encyclopedic Glossary of Theosophical Terms* in preparation over the years at Point Loma. [G. de P.'s own work of editing and adding to the articles by the various compilers was completed before his death. All that remained was a final edit and checking by the Editorial Department of the 4000 terms chosen. Presumably the manuscript lies now unused in closed files.]

[Herein lies the strength of Dr. de Purucker; not only in this work but in his other writings. True to the lines laid down by Mme. Blavatsky, he makes no appeal to dogmatic authority, but claims his right to an impartial hearing on the ground that his teaching 'closely adheres to Nature, and follows the laws of uniformity and analogy'. 'Proof,' he defines, 'as the preponderance of evidence bringing conviction to the mind', and goes on to show that if Knowledge is to grow in us then it is necessary to check and tendency to is to grow in us then it is necessary to check any tendency to the doors of the mind to further light upon any particular subject of study. The truth is that in the search for the Great Knowledge, progress is seen to be as endless as boundless Infinity—inwards and upwards for ever—towards the Unutterable. Herein perhaps also is the secret of humility.]

[To be concluded]

ENCYCLOPEDIA THEOSOPHICAL GLOSSARY

We quote from *The Theosophical Forum*, April 1940, published at Point Loma, California: "Some years ago *The Theosophical Forum* mentioned that preparations were under way for the publication of an Encyclopedic Glossary of Theosophical Terms. Our readers will be glad to know that this work has been steadily going forward during the ensuing years and is now nearing completion. The material, which will probably fill several volumes, covers the whole exoteric field of ancient and modern Occultism and Theosophy, including mythology, anthropology, cosmogony, symbolism, the ancient Mysteries and allied subjects, and will prove to be an exhaustive mine of philosophical, religious, and scientific information . . ."

In an article, "The Theosophical Society and the Ancient Aryan Culture," published nearly 30 years ago in *The Theosophical Forum* of March, 1945, G. Frances Knoche wrote: "Also of importance will be the forthcoming 'Theosophical Encyclopedic Glossary', compiled by Theosophists and scholars of many years standing, and revised and enlarged by its editor, Dr. Gottfried de Purucker, for it will contain over two thousand Sanskrit, Pâli, Tibetan and other Oriental philosophical terms, Theosophically explained."

A recent visit to Dr. Judith Tyberg, Director of East-West Cultural Center, Los Angeles, California, corroborates this particular contribution to the Encyclopedia. She commented: In 1947 on her return from Benares University, India, where she received the Master's degree in Indian Religion and Philosophy, she wrote to Theosophical University Press, offering to check and verify all these Oriental philosophical terms. The offer was not accepted.

The Eclectic Theosophist, No. 3, June 21, 1971, carried the following item:

"We are happy to hear from Lawrence Merkel of Theosophical University Press (Pasadena, California), that their projected program includes publication of Dr. de Purucker's 'Encyclopedic Glossary'. This is a project long overdue, and we feel Theosophical students around the world will welcome the news with interest and await publication with keen anticipation. We shall keep you informed."

Readers may be interested to know that Mr. Geoffrey A. Barborka, whose latest book *The Mahatmas and Their Letters* has recently come off the press, was chairman of the Encyclopedic Glossary Committee at Point Loma. Other members were Henry T. Edge, Charles J. Ryan, Joseph H. Fussell, Grace Knoche, Sr., Lydia Ross, M.D., and Judith Tyberg. For seven years this group of seven met weekly, and Mr. Barborka personally spent almost every evening from two to three hours in this research. Weekly the material was brought to Dr. de Purucker's attention, and he checked and often elaborated on it with important additions.

One wonders why a work of this magnitude which for so many years could have been a source of so much help to Theosophical students and scholars has not been published. Perhaps with the marking of G. de P.'s centennial year Theosophical University Press will feel that the time is appropriate for final publishing?

We give now a selection from a pre-view given in *The Theosophical Forum* in the year 1940.—Eds.

ANTHESTERIA (*Greek*) 'Flower-festival,' from *anthos*, 'a flower'; celebrated in the month of Anthesterion in early Spring, as a part of the Dionysiac Mysteries. "At the mysteries of the Anthesteria . . . after the usual baptism of purification by water, the *Mystae* were made to pass through to another door (gate), and one particularly for the purpose, which was called 'the gate of Dionysus,' and that of 'the purified.'" (*Isis Unveiled*, II, 245-6)

These were the Less Mysteries, preliminary and complementary to those held in the month of Boedromion (September) in Eleusis. Modern scholars, seeing the analogy between climatic seasons and the stages of initiation, but beginning at the wrong end, have supposed that the festival celebrated primarily the advent of Spring, and that the rites were 'symbolic' of this. Older and wiser heads knew that the initiations were the main events, and that they were held at times when Nature harmonized with the purpose in view.

The attention of the student is called to the fact that the name 'Eleusis' where the Greater Mysteries were held in Greece signifies 'Advent' or 'Coming'; and the adjective from the name of this town or 'Eleusinia' signified or meant 'the things that are to come.' The meaning of all this is that in the Mysteries the initiates or neophytes were taught of the secrets of the Universe and of man; and included in these Mysteries was the teaching concerning what was to happen in the future depending upon the history of the various Root-Races of mankind succeeding one another, and the passage of the seven or ten classes of monads from the seven or twelve Globes of the Planetary Chain. The teaching however was much more largely symbolic and allegorical than matters of fact delivered in plain language, as is more or less done in the teachings of Theosophy today.

CADUCEUS (*Latin*) A herald's staff; specially, the wand of Mercury, God of Wisdom, son of Apollo-Python, one with Thoth and Hermes. It consists of a rod (or tree) with two serpents wound in opposite directions round it, their tails meeting below, and their heads approaching each other above. At the top of the rod is a knob in the Greek version, a serpent's head in the earlier Egyptian form, from which spring a pair of wings. The Caduceus signifies the dual aspect of Wisdom by its twin serpents, Agathodaimon and Kakodaimon, 'good' and 'evil' in a relative sense, spirit and matter, etc. The emblem of the evolution of gods and atoms is shown by the two forces, positive and negative, spirit and matter, ascending and descending and meeting in several places denoting planes. An esoteric commentary quoted in *The Secret Doctrine*, I, 549 says: "The trunk of the ASVATTHA (the tree of Life and Being, the ROD of the caduceus) grows from and descends at every Beginning (every new manvantara) from the two dark wings of the Swan (HANSA) of Life. The two Serpents, the ever-living and its illusion (Spirit and matter) whose two heads grow from the one head between the wings, descend along the trunk, interlaced in close embrace. The two tails join on earth (the manifested Universe) into one, and this is the great illusion, O Lanoo!"

Mercury in his character of Psychopomp or conductor of souls uses it to conduct them to Hades, and to recall the dead to life. Like other symbols, it has been bedeviled by theology and degraded by unclean fancy. The physiological significance of the rod or tree with twined serpents on right and left and two wings above, needs no comment.

The Caduceus, like every one of the other great symbols or symbolic images of antiquity and of whatever nation, can be read or interpreted from several different standpoints. There is, for instance, a cosmic or astronomical significance, as well as a spiritual one, likewise an ethical

one and indeed a physiological one. The significance changes with the application of the symbol to different things. The Caduceus likewise is one of the most revealing and mysterious of the symbols connected with the esoteric portion of Theosophy; for it is directly connected in its symbology with the Globes of the Planetary Chain and the circulations of the beings or Waves of Life on these globes, as well as with the human septenary or denary constitution and the mysterious events that happen to man after death. Just here we see the significance of the ancient Greek mythological stories making Mercury the Psychopomp or Psychagog or 'conductor of souls' after death to the various inner spheres of the Universe; such as the Elysian Plains or the Meads of Asphodel.

PREPARING FOR THE CENTENARY

RHADA BURNIER

The following article has come to our attention through the pages of *Ancient Wisdom* (official publication of the Theosophical Society of St. Louis), in turn reprinted from *The Theosophist*, January 1973. We have taken the liberty to italicize the challenging questions in the body of the article.—Eds.

As the Centenary year of the Theosophical Society approaches, the thoughts of many members are turning towards the question of what the Centenary implies. It is an occasion not only for the assessment of the work done, its nature, quality and effectiveness, but one of inner and outer preparation to pass into a new era.

The Theosophical Society was founded to combat the forces of materialism on the one hand and of dogmatic religion, acting as a bulwark for superstitions, meaningless conventions and separative tendencies, on the other hand. In present-day India we find a growing materialism and loss of faith in spiritual and higher values, and separative tendencies of every kind. This is a time when members of the Indian Section should not fail to make an intensive effort, with all the vitality at their disposal to deflect the current in the right direction by boldly proclaiming, through life and speech, the truths of the Ancient Wisdom—the Unity of Life, the Divinity of Man, the sacredness of all living things, and the existence of the immutable laws which govern the universe—without understanding which man cannot know the meaning of the happiness and progress which he restlessly seeks.

It is a matter of regret that there are many members who have hardly given their attention to answering, for themselves, if not to others, the fundamental question concerning Theosophy and the Theosophical Society. As part of the preparation for the Centenary, I suggest that every member should try to have a clear grasp of basic questions, such as *What is the true character of the Theosophical Society? In what way is it different from other philosophical, religious, and philanthropic societies? What is the real work of the Society? What is Theosophy? How is it different from Hinduism and other religions?* and so forth.

Members who have not thought over these questions for themselves so as to arrive at some clarity of understanding, without becoming dogmatic or rigid in their views, are not increasing their own capacity for usefulness in promoting

the work of the Society. Madame Blavatsky says: "Knowledge increases in proportion to its use." We are members of the Society not only to learn, but to serve, and to learn through service. And as H.P.B. says in *The Key to Theosophy*, the first step in helping the work is to study and comprehend the Theosophical doctrines. The second step is to explain to others what Theosophy is and what it is not, to remove misconceptions and spread an interest in the subject. As we help others to become interested, our own comprehension and capacity are increased. So, as one part of the advance towards 1975, a special effort may be made in every Lodge and by individual members to prepare themselves to understand Theosophy, at least in its broad outlines, to be able to explain it to others in rational ways, to be able to answer questions posed by enquirers, to take intelligent part in discussions, and thus add strength to the work as a whole.

THE CRY ON THE CROSS

L. GORDON PLUMMER

With the year 1975 drawing nearer it is very likely that many Theosophists are wondering what is going to happen during the final quarter of this century. Varying viewpoints will no doubt be expressed, and I venture to present the following thoughts in the hope that they will stimulate ideas in the minds of others who view the matter as being one of great importance.

G. de Purucker, bringing out some important facts of initiation, refers to the "Cry on the Cross" in *Clothed with the Sun*. These were the cries supposed to have been uttered by Jesus the Avatâra at the time that he was crucified. G. de P. points out that, due to mis-translations from the original Hebrew into Greek, and from the Greek into English, some of the meaning was lost—or, as he hints, purposely concealed that only those with the inner vision might understand.

He tells us that the first Cry translated as "My God, my God, why hast Thou forsaken me?" was the death-cry of the personality of the Neophyte, its death being by the rite of the spear thrust. It was indeed the anguished cry from the personal man who is dying, and who feels forsaken by all of the higher parts of his nature. The second cry, translated as "My God, My God, How Thou dost glorify me!" was uttered by the initiated one when he arose successfully from the cruciform couch of Initiation, filled with the splendor of the Inner God.

G. de P. explains this matter much more fully in *Dialogues*, Vol. III, p. 261 *et seq.*, in the passage "The Cross of Initiation." In brief, it is the Human Monad which is initiated. The Higher Monads do not need to be initiated—they have been through all human evolution long ago. Thus, it is explained, it is not the Âtman nor the Buddhi of the man who enters into the process of Initiation. It is the latent Âtman and Buddhi *within the human being himself*, or more specifically, within his Human Monad that is brought into manifestation during the initiation. In fact, the neophyte is left completely alone so far as his Âtman and Buddhi are concerned, because he must stand alone and unaided in the severe trial he is passing through. No help is given him

in any sense of the word. It may seem to be harsh, but it is the only way, for he has to prove himself by his own strength. It is at this moment of trial, when he feels that he is abandoned by his higher principles that he cries: "My God, my God, why hast Thou forsaken me?" Then, if he is successful in his Initiation, he rises filled with his own human Âtman and Buddhi, which had lain previously latent within him, but now brought forth in full glory, and he is, as the expression goes, "Clothed with the Sun." And so he cries, with overflowing compassion and joy, "My God! My God! How Thou dost glorify me!"

This teaching might have a particular application to just this time that we are approaching. Many are wondering as the year 1975 is near: "Will the Masters send us a Messenger during the final quarter of this century?" This question has been asked over and over again, and as yet, we have no definitive answer. Since the Masters withdrew from the type of activity they engaged in during the last quarter of the 19th century, many have felt that the theosophical world has been abandoned by them. To be sure, we study their own words in *The Mahatma Letters to A. P. Sinnett*, and teachings galore from the pen of H. P. B., greatly elaborated and explained by G. de P.; and yet in the many vicissitudes of the Theosophical Society, and the many errors that might have been avoided, we have wondered: "Where were the Masters?" Is this not similar to the first Cry on the Cross: "My God, my God! Why hast thou forsaken me?"

Perhaps there has been an underlying reason for all this. Certainly the errors should not have been made, and yet, paradoxically they were a part of the Karma of the T. S. And pity those of us whose karma it was to commit the errors! Nevertheless, there have always been many dedicated ones, whether in one or another of the several branches of the Theosophical Movement, or remaining unattached to any formal Society but a part of the Theosophical Movement nonetheless, who have carried on the work with selfless devotion.

Is it not possible that it is just these who, seeking no recognition, will be depended upon when the time comes for the spiritual resurgence? And who is to say that this resurgence has not already started? The work of these individuals or groups of individuals speaks for itself. It may be that as we stand upon our own feet and work on, developing our own latent potentialities for teaching, we may discover in the silence that the Teachers have not been so far away after all.

If we still cling to the idea of a Messenger being sent, what do we mean by 'sent'? Would such a one be put on the nearest plane bound for the West, and appear in all of the regalia that is supposed to accompany such a coming? Or is it not more likely that all earnest students, individually or as a group, may experience a kind of collective 'tulku', the source of which will be perfectly evident to all who are awake to these things?

So, it appears to me, what the Teachers are looking for is dedicated hearts and minds—people who are willing to give their all to the work, with, as H. P. B. put it, "a constant eye to the ideal of human progression and perfection which the Secret Science (Gûpta Vidya) depicts."

BOOK REVIEWS

Glimpses Into the Psychology of Yoga by I. K. Taimini. 409 pp. Theosophical Publishing House, Madras, India; 68 Great Russell Street, London; P.O. Box 270, Wheaton, Illinois 60187.

Dr. Taimini's main purpose in this new book brings to the reader aspects which are not usually considered by writers on yoga. He divides his present work into four Parts or main themes, and calls these the realities of existence: Reality, Consciousness, Mind, and what is known in the West as Matter. He gives mantras from the original Sanskrit, first in a word for word translation, followed by a full rendition of the hymn, and then by commentary. The first mantra is termed A Formula for Meditation on the Manifest Deity. The second is rendered A Hymn Addressed to the Unmanifest Deity. The third deals with the concept of Ultimate Reality as presented in the well-known Vedantic triplicity of Sat-Chit-Ānanda, the first stanza of which is given in translation as follows:

"Om! salutations to Thee who as Sat, the Ultimate Truth, is the giver of Liberation. Salutation to Thee who as the Supreme Being is All-pervading and without attributes."

The study of Reality is further expounded by consideration of four devotional mantras.

The second of the four Parts covers the nature of Consciousness and opens with the theme of Consciousness as an expression of the Divine. Those who are interested in the subject of Samādhi (the eighth stage of Yoga) will find the discussion thereon of particular importance.

In the second chapter on Consciousness the principal theme is based upon the concept that Consciousness is the basic medium in which the whole manifested universe functions. Under the title "Fusion and Expansion of Consciousness," the statement is made that the direct knowledge of the Reality hidden behind any object is attained by fusion of the individual mind with the Divine Mind, and this attainment is reached by means of rising into the state of Samādhi to the level of the Divine Mind.

As a contrast to this attainment, the next chapter is concerned with the theme of Involution and Obscuration of Consciousness; and this theme is further considered under this heading: 'I' and its Attenuation. In this connection the concepts of Mâyā (or illusion) as well as Avidyā (non-knowledge) are discussed. This is followed by The Release of Consciousness, and the section concludes by discussing the Four States of Consciousness: Jāgrat (the waking state); Svapna (the dreaming state); Sushūpti (the deep sleep state) and Turīya-Samādhi (the state of ecstasy).

Part III of the book deals with the Nature of Mind, separate chapters being devoted to Cosmic Ideation; Divine Ideation and the Divine Plan; Freewill and Predestination; Individual Ideation; The Individual and His Dharma; Mind and Consciousness; The Nature of Mind according to Vedanta and according to Yoga; The Significance of Desire and its Elimination; and The Nature of Samādhi.

Part IV considers Glimpses into the Nature of So-called Matter. This treats on The Doctrine of the Three Gunas (qualities or characteristics of Nature or Prakriti as expounded in Sankhya philosophy) on the Doctrines of the

Five Bhutas, Indriyas and Tanmatras. These doctrines although included in consideration of yoga are not usually mentioned in treatises on yoga, and the Sanskrit words are not well known. The Pancha-bhutas are usually associated with the five Tanmatras and represent the five element-principles of earth, water, light, air and aether. These in turn are associated with the five Indriyas—or sense-organs—the nose, the tongue, the eyes, the skin, the ears; these in turn are associated with the Tanmatras—which when considered in yoga refer to the five senses of smell, taste, sight, touch and hearing.

The final chapter is entitled "What Is Life?" and Dr. Taimini states: "we are dealing with life here in the sense in which a biologist uses the word and not in the more general sense in which we denote by this word an individual's manner of existence or the events of his life.

"According to the Occult doctrine there is only one Ultimate Reality in existence and the different realities of existence such as consciousness, mind, matter and life are derived from that Reality."—GEOFFREY A. BARBORKA

Insights for the Age of Aquarius by Gina Cerminara. A Scientific Analysis of the Problems of Religion. 312 pp. with copious index. 1973. Prentice-Hall, Inc., Englewood Cliffs, N.J., \$7.95

Read it! If you don't, you'll deny yourself hours of pure pleasure, intellectual satisfaction and spiritual refreshment! Read it again and enjoy delightful promenades in the friendly company of passages with which, on the first reading you made only casual acquaintance. Then keep the book and make use of the index of some one thousand references to significant individuals of the past and contemporary, to titles of relevant books and periodicals, and to subjects such as karma, reincarnation (12 references), hierarchy of beings, scriptures in general — Christian, Buddhist, Judaic, Mayan, of India, with forty references to the Christian Bible alone—how and when the teachings therein were given, reported, compiled, interpreted, translated, often slanted and sometimes forged; references to Eastern religions, Islam, Jainism; to Jesus (repeatedly), to Buddha, Laotse, Confucius, Great Teachers (twenty-five references); honorable mention of Blavatsky, Theosophists, Mahātmās, *The Secret Doctrine*, *Isis Unveiled*, *Fundamentals of the Esoteric Philosophy*.

In each of the first 26 chapters, the author reviews pertinent segments of history, of literature sacred and profane, of provocative thoughts of men famous and less well-known but always relevant to her theme. She concludes each chapter with one or more numbered 'insights'. Of these—50 in all—one could quote all with profit, but space here is limited. Suffice it to say that this work is of almost universal appeal. It will doubtless irritate the sectarian bigot, the materialistic, scientific dogmatist, and the academic snob. To all such, however, its reading is recommended as a possible remedy for their maladies. If the book's prescriptions do not cure, the patients are probably incurable—at least for this incarnation.

Referring to a supposititious visitor from outer space and what his observations and conclusions might be of the

planet Terra, Dr. Cerminara ends her work with the following lofty vision:

"If these conjectures are correct, and if this planet is visited again in fifty years or so by our curious observer from outer space, he will see a far different picture from what he saw before. What was once a dark planet filled with quarrelsome, ignorant, superstitious, and brutish people, will have become a place of co-operation and international peace, where all kingdoms of nature are honored and recognized as parts of the seamless robe of the whole; where friendship will exist between man and animals and plants and trees, and all of nature is known to be alive and divine. Our little planet will then be worthy, at least, of becoming one of a sisterhood of enlightened planets in this stupendous universe."

—IVERSON L. HARRIS

TO MR. JOHN B. COATS—A PROPOSAL

From Dr. J. H. Dubbink, of Bilthoven, Holland, we have received a copy of a letter written by him on January 5th, 1974, to the International President of the T.S., Mr. John B. Coats, with permission to quote from it the following paragraph, which should be of interest to all our readers. Dr. Dubbink writes:

"Would it not be wise to think about the following points? In view of the approaching year 1975, I think we (the TS—Adyar) could and should make some steps towards a closer unity between all who call themselves students of Theosophy—and we are proud to call ourselves by that name, as the General Council decided long ago. Is it not possible to lay before the members of all other theosophical organizations, as e.g. the remnants of the Point Loma Society and the United Lodge, the possibility of becoming honorary members of our T.S.? Can we not offer to them personally (if they want) a membership H.P.B. gave to those people she would enroll in the T.S.? Are the earnest members of those movements not desirable in our ranks?! If they are: we should find a way to make them members without infringing their freedom to go on with the work they see as theirs. I think this would be at least one step done by us; if the others do not react positively—well, it is their responsibility."

REINCARNATION IN WORLD THOUGHT

The above is the title of a book published in 1967 by the Julian Press, Inc., New York. The compilers and editors are Joseph Head and S. L. Cranston. We now hear from Miss Frances Eurith Goold of Ottawa, Ont., Canada, that Staniweather Co. (155 West 15th St., New York 10011) have brought out a third edition. "It is a handsome book," she writes, "marked \$10.00 but retails in bookstores for \$4.00 and from that amount Staniweather gives a liberal discount."

Regarding this book, Miss Goold continues:

Our Lodge (Ottawa ULT) decided to do an all-out propaganda, so for some months I have been writing university and other libraries particularly those with bookmobile services to outlying areas, offering them gift copies. The response has been rather amazing. Many of the regional library systems in Ontario (which is the best organized as to libraries in the whole country) asked for and received eight copies for their bookmobiles, and two of the big systems requested and received 16 copies each

"So far we have placed more than 260 and the job is by no means finished. The whole Province of Manitoba must be tackled.

I've been slightly deflected by the Executive Director of the Prison Arts Foundation, a Mrs. Knechtel, who works with prisoners in all of the penal institutions in Canada. I sent her a copy of *Reincarnation in World Thought* and she replied that she was sure we would receive a splendid response 'from the men inside' for this kind of philosophy. So our Ottawa ULT is taking on the 53 penal institutions in this country!—Maximum security, medical, women, and farms."

"AN AMAZING DOCUMENT"

Point Loma Publications announces the publication of a second edition of *Theosophy Under Fire—A Miniature Key to Theosophy* by Iverson L. Harris. It is paper-back, 120 pages, and the price is \$3.00.

Emmett A. Greenwalt, Professor of History, Los Angeles State University, wrote of this book on its first printing, "an amazing document in its clarity and detail; a most unusual contribution to history. Surely it is providential that out of a legal reverse should come this testimony so many years later."

And the late S. Hildor Barton wrote to the author: "I go on reading and rereading your masterly handling of the difficult task of witness before a sharply needling attorney in 'On Trial'. It was splendid; and specially notable is your strategy of always stemming out from sound Theosophical roots, so to speak. One was struck by that all the way through. Behind your answer to a specific question there'd always be a solid rock, so to speak."

And *L'Eta Dell'Acquario*, of Torino, Italy, commented:

"An interesting document . . . which records all that was said in court following a bequest to the Theosophical Society of Point Loma contested by the heirs. Harris, in order to make the Judge understand what Theosophy is, spontaneously traces a picture of theosophical thought, which is presented truly as a Key to Theosophy in miniature. The interesting parts of this document are above all the questions of the attorney which prove that even the mind of a cultured person has extraordinary and incomprehensible voids on the spiritual plane."

ITEMS OF INTEREST

☆ Mr. D. J. P. Kok of The Hague, Holland, writes that in commemoration of G. de P.'s birthday they will publish a new translation of *Golden Precepts*.

☆ Point Loma Publications, Inc., announces publication of *Theosophia: an Introduction* by Lydia Ross, M.D. and Charles J. Ryan, a booklet for inquirers and beginning students of Theosophy. It covers the subjects: What is Theosophy? Reincarnation, Karma, The Seven Principles, Death and After, The Doctrine of Cycles, Psychic Powers, and The Mahâtmas. Paper, 64 pages, and the price is \$1.75.

☆ Point Loma Publications, Inc. also announces a new edition of *Theosophy Under Fire: a Miniature Key to Theosophy* by Iverson L. Harris; paper, 120 pages, \$3.00. And by the same author a second reprinting of *The Wisdom of Confucius*; paper, 45 pages, 75 cents.

☆ The death of Miss Florence Collisson, of San Diego, California, on February 6th, marked the close of a long life dedicated to Theosophical study and teaching. Her teenage years in England, where she was born, were spent in teaching in the school system there and in association with the work of Theosophical lodges. She came to Point Loma in 1924 and soon thereafter became Principal of Lomaland School. In her later years she was a teacher of English and Drama at the Francis Parker School of San Diego. Mrs. Jalie N. Shore, a colleague and instructor in that same school and long time a devoted Theosophist, wrote of her: "She was one of the Staunch Ones. She was so stalwart that few knew her inner pains and personal hurts. But she had them. To think that in this period now she will have a realization of her choicest dreams is very consoling to me. Those last years I was in San Diego we had such good times and good talks together. I shall always miss her." And who that knew her these many long and fateful years will not also! *Dormit in astris!*

☆ We note that *Theosophy in Action*, quarterly official organ of the Theosophical Society in Europe published its last issue, Volume 34, No. 4, in December 1973. That is a long record of valiant service. Its Editor, Mrs. Madeleine Leslie-Smith, writes that "as it

was primarily for the European Sections at a time, after the war, when they had very little material circulating, it did seem as though its work was finished . . . However, no doubt Theosophic Action will find other channels and re-incarnate elsewhere."

☆ As we go to press we have just received from its Editor, Victor Endersby (Box 427, Napa, California. 94558), the January 1974 issue of *Theosophical Notes*, come to life and light again after a few years' rest. This issue deals mainly with the difficult and intriguing subject of Cycles; but its full Contents include: The Nature of the Cycle: Deepening Darkness and Light Beyond; The Meaning of the 'Occult'; Several Kinds of Astrology—and Kohoutek; Denting Darwin.

FROM LETTERS RECEIVED

Arien Smit, Flushing, Holland.—Just received your Newsletter No. 20, Jan. 15, and I was very glad to read your announcement of the publication of *H. P. Blavatsky: the Mystery*. This is good news indeed . . . Perhaps you would like to know that I am busy translating the book into Dutch. So far fifteen chapters have already appeared as supplement to our magazine *Levende Gedachten*. I think the book is an excellent introduction to *The Esoteric Tradition*, and I hope and trust that it will stimulate people to read all the works of G. de P. I don't think G. de P. only wrote for his own time but for the near and far future. Congratulations!

Sylvia Kobva, Helsinki, Finland.—We, the undersigned, (Pete Liina Konki, Seppo Kiujavainen, Kaija Orme, Anu Ausamier are celebrating G. de P.'s 100-years' birthday, and send you all at the Point Loma Publications, Inc., our best New Year greetings . . . We enclose renewal subscription to *The Eclectic*, and send love from all members in the Finnish Point Loma study group.

Maja Syngé, Helsingborg, Sweden.—(dated 15 January 1974). I started the day by reading an essay by G. de P. Thirty years and more have passed since he, as our spiritual Teacher, inspired, en-souled his disciples to not only rejoice intellectually and feelingly that we are 'Children of the Universe,' but that this universe is in our veins, beating in our hearts, and we must show it, live it. As Kenneth Small expresses it so intuitively in his brief contribution to the special issue of *Theosophia*, "the essence of G. de P.'s life and teaching was life-giving."

G. de P. often used great words, superlatives, sketched grand vistas, to move our dormant spirits. It was like the first mighty chords in a musical masterpiece, struck by the orchestra or by a single instrument to intone or to synchronizs our self to the Self: or, in other words, to stir (or disturb) us out of our complacency, as Kenneth so beautifully says, "Self-flowering took place." "Life, then," says G. de P. "becomes too full of interest, too packed with incident, too wonderful, for anything else to satisfy."

J. Oberlechner, Kitchener, Ont., Canada.—H.P.B. always encouraged independent thought and criticism over theosophical essentials and she never resented differences of opinion. In this light the different Theosophical organizations of the present time could well provide a wider scope of activity for the Theosophical Movement of the future. The unassailable basis for union among Theosophists wherever and however situated is similarity of aim, purpose, and teaching, and all Theosophists the world over who are devoted to spreading the true teaching of H.P.B. and the Masters are united. If we force a union before there is understanding, the united parts will break asunder. The editor of *Theosophists Reunite* would have to consider this, I think, in his efforts for re-unification of Theosophists.

In this connection the *Eclectic Theosophist* Newsletter has considerable merits; it also gets one in touch with the more serious students of Theosophy the world over, a motive which should be upheld, I think.

Marian Bunting, Cumberland, B. C., Canada.—If one aim of the *Eclectic* is to let us know about the finest Theosophical efforts (large and small) world-wide, then it looks to me as though it is having ever greater success. New Year's greetings from us all.

The Eclectic Theosophist, January 15, 1974 Issue

Jalie Shore, Denver, Colo.—I thought the selections from G. de P.'s works were made with real inspiration. It seems to me that the issue would well serve as a compendium of Theosophical Teachings for years and years for one not so well trained as the Point Lomaites. I just wonder how many will have the wisdom to preserve that number for future reference.

Dr. Emanuel Pekelis, Camarillo, Calif.—Magnificent issue! We are reading, re-reading and enjoying every word.

Elsie Benjamin, Worthing, England.—Here is my order for 25 copies of the January *Eclectic* . . . A wonderful issue it is.

Jan. H. Venema, The Hague, Holland.—I read the *Eclectic* yesterday and wish to compliment the Editors on the contents. Excellent reading matter and a most appropriate choice of articles! Some of them will be translated into Dutch.

J. A. Christie, La Habra, Calif.—The Last number of *The Eclectic Theosophist* was a vibrant issue. What a true *universal outlook* it exhibits, packed full of the generous grand-golden-tradition of Theosophical Basics!

Renate Bobringer, Navan, Canada.—I very much liked the excerpts from the address at the Centennial Conference in 1931. It was wonderful to gather representatives of the different Theosophical Societies together in a friendly conference.

Gifts to Library

Point Loma Publications acknowledges with grateful thanks the following contributions to its Library:

From Mrs. Robert F. Brittain: *The Secret Doctrine, The Key to Theosophy, Studies in Occultism*, (H. P. Blavatsky); *The Ocean of Theosophy, Letters That Have Helped Me* (W. Q. Judge); *Theosophy, the Path of the Mystic, The Mysteries of the Heart Doctrine* (Katherine Tingley); *Fundamentals of the Esoteric Philosophy, The Esoteric Tradition, Wind of the Spirit, Man in Evolution, Studies in Occult Philosophy* (G. de Purucker), and other volumes.

From Gary Doore: *Vivekananda: The Yogas, and Other Works*. Chosen and with a Biography by Swami Nikhilananda; from Iverson and Katherine Harris: *Insights For the Age of Aquarius* by Gina Cerminara. A scientific Analysis of the Problems of Religion; and other books.

CONTRIBUTIONS

The following contributions received since our report in the November *Eclectic* are acknowledged with deep appreciation: R.H., \$10.00; D.G., \$1.50; J. & M.R., \$25.00; D.H., \$10.00; E.L.K., \$10.00; M.P., \$10.00; E.F., \$10.00; R.H., \$10.00; T.A., \$20.00; J.A.C., \$3.00; Anon, \$9.00; R.C., \$5.00; W.E., \$10.00; G.D., \$7.00; E.R., \$5.00; Anon. \$10.00; J.N.S. (in memory of Florence Collisson), \$10.00; R.H., \$10.00; B. de Z., \$7.50.

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