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WORLD CONGRESS OF THE THEOSOPHICAL SOCIETY

Many reports have been received of this memorable event attended by some 800 to 1000 delegates, members, and friends of the Theosophical Movement. All concur as to its significance, its spontaneous demonstration of brotherly love as among Theosophists of various affiliations, and the feeling that the centenary celebration was well marked by a presentation and sharing of thought and ideas that could prove to be practically useful as the second hundred-year cycle of theosophical effort moves forward. Since detailed reports of the full proceedings will no doubt appear in other Theosophical journals (notably in *The American Theosophist*), we limit ourselves here to brief summaries and impressions. One is from Boris de Zirkoff of Los Angeles, the other from Richard A. Sattenberg of Buffalo.

As not all our readers may have seen the large illustrated program of the Congress we also quote the message therein from Mr. John B. S. Coats, President of the Theosophical Society (Adyar).

The Congress also distributed a booklet reprinting selections from Colonel Olcott's Inaugural Address, delivered at Mott Memorial Hall, New York City, on November 17, 1875, (reproducing the original cover and title page, list of Officers for 1875-76); and followed this with an "Epilogue" by Ad'ai E. Waterman containing commentary of much historical interest.—THE EDITORS

The World Congress held at New York November 14-20, 1975, to commemorate the 100th Anniversary of The Theosophical Society, was an unqualified success. It proved beyond any possible doubt that Theosophists of all affiliations or of none could come together in friendship and mutual understanding, and work together for the dissemination of the teachings. They all mingled with each other during the many functions and activities, and showed mutual consideration and respect, as well as genuine friendliness and helpfulness. No psychological or intellectual barriers could be noticed, and past misunderstandings were overshadowed by hopes and plans for the future growth of the Movement as a whole.

There was a brisk sale of Theosophical literature published by several organizations and groups. In addition to actual sales, orders were taken for various works to be supplied at a later date. A considerable number of orders were registered for entire sets of H.P.B.'s *Collected Writings*, some of which came from foreign delegates. The Congress folder sent to everyone who had registered for the Congress contained a Program of the sessions together with most informative data about the history of the Movement, the early days of the Society in New York, profusely illustrated. It also contained a special smaller folder with detailed data about the *Blavatsky Collected Writings*, and a four-page leaflet concerning the newly-published book of W. Q. Judge's writings entitled *Echoes of the Orient*, with order blanks for both.

The one outstanding fact during the Congress was the genuine and sincere recognition of William Quan Judge as one of the three Chief Founders of the Society, and as a pillar of strength and inspiration to many in the early years of the Movement. President John B.S. Coats and Vice-President Joy Mills, spoke of Mr. Judge repeatedly and in terms which were intended to erase many past misunder-

standings and create a feeling of gratitude for Mr. Judge's great contribution to the Movement as a whole. Mr. Judge's portrait was on the wall, and other reproductions appeared in the current issues of Theosophical Journals. Other Officials of the Adyar Theosophical Society expressed themselves as desirous and determined to continue the same policy and to expand it if possible. Copies of the newly-published work of Mr. Judge's writings went to Adyar for the Congress to be held there the end of December, and The Theosophical Publishing House (Adyar) issued a small booklet containing Mr. Judge's essays on *An Epitome of Theosophy* and *Theosophy Generally Stated*.

There were a large number of sessions made up of smaller groups of students, for the discussion of various worthwhile subjects connected with the growth of the work, and with plans for the future. These were attended by Theosophists belonging to various groups, and President Coats called on several occasions for a closer collaboration between all groups in planning publications and inter-connected work. He also called for the creation of a Standing Committee made of representatives of various groups, who would meet from time to time to discuss plans for the future expansion of the work at hand.

To some of us it was especially gratifying to witness sincere recognition given to Dr. G. de Purucker and his writings, as well as to the spirit and function of Point Loma as a center of spirituality. A number of students who had been most active at that center were present and contributed to the success of the gathering.

The spirit of the Congress will, no doubt, assert itself in its direct continuation, first in London, England, and later at Adyar, India, where some three thousand persons are expected to attend. It is evident, therefore, that the Second Century in the history of the Movement is opening with great promise—a promise of solidarity, mutuality, and increasing strength of spiritual and intellectual ties.

—BORIS DE ZIRKOFF

The Centenary World Congress celebrations seemed, on the whole, to create an atmosphere of brotherly feeling among members of the various theosophical groups represented. I was particularly pleased in this connection, to hear the uplifting lectures given by Boris de Zirkoff, Kirby Van Mater, Iverson L. Harris, and Eva de Lisle. Although I have previously attended several national conventions of the Theosophical Society in America, as well as several North American Theosophical Students' Conferences, never was I more spiritually inspired than I was by this event, which brought together over 800 delegates.

The Congress held twelve Task Force Study Groups, and I consider myself particularly fortunate to have been able to participate in Task Force Study Group No. I, devoted as it was to the extensive treatment of the theme "The Relation

of Theosophy to the Theosophical Society." Its Chairman was Mr. Geoffrey Farthing, a former General Secretary of the Theosophical Society in England. Mr. Farthing led the group with much enthusiasm and brilliance and openly encouraged discussion of such controversial groups as the Liberal Catholic Church and the Esoteric School. He also had prepared in advance a special 23-page report "Theosophy and the Theosophical Society", which was duplicated and distributed to group members.

While it was somewhat discouraging to note on the fifth day of the Congress the negative article on our gathering appearing in *Newsweek* (November 24, 1975 issue) and its disconcerting and unjust attack on Madame Blavatsky, it was also encouraging to hear Joy Mills, International Vice-President of the Adyar T.S., read the stirring letter of rebuttal she was about to send to the Editor of *Newsweek*. The present writer, among others, added his signature to the letter of protest and also, upon his return home, sent *Newsweek* a separate letter defending H.P.B. [A far fairer article appeared in *The New York Times*, of November 19, 1975, under the title "800 'Students of Truth' Here Marking Theosophical Society's Centenary". It reproduced pictures of H.P.B., John B. S. Coats, and the seal of the T.S.—Eds.]

The Centenary World Congress was a memorable occasion, and I sincerely hope it marks the beginning of increased fraternal ties among Theosophists everywhere.

—RICHARD A. SATTELBERG

A MESSAGE TO THE CENTENARY WORLD CONGRESS

On this very special occasion in the history of The Theosophical Society, I should like to offer to all who are attending the Centenary World Congress a very warm and sincere welcome. It will be an occasion when members and friends from widely separated parts of the world can meet and enjoy the stimulus and enthusiasm that such meetings bring. It will be equally an occasion for deep searching within ourselves, an assessment of our own individual commitment to the Great Cause which it is our mission to serve.

We are still far from perfect; we may not have fulfilled all the original aims or achieved that success in the field of Universal Brotherhood that we all hope will one day be brought about, but we have, over the past hundred years, accomplished a great deal. Thousands have dedicated themselves to the ideal of Brotherhood with a full measure of loyalty to those Elder Brothers through whose inspiration the Society was founded. To those original pioneers—among whom H. P. Blavatsky, H. S. Olcott, and W. Q. Judge are the best known for their tremendous efforts in expanding both the form of the Society and the teaching it was intended to convey to the world—we owe a debt that can never be fully repaid, for it is virtually unpayable, except perhaps through our own like consecration to the needs of the work as it continues into the next century of the Society's existence. It will be upon the high priority that we individually give to Theosophy and the diligence with which we give our strength to make available to men and women everywhere all that Theosophy has to offer, that the future success of the Movement depends.

I trust that this Congress will go far to heal some of the misunderstandings that have existed for far too long between the many Theosophists who, each in his or her own way, are conscientiously serving the great ideal. We should, as men and women of sound common sense and good will, help that "poor orphan Humanity" which is so vastly more important than ourselves. With a sense of purpose that is unswerving, an increasing wisdom to guide all our plans, and a renewed dedication to carry such plans into fruitful action, let us go forward into the century ahead worthy of the great mission delivered into the hands of H.P.B. and her helpers so many years ago and now given into ours—yours and mine—for the service of the world.

—JOHN B. S. COATS
President, The Theosophical Society

The Statler Hilton
Madison Square Garden
New York, N.Y.
November 20, 1975

John B. S. Coats, Esq.
President, The Theosophical Society
The Statler Hilton, New York

Dear Mr. Coats:

It affords me genuine satisfaction to convey to you the heartfelt congratulations of Mrs. Harris and myself for the impressive manner in which you have organized and conducted the World Centenary Congress of the Theosophical Society.

Coupled with this expression of appreciation for your outstanding public achievement is my gratitude to you for having offered to non-affiliated groups, including myself as President of Point Loma Publications, Inc., the platform of your Congress, from which to address the hundreds of delegates from many parts of the world.

Finally, let me thank you for having publicly taken such a noteworthy stand in closing the breach between the T. S. with headquarters at Adyar and other groups by your official recognition of William Q. Judge as one of the principal Founders of the Theosophical Society and as an honored and outstanding worker in the Theosophic field.

Once again, my congratulations and thanks.

Very sincerely yours,
IVERSON L. HARRIS

Congresses at London and Adyar

Theosophical centenary celebrations were also held at London (Nov. 17-30) and at Adyar (Dec. 20-30, 1975), which places for one hundred years have been vital foci of theosophical work, and both of which were 'home' for H.P.B. for many years. Reports of these will have been received too late for sharing with our readers in this issue but summaries will be in our March *Eclectic*.

The Convention held by the TS (Pasadena) in mid-November cannot be reported, as that Society has no official publication organ and we have no news of the proceedings.

—Eds.

THE THAKUR ON SLEEP AND DEATH

ELSIE BENJAMIN

The following is an extract reprinted from Corresponding Fellows Lodge of Theosophists *Bulletin* (No. 356), (Worthing, England), October 1975. Elsie Benjamin was reviewing the recently published *Caves and Jungles of Hindostan* by H. P. Blavatsky and evidently could not resist bringing to her readers' attention what all students must agree is a most enlightening exposition of the subject of the *post mortem* condition and its philosophical and practical implications. It is, after all, what we may rightly call "teaching," and therefore to be studied as such.—Eds.

. . . But after reading thoroughly these 700-odd pages, we enthusiastically call attention to pages 557 to 570, being a Conversation with the Thakur, Gulab Lal Singh, the pseudonym under which this Teacher chose to appear at this period. Here we find most valuable teaching, not dated but timely *now*, containing discussions and clarification of questions that through the years have puzzled students and have even led to heated arguments. An instance: when we quoted Dr. de Purucker not long ago: "Sleep is an imperfect death, death is a perfect sleep", paraphrasing as he did the Greek: *Hypnos kai thanatos adelphoi*, (sleep and death are brothers), one of our readers declared emphatically that H.P.B. had NEVER made such a comparison. In vain did we point out that such a statement was rash until or unless one had read *all* that H.P.B. had ever written. We hardly expected such quick proof of our warning!

During the discussion described below, especially on the states of consciousness after death, constant comparison is made between sleep and death, the Thakur saying with emphasis: "I repeat that which the Vedāndasāra teaches: *death is sleep*," and he correlates the three states of dreaming or dreamless sleep with the three states of consciousness or lack of it after death.

Then again the vexed question of Unmerited Suffering as distinct from merited karma, is clearly explained: "Our philosophy teaches that punishment overtakes the *Ego* only in a future incarnation, and that after death it receives only the reward for the *unmerited* sufferings endured in terrestrial life. As you see, the whole punishment *consists of the absence of any reward and the utter loss of the consciousness of one's bliss and rest*. Karman is the child of the terrestrial *Ego*, the fruit of the actions of its personality, visible to all, and even of the thoughts and motives of the spiritual 'I' But it is also the tender mother who heals the wounds inflicted by her in the previous existence, before she begins to torture the *Ego* anew by inflicting upon him new ones. If it may be said that there is no grief or misfortune in the life of a mortal which is not the fruit and direct result of some transgression in his former existence, on the other hand, not having preserved the least recollection of it in his present life, and feeling that he does not merit such punishment and, consequently, suffers *unjustly*, this alone is sufficient to entitle the human soul to the fullest consolation, rest and peace in its *post-mortem* existence. To our spiritual selves, death always comes as a deliverer and friend: like the placid sleep of an infant, or a sleep of blissful fancies and dreams".

We copy this in full because nowhere else as far as we know has the matter been so clearly explained.

But perhaps the most illuminating part of this Conversation, and which sweeps away any possibility of dogmatic assertions merely bolstering our own beliefs, has to do with the after-death states, as related in this instance to two members of the Party: the Babu, a confessed and sincere materialist of the Charvaka sect, and Nārāyana, a devout Vedantist. The former declares that nothing remains after death (we summarize the essential points). To Nārāyana's plea to the Thakur for a flat denial of the Babu's belief that self-consciousness forsakes the soul after death, the Thakur answers: "What is there so strange in that? You see, the Babu is a Charvaka and therefore says only that which he has been taught. In *his case* it can, because he *sincerely and firmly believes in that which he now professes* To Nārāyana's protest: 'How is that?' Does not the Vedānta teach that 'the spirit of the Spirit' is deathless and that the soul of man does not die in Parabrahman? Are there any exceptions?"

To this the Thakur replies: "In the fundamental laws of the spiritual world there can be no exceptions, but there are rules for those who see, and rules for those who do not. The Babu will see nothing at all. Having denied it during his lifetime he will not see it beyond the grave Don't you understand me? I shall try to express myself more clearly. The whole gist of your question is to learn whether complete loss of self-consciousness and self-perception after death is possible, even in the case of a deep-rooted materialist. . . . Very well. To this, believing just as sacredly as you do in our teaching which regards the *post mortem* period, or the interval between two lives, as a *temporary* state, I reply positively by saying: Whether this intermission between two acts of the illusion of life last one year or a million, that *post-mortem* state may, without any breach of the law, prove to be completely like the state in which the human being finds himself in a dead faint. The Babu, therefore, is *right* in his own case

"Endeavor not to confuse an abstract representation of the Whole with its casual modification In your comprehension you have obviously confused the essence with its manifestation You have forgotten that, in association with *Manas* or the 'human' soul alone, the radiance of *Taijasa* [the union of *Manas* with *Buddhi*] itself becomes a mere question of time, for both immortality and consciousness after death become, for the terrestrial personality of man, simply conditioned attributes depending on the conditions and beliefs created by the personality itself during the life of its body

"*In order to live a conscious life in the world to come, one has to believe first of all in that life during terrestrial existence*. Our entire philosophy about the *post-mortem* consciousness and the immortality of the soul is built on these two aphorisms of the secret science. I repeat: *death is sleep* It is evident, of course, that belief or unbelief in the fact of conscious immortality is unable to influence the unconditioned reality of the fact itself, once it is recognized; but the belief or unbelief in it on the part of each separate personality cannot fail to give color to that fact in its application to each of them in particular The spiritual *Ego* of man moves in eternity like a pendulum between the hours of birth and death. But if these hours, marking the

periods of life terrestrial and life spiritual, are limited in their duration, and if the very number of such stages in eternity between sleep and awakening, illusion and reality, has its beginning and its end, on the other hand the *spiritual* pilgrim is eternal. Therefore, the hours of his *post-mortem* life when, disembodied, he stands face to face with *truth*, and not the mirages of his transitory earthly existences during the period of that pilgrimage which we call the 'cycle of re-births', are the *only reality* in our conception".

[Concerning the Babu's views regarding himself]: "I confirm them anew. One can sleep and miss several stations while traveling on a railway journey and, nevertheless, without having the slightest awareness of *them*, awaken at a subsequent station and reach the destination of the journey in a conscious state. Do you find fault with the simile between sleep and death? . . . But such as the Babu will sleep through and miss only one 'station'. The time will come when he, too, will perceive himself again in eternity and repent that he lost even one day from the life eternal . . . And now, it seems, I have explained everything!"

Those of us who studied under Dr. de Purucker at Point Loma will remember his oft-repeated: "Each of you is right from his own standpoint", when we vigorously differed from each other in our discussions.

We are certainly grateful to H.P.B.—to use her own words: "this conversation penetrated deep into my soul and I never forgot it" . . .

UNCOMPROMISING

The following is reprinted from 'Signs of the Times—Culture and Learning'; August 1975, issue of *Theosophy* (The Theosophy Co., 245 West 33rd St., Los Angeles, Calif. 90007). It needs no editorial comment to point to the dismal and shocking aptness which describes our own times.—EDS.

. . . the soul-blinding materialism of the eighteenth century was inherited by the scientists and the educated world of the nineteenth century as an 'hereditary disease'—"The divine intellect is veiled in man; his animal brain alone *philosophizes*." (*Isis Unveiled* I, 247). What caused this determined skepticism and unbelief? The fault lay largely, as the literature of the eighteenth century makes plain, in the dogmas and oppressions of the Church, which the active intellectuality and moral outrage of the time rejected with resolute passion. Those who were to shape the thinking of later generations of scholars and scientists—such ardent humanitarians and anti-clerical enemies of religion as Baron d'Holbach, Lamettrie, and the *philosophes*—were determined to remove all ground for thinking in terms of spiritual forces or intelligences. As H.P.B. remarked in *The Secret Doctrine* (I, 529), the 'extra-cosmic' God of orthodox Christian belief had "killed every possibility of belief in *intra* cosmic intelligent Forces," with the result that all the sciences developed on the basis of mechanistic or materialistic assumptions.

Such conceptions of natural reality afforded no basis for moral principles, and doctrines of self-interest, joined with social speculations of Darwinism, and with the hedonism

which so easily fills every ethical vacuum, were in the nineteenth century rapidly changing the face of Europe, giving Western societies the ugly characteristics which have reached horrifying dimensions in our own time. In one of her most uncompromisingly severe criticisms, published in *Lucifer* for May, 1891—the month of her death—H.P.B. wrote of 'modern civilization':

Skin-deep in reality in its visible effects, in the 'blessings' it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the nations, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful . . . It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all—the plane of empty appearance. Materialism and indifference to all the selfish realization of wealth and power, and the over-feeding of national and personal vanity, have gradually led nations and men to the almost entire oblivion of spiritual ideals, of the love of nature, of the correct appreciation of things.

The much older societies of Asia, she said, were going mad in a passion for "*aping* Europe." These once wiser and higher civilizations seemed determined to reduce their culture to the same level as "*canting, greedy and artificial* Europe." She continues, using language that many found extreme in those days, but which can now be recognized as wholly appropriate, and applying even more directly to the culture of the United States:

For certainly Europe is all this. It is canting and deceitful from its diplomats down to its custodians of religion, from its political down to its social laws, selfish, greedy and brutal beyond expression in its grabbing characteristics. And yet there are those who wonder at the gradual decadence of true art, as if art could exist without imagination, fancy, and a just appreciation of the beautiful in *Nature*, or without poetry and high religious, hence, metaphysical aspirations! The galleries of paintings and sculpture, we hear, become every year poorer in quality, if richer in quantity. It is lamented that while there is a plethora of ordinary productions, the greatest scarcity of remarkable pictures and statuary prevails . . .

Owing to the triumphant march and invasion of civilization, Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial. Climates are changing, and the face of the whole world will soon be altered. Under the murderous hand of the pioneers of civilization, the destruction of whole primeval forests is leading to the drying up of rivers . . . A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation . . . The pure air of the country is polluted with smoke, the smells of greasy railway-engines, and the sickening odors of gin, whisky, and beer. And once that every natural spot in the surrounding scenery is gone, and the eye of the painter finds but the artificial and hideous products of modern speculation to rest upon, artistic taste will have to follow suit and disappear along with them.

There is hardly a need to call attention to the endless repetition of these criticisms in the present. While modern writers may avoid the use of simple words like 'selfish', and are disinclined to recognize the reality of the moral struggle in individuals—generalizing, instead, at the level of social behavior, ecological disaster, and the phenomena of 'mass culture'—their indictments nonetheless focus on the now omnipresent signs of moral decline, artificiality, and ugliness . . .

READER'S NOTEBOOK

"A heavy responsibility rests on all true Theosophists to keep the Movement, with its austere and simple dignity, free from contamination."

I came across this striking phrase "austere and simple dignity" in Professor Ryan's book.* It seemed to leap out from the page as though with special meaning for today. It was like a pointing finger directed away from appeal to the self-serving and from all counterfeits and false prophets. It was a corrective (fr. Latin 'to lead straight') toward the teachings and practice of the ancient wisdom, and a consideration of that Movement which has been the bearer of those teachings through the ages.

Let's see what light these three words can throw on the efforts of the individual student.

AUSTERE often means harsh or severe; but in the present context it can mean uncompromising or unyielding, suggesting the attitude of an aspirant to wisdom who realizes that he has embarked upon a serious, indeed sacred, undertaking which requires discipline—that it is not something to be trifled with.

SIMPLE here does not mean merely easy. We would say that it implies that state *beyond* all the complexities, distractions, sensations he experiences in his ordinary life—to the stillness of quiet contemplation, the simplicity of intrinsic beauty, the thoughtful acts performed on behalf of others without ostentation. It is implied in the words of the sage who, understanding the secret of right living, says "It is so simple IF . . ."

DIGNITY surely has nothing to do with rich vestments, temporal power or high position. It is that dignity which the student can experience as he lifts his heart, grateful to be associated with that majestic Movement which must be at all times protected from contamination as it carries on its noble work in the service of mankind.

—S. A. TARRYTON

BOOK REVIEWS

THE TWELVE SIGNS OF THE ZODIAC by T. Subba Row. The Secret Doctrine Reference Series, Wizards Bookshelf, Minneapolis, Minn. 20 pp. \$1.00.

Not only what is revealed or how it is presented, but on whose authority, should claim the reader's acceptance of this booklet of concentrated information on a popular subject. T. Subba Row, well-known scholar associated with the early efforts of Mme. Blavatsky and the Theosophists in India in the 1880's, "turns the key seven times", in revealing the awesome relationship which exists between Man and Universe.

This esoteric approach explains: the origins of the Zodiacal signs, their numerical values, their cyclic positions, and their Sanskrit names of mantric power. A flash-back review of the times and background of the author reveals the heretofore reluctance of the Masters to give out knowledge that could be misused, but indicates that the time had now come for relaxing the ancient rule in giving certain esoteric keys.

*Point Loma Publications special new edition of *H. P. Blavatsky and the Theosophical Movement*.

The reader will also find a valuable Sanskrit pronunciation chart. And there is an impressive photo of the author and, on the back cover, a startling world prophecy.

—EVANGELINE DAY FARRELL

CLOUD NINE: A SEMINAR ON EDUCATIONAL PHILOSOPHY by Norman A. Deeb, Western Kentucky University, Cartoon illust. by Chuck Crane, Interpretative Naturalist and Wildlife Artist. Philosophical Library, New York, 1975, 126 pp. \$7.50.

This book is sort of Don Quixote-ish. It takes lance (humor) in hand and lunges forth at both the philosophical jargon and "Education-in-America-what's-wrong-with-it" windmills. Nobody comes out unscathed. Though the book is quite clever in format, and the general attempt at forcing today's teachers to think (at long last) via the painless method of self-exposé and chatty colloquial down-speaking successfully makes for a readable book, nevertheless some fundamental flaws are apparent. In what, you may ask? In Education, in Philosophy, and in the socio-economic structure of modern teaching.

Good definitions of the five major philosophical perspectives—Idealism, Realism, Neo Thomism, Pragmatism, and Existentialism—merely point out that the eclecticism presently current in American education needs something else—as all eclecticism does—a catalyst. In this case plain ordinary common sense, which latter entails, to my mind, recognition of human beings as such, empathy with same, clear and un-jargonesque communication, and, to quote a well known musical "You gotta have heart", i.e., compassionate wisdom!

Since it appears to be the custom of our educational systems(?) to try all philosophical approaches for about two decades, then seize the next wave of rebellious reform, add it to the current brew, stir thoroughly, and force everybody to drink it willy-nilly, perhaps this Cloud Nine attempt at trying to introduce the back-to-plain-English-discipline-plus-freedom-plus-open-mindedness- (not empty-mindedness) -approach may make a small dent in the current semantic jargon which latter is an esotericism which obfuscates our present day efforts to cope with the wildly changing scientific and ethical uproar of this last quarter of a beleaguered century.

—K. G. HECK

ITEMS OF INTEREST

Echoes of the Orient (Point Loma Publications Special Edition)

The following is an extract from a letter from Dr. J. H. Dubbink, Bilthoven, Holland:

"I have received Vol. I of the works of W.Q.J. What a splendid service you did by publishing it! A student of Theosophy will of course be convinced that a friendly and co-founder of the T.S. with H.P.B. must be an extraordinary man, even though his writings were only partly, and perhaps not for the best part, accessible to him. But after having read some pages in your new publication one does not know what to admire more: the knowledge and depth of mind of W.Q.J. or his capabilities of expounding in simple language occult truths in such a way as to avoid the harsh way in which H.P.B. spoke about and against Christianity and spiritualism. W.Q.J. must have had a considerable amount of first-hand knowledge; otherwise he would not have been able to 'popularize' it in such a masterly way. Please accept a gift (enclosed) for the further publication of following volumes of W.Q.J. Of course I will write a most favorable criticism for our Dutch *Theosofia* on the lines of the former words. It will not appear, I fear, earlier than the issue of March 1976."

T.S. Issues "Epitome"

The following is reprinted from *Theosophy*, December 1975, one of the items in the section "On the Lookout":

It is pleasant to be able to report that the Theosophical Publishing House in Adyar, India, which serves the Theosophical Society, has issued a pamphlet reprinting Mr. Judge's *An Epitome of Theosophy*, together with his article, "Theosophy Generally Stated." The text of *Epitome* was taken from a Theosophy Company (India) pamphlet, issued in 1952, and the T.P.H. publication reprints also the useful "Historical Note" which appears in both the American and Indian Theosophy Company editions of the pamphlet, giving background on the original publication of this work and quoting Mr. Judge's emphasis on the importance of straight philosophy. The foreword to the present T.H.P. edition includes the following:

"Mr. Judge was among the original founders of the Society, at its establishment in New York City on November 17, 1875, and was closely associated with Madame H. P. Blavatsky and Col. H. S. Olcott. The first of Madame Blavatsky's Five Messages to American Theosophists in Convention Assembled (1888-1891) was addressed to Mr. Judge and contained in the first paragraph the words: '... 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.' His excellent exposition of the Theosophical teaching in the booklet now reprinted has been found very valuable through the years and we are glad to aid in giving it wide distribution."

The foreword notes that this publication appears during the Centenary Year of the founding of the Theosophical Society.

New Dress

The Theosophist (Adyar, India), *The American Theosophist* (Wheaton, Ill.), and *Sunrise* (Pasadena, Calif.) all appeared in new and attractive format in their November 1975 issues displayed at the T.S. Centenary Congress in New York. *The Theosophist* had as frontispiece a colored picture of H.P.B., also pictures of H. S. Olcott, W. Q. Judge and others associated with the early T.S. days, one of John B. S. Coats, and a colored one of the Adyar Headquarters building seen from the Adyar river. It also carried extracts from Col. Olcott's *Old Diary Leaves* and his Inaugural Address, the Maha Chohan's Letter of 1881, and articles by I. K. Taimni ("The Centenary of the T.S.: Some Suggestions for Celebration"), Corona Trew ("Theosophy, Science and Religion in 1975"), Hermine Sabetay ("The Neoplatonic School of Theosophy"), a Centenary Message from the President, and additional valuable articles by Christmas Humphreys, L. Leslie-Smith, Boris de Zirkoff, James S. Perkins, V. Wallace Slater, Hugh Shearman, Rohit Mehra, Rukmini Devi Arundale, Radha S. Burnier, Joy Mills, E. Lester Smith, Jack G. Patterson, Juan Vifias, and Geoffrey Hodson.

The American Theosophist, its Fall Special Issue, was titled "Theosophy: the Seed of Synthesis", with articles pertinent to the subject: "What's Past is Prologue" by Joy Mills; "On the Origins of Theosophy" by Geoffrey A. Barborka; "Heritage and Stewardship" by Ianthe H. Hoskins; "Keep the Link Unbroken" by L. Gordon Plummer; "The Endless Circle and the Broken Arcs" by Shirley J. Nicholson, and others. Its array of photographs of H.P.B., Olcott, Judge, Damodar, G. de Purucker, Dr. Besant, and other past notables, and several current theosophical leaders and administrative officials, adds special historical interest.

Sunrise was a "Special H.P.B. Issue", holding to its current standard of academic excellence with articles by Kirby Van Mater on "The Writing of *The Secret Doctrine*"; John P. Van Mater on "An Imaginary H.P.B. Library"; Blair A. Moffett on "A Scientific Spiritual Philosophy"; I. M. Oderberg on "Relighting Creative Fires—Impact on the Arts and World Thought"; and other shorter contributions.

Der Theosophische Pfad (Unterlengenhardt, Germany)

This (Point Loma T.S.) journal for Sept.-Oct. 1975, prints greetings sent to the Theosophical Convention held at Büdingen, June 21-28, 1975, from Boris de Zirkoff (Los Angeles, Calif.), and from Elsie Benjamin (Corresponding Fellows Lodge, Worthing, England). It contains important articles: by Mary Linné, "Who and What Was H. P. Blavatsky?"; by Osyp Buczko: "Henry Steel Olcott, the First President of the Theosophical Society"; and by Georg Schwarm: "William Quan Judge, One of the Three Founders of the T.S."

Hermes

This is a monthly "journal of theosophical thought" published by Concord Grove Press of Santa Barbara, California, for the Universal Theosophy Fellowship, Inc. (following the U.L.T. tradition). Its November 1975 issue (Vol I, No. 11), has, among others, two articles of somewhat intriguing interest: "The Seventh Impulsion: 1963-2000", and "Waiting for 1975". The former article concludes: "Those who strive to make theosophy by any name a living power in their lives, one-pointed in consciousness, calm and deliberate in action,

may have the sacred privilege of recognizing and serving the Magus-Teacher of the Seventh Impulsion. Those who prepare themselves in the secret sanctuary of their hearts by letting go of all conditions and renouncing all wish for personal gain, may have the thrice-great privilege of working with the *Guru* for the regeneration of humanity."

Annual Conference of Netherlands T.S. (Point Loma)

This was held at The Hague, September 28, 1975, and was marked by outstanding addresses—by Mr. Jahn on "Theosophy: What It Is and What It Is Not"; President Arien Smit on "A Hundred Years of Theosophy and Science"; Mrs. A. Meyer (a member of the T.S. Adyar) on "Reincarnation: a Concept or an Experience"; and Dr. Freitag on "The Theosophist as a Mystic". If space permits extracts will be given in a future issue of the *Eclectic*.

WELL, WHAT DO YOU THINK?

It is with some hesitation (because of its length and also because its content is so obviously caviling and unsupported by fact) that the Editors reprint the following letter from Mr. Clifford Phillips of Canterbury, England. Readers may recall an earlier letter of his we printed (in *Eclectic* No. 30) and our response thereto, and we had no intention thereafter of giving further space to what seemed the airing of a rather personal irritation and largely lacking in content that might be termed of theosophical usefulness for others. On receiving from Mr. Gary Doore, however, a copy of his letter of November 5 to Mr. Phillips, accompanied by a note stating that he felt it might prove of interest to our readers to publish both letters, we are persuaded to do so. Mr. Doore speaks for himself and does not reflect the opinions of the editors. He is a recent graduate of the University of California, San Diego, a young and sincere student of Theosophy for several years. Our own reception of Mr. Phillips' words is best expressed as one of mild amusement (having in earlier correspondence failed to find him in any degree open-minded in listening to any views other than his own).

We refrain from further editorial comment except to say, as we have said before, that we are perfectly willing to let G. de P.'s words speak for themselves. We have not found his teaching divergent from the teaching of H.P.B. and the Masters. What he has written and spoken, if studied carefully and in the spirit of honest inquiry, is, we have found through many years of association and study, in complete harmony with the *Theosophia*, the Gnosis, or Ancient Wisdom, that serious students of Theosophy recognize as from the Source. Theosophists have minds and hearts. Let each one study and come to his own conclusions.

An earlier letter from Clifford Phillips to Gary Doore preceded this one by a few days, but limited space precludes its publication here. In it he expressed surprise that his letter to the Editors of July 23, 1975, had been published in the *Eclectic* (his own copy had not yet arrived), as "from past communications Point Loma is not at all pleased if I question the truth of G. de P.'s Theosophy." Its chief argument was that "our Primary Sources [meaning the printed material on hand by H.P.B. and the Masters] are so abundant that there is no need to bother with secondary sources." It also contained this remarkable statement: "By rights we should be enjoying the visit of a Real Teacher from the Lodge right now, and it has come very hard on me to understand that the Lodge does not Force themselves on us. And as nobody (except me, it seems) is anxious for a Genuine Teacher, being more than satisfied with their pet Gurus, no Teacher can be sent to us, who would only be met with the greatest hostility. This is the position at present..."

—THE EDITORS

24/10/75

England

Dear Mr. Doore:

My *Eclectic* has arrived and I find that I was quite wrong in what I surmised had happened. I had quite forgotten about the letter of mine which was printed, especially as it was written last July, and I never had a thought that it would get into print because it was so anti all the various Society's ideas. This came as a big surprise to me as Point Loma 'worships' G. de P. and refuses to hear a word against him.

I had just made a start at reading G. de P. and was horrified to find that Trevor Barker admits that G. de P. claims superior knowledge to H.P.B. and the Masters, and I wrote to Mrs. Benjamin concerning it all when your letter came and I concluded that something that I had written to

her had strayed into the *Eclectic*. However, the particular letter published was intended to explain why no Messenger from the Lodge could possibly appear in spite of the dire need for some of us. Would it be 'human' for Adyar and Point Loma to admit that they have been quite wrong for nearly one hundred years? They would fight tooth and nail that they were right and everyone else wrong. And as H.P.B. is still maligned today, the new Messenger would have been accused of being a charlatan, a Dugga, etc.

G. de P. has written more that H.P.B. I guess, and I dislike his tone of voice in claiming that there is nothing that he does not know or it is too esoteric to make known. Even if in one passage he might suggest that no book of his or lecture is meant to be authoritative, it is forgotten in his explanations of every facet of Theosophy. His very full explanations of being initiated show that he has never approached initiation. If you have studied H.P.B. and the Masters, you will have quite a different impression of what this means, and what the ordeals are. G. de P.'s talk of the Seasons being initiation periods are his own invention, and has no verification from the Founders. Why should he think Christmas has the most serious initiations? My own theory on this particular matter is that Easter might be considered to be a very serious period for initiation. G. de P. speaks as if he has all the esoteric knowledge that exists. All his big output is written in the spirit that he is on top of it all, including initiation. He put himself up as Leader, and no genuine occultist can ever be bumptious. Haven't you noticed that H.P.B.'s rank in the T.S. was that of Corresponding Secretary? I could go on endlessly on this part of the subject but grind to a halt!

The Dialogues of G. de P. Vol. One:—Page 135, time spent in Devachan are 100 X 100, whereas *The Key* gives average of 1500 years. Who is the Master of *Vibrations* mentioned on pages 108 and 110? G. de P.'s private invention? Page 6 ". . . as a matter of fact, Companions, a spiritual force energy (?) such as the Monadic Essence (?) in any one of us, is like a sun and is therefore frequently spoken of as the Spiritual Sun". I am afraid that this is nonsense. The S.D. has much to say on the Central Spiritual Sun. Page 358: [*Dialogues*]—"Do you know that on the higher globes . . . the animals there are hundreds of times more spiritual than we, and more evolved? That is a fact". From where does he get such facts? I don't believe a word of it. Bottom of page 359: "*Student*: You have told us that there are actually ten principles instead of the seven usually mentioned . . . *G. de P.*: Forbidden knowledge!" You may believe this but I can't. Page 361 mentions that future man will have two backbones! And so it goes on. It is quite impossible for me to go on with the endless task of pointing out G. de P.'s private theories which he gives out as True Theosophy. I can't help continually to repeat that if anyone studies H.P.B. and the Masters, there will be no difficulty in proving that the vast majority of G. de P.'s output is false teaching. *Fundamentals of the Esoteric Philosophy* is likewise full of false teaching. Page 471 quotes from *The Mahatma Letters* mentioning the seven principles, and Page 524 and 525 talk of ten principles. What do you make of that? On p. 478, it says that what we see is the Moon's Kama-Rupa. This is quite absurd, because on the physical plane, we can't see a Kama-Rupa. It must be the physical moon we

see. How could the Astronauts have landed on a Kama-Rupa? How do you answer that one?

Surely this is more than enough to prove to you that if you desire to know the Truth, there is no other way but through the Founders, H.P.B. and her Masters. If you have any difficulties, you can always let me know.

Sincerely Yours,
Clifford Phillips

San Diego, California
November 5, 1975

Dear Mr. Phillips:

I have read your two letters with much interest and will try to reply to the points you have raised as best I am able. I have previously considered several of them and discussed them with others, so they are not entirely new. In most cases I have resolved them to my own satisfaction, while in a few instances I have suspended judgment until better able to decide in the light of further study and reflection. I can assure you once more, however, that I wish to remain open-minded on these matters and am therefore not at all dismayed by your bringing them up. Some of your criticisms are quite stimulating and I can appreciate your concern with closed minds and narrow loyalties among various Societies' members. I quite agree with you that due to the past squabbles and 'schisms' a genuine Teacher would hardly risk flying under a particular Theosophical banner. Also, the current 'Messenger-Fever' would most likely cause a faction of 'true believers' to attempt to promote him as the New Messiah, which would lead to attacks and slanders by opposing factions, etc. The whole situation is more than ironic in a Society supposedly having the primary goal of advancing Universal Brotherhood—it is heart-breaking.

But let me assure you that I am not one of those you mention who 'worships' G. de P., though as I mentioned before, I believe that there is much of value in his teaching. Nevertheless there are certain points which I am inclined to question or withhold opinion on; but I could as easily say the same thing about Wm. Q. Judge or H.P.B. I think it would be very dangerous to claim infallibility (or even '100% accuracy' in matters of occultism, as you state) for any Theosophical teacher—except perhaps a Mahâtman himself, who, for our present purposes would be as relatively infallible as could be desired. As a matter of fact, I have not met anyone associated with Pt. Loma who could be said to 'worship' G. de P. (one that I know of, in fact, is quite critical, despite an over-all respect), although most seem to have a very high regard for him. But this is only natural on the part of those who knew him as a personal friend and inspiring teacher, and should be distinguished from blind 'worship'. I find that the U.L.T. is much more inclined to be dogmatic about the infallibility of the Founders than Point Loma is of G. de P., but I would hate to accuse either of personality 'worship'. However that may be, I have satisfied myself that those involved with Pt. Loma Publications are sincere Theosophists dedicated to de-emphasizing past controversies between the followers of various teachers in the effort to promote Brotherhood. (You might note that the last two books they have published were Kenneth Morris' *Golden Threads in the Tapestry of History*, and Volume I of the collected writings of W. Q. Judge.) And

as you may have seen if you have received the November issue of the ECLECTIC, the editors did not hesitate to print my statement to the effect that "one is not necessarily a true Theosophist by being too loyal to any particular school or teacher of Theosophy, because, after all, brain-mind disputes do not constitute the *essence* of Theosophy." I believe that this is the position of Pt. Loma as well as my own. (See article, p. 2.)

Now, as to G. de P. "putting himself up" as Leader, I should point out to you that, as a matter of fact, this is not really the case. Actually, he was designated by the previous leader, Katherine Tingley, as her successor. Of course, the name of Katherine Tingley is anathema to some Theosophists (notably the U.L.T., it seems), so you may perhaps not agree that such a succession to leadership represents the passing on of the tradition from H.P.B. and W. Q. Judge. I think there is little question that H.P.B. *was* the leader of the Society during her lifetime, despite her lack of official title, and there is little doubt in my own mind that Judge was the most qualified to assume the leadership after her death. As to Katherine Tingley, you must of course rely on your own intuitions, but I might remark that for my own part, while I realize that she was not a profoundly metaphysical and prolific writer such as H.P.B., I believe she was eminently successful in the type of work that she set herself to do for which she was well qualified—namely the ethical, intellectual and spiritual training of a group of young people who would manifest the teachings of Theosophy in their everyday lives, of which I have seen many shining examples. "By their fruits ye shall know them," seems to apply here.

Now, I believe you have touched an important point about G. de P. "going beyond what was given to us by H.P.B. and the Masters." But the question is, "why shouldn't he?" This is precisely what H.P.B. herself wished all Theosophists to do, as is the wish of any real Teacher. As I pointed out last time, Euclid certainly went beyond Pythagoras. But this is not to say that he was a better or wiser man; simply that he quite rightly built upon the foundation already laid down for him, just as Newton said that if he seemed to see farther than most men it was only because he "stood on the shoulders of giants." The only stipulation is that anything going beyond "first principles" must be clearly implied in the original and capable of demonstration—and not, of course, contradictory.

As to Initiations, I am afraid I am not enough of an expert on the subject to make any pronouncements, but it is my understanding that the ancient Mysteries were organized in accordance with the presupposition that the Seasons were the prime times for initiation. (There is more on this subject in the recent book of G. de P.'s writings brought out by Theosophical University Press in Pasadena under the title *Fountain Source of Occultism*.) And to my knowledge G. de P.'s statements about the Seasons are not contradicted by H.P.B. though perhaps not verified specifically. Would appreciate your letting me know if you find a contradiction.

Now, as to "100 X 100 years in Devachan, etc.": the formula for the time in Devachan as I have received it is "100 times the *life-span*." H.P.B. since she was giving the average time spent by an Ego in Devachan, computed using the average life-span at the time she wrote, which included

infant mortalities and accidental deaths, etc., therefore being 15 years, while G. de P. was computing on the basis of an ideal human life of 100 years. Of course this is only a *general* formula, and I believe would apply only to those of high spirituality, not those grossly materialistic, who, as H.P.B. states in *Studies in Occultism*, are reborn after a very short period.

An important point I should make here is that the *Dialogues* should never have been released in the present form, according to G. de P.'s own wishes (which were ignored after his death by Conger.) According to those I have talked to who knew of G. de P.'s wishes, he specified that the *Dialogues* must be carefully edited by himself or his appointee before being published, and the fact that they were not constitutes a serious error on Conger's part. Much harm and misunderstanding has come of it.

I do not know who the Master of Vibrations is that G. de P. refers to in the *Dialogues*. If your question should find its way into the pages of the ECLECTIC perhaps another reader would be able to shed more light on it.

The Monadic Essence (which you question) is plainly mentioned in *The Secret Doctrine* in several places (I, 178-9, for instance) and is a fairly common term with other Theosophical writers (See Barborka's *Divine Plan*, e.g. for full treatment.) I am certain that G. de P. knew the cosmological significance of the term Central Spiritual Sun, but we must not forget the key Theosophical doctrine of analogy; for as H.P.B. remarks in the *Theosophical Glossary*, the early Theosophists (Neo-Platonists) were called *analogicists* due to their practice of "interpreting all sacred legends, myths and mysteries by a principle of analogy and correspondence," and which as she states in the *Key* were seen to apply symbolically to events and principles of the human Soul; and all Theosophical teachers (including G. de P.) have written in this tradition. Therefore I do not see why we should take him to task for referring to the Monadic Essence in Man as a Central Spiritual Sun, recognizing of course the other application of the term. I have found his analogical key of inestimable value in understanding the Theosophical writings.

The moon's 'kâma-rûpa' is said to be visible to us because after each new embodiment of a globe-chain, evolution proceeds on a higher cosmic plane. Therefore the astral plane for the moon-chain corresponds to our physical plane, and in this sense the astral body of the moon (or what *was* the astral body of the physical moon, the latter of which would be below our level and invisible) is within our range of perception on globe D or the earth. Whether you accept this explanation or not, this is the way G. de P. understood it, and therefore accounts for the way an astronaut could land on a kâma-rûpa!

Well, I have run out of both space and time, but would be happy to continue our correspondence if you desire.

Sincerely,
Gary Doore

CONTRIBUTIONS

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