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THE DREAM THAT NEVER DIES!

BORIS DE ZIRKOFF

The following are extracts from an address given at one of the sessions of the Theosophical Centenary World Congress in November, 1975, at the Statler Hilton Hotel, New York. The complete address is given in *The American Theosophist*, March 1976. Mr. de Zirkoff was one of four speakers of different Theosophical organizations invited to participate. The introductory remarks of the Convention Chairman, Mr. John B. S. Coats, President of the Theosophical Society (Adyar), were printed in our last issue.—EDS.

... But the most serious danger facing the Theosophical Movement in any part of today's world is the wild proliferation of psychism, in all its many forms. It is *imperative* that genuine work of our spiritual and intellectual movement be adequately protected from this menace. Warnings about it, and ways to meet it abound in H. P. Blavatsky's writings and in those of many other Theosophists.

It is therefore a matter of grave concern to observe the spread in various lodges and centers of The Theosophical Society of programs and seminars about psychic powers, magical forces, flying saucers, curious and outlandish subjects dealing with the psychic nature of man, lower forms of yoga, kundalini, and what not—instead of the basic teachings of Theosophy, the fundamental principles of our ancient wisdom, of which, unfortunately, very many members of the Society are often ignorant.

If The Theosophical Society does not make an imperatively needed change in this trend, it could very easily be submerged in a few years from now in a wave of insane *psychism* and find itself unable to ride the crest of the wave of the future—which is a spiritual wave, and to lead the intellectual awakening of humanity into spirituality. Where psychism is rampant, spirituality flies out the window, evicted by man's folly.

We must never hesitate to proclaim that one of the main purposes in founding The Theosophical Society was to stem the onrushing tide of *psychism*. Unless the organized movement succeeds in so doing, it may not outlive the century.

On the other hand, if the Theosophical Movement becomes a unified force in presenting the genuine teachings of the Founders, and of those whose direct agents they were; if it purifies its waters and its channels and proclaims the basic truths of the esoteric philosophy to the rising legions of serious seekers, its future in the next century will be one of glorious achievement and promise.

As pointed out by William Quan Judge, the real unity of the movement does not consist in having a single organization. It is "found in the similarity of

aim, of aspiration, of purpose, of teachings, and of ethics." . . .

When a hundred years ago the brotherhood of Adept-Brothers sent out H.P.B. as their direct agent to the outer world, she acted in accordance with their ancient tradition. She later founded a school, a school of the esoteric thought, a gnostic school, which simply means a school of the ancient *gnosis* or spiritual knowledge, *Ātmavidyā*, *Brahmavidyā*, *Bodhidharma*—call it by any of these terms.

Like all genuine schools of esoteric wisdom, the one she founded has its outer forum and its inner sanctuary. The Theosophical Movement is the outer forum. As to the inner sanctuary, or heart of that school, it is made up of the sum-total of students the world over, irrespective of affiliation or none, who are bent on a life of spiritual discipline, who have taken some serious vows, and are striving after a life of discipleship.

Without this inner heart, the outer movement would be a mockery and a sorry farce . . .

There is a hidden wisdom in the world, a wisdom not apparent to the eyes of men. There is a secret path which leads to that wisdom and it starts at the very root of your own heart. There is a secret method of living, a course of life, a code of conduct, which provides the necessary conditions for treading that path, and enables man to reach the hidden wisdom and make it his own. These three: the hidden wisdom to be attained, the path which leads thereto, and the method of living—are the main keynotes of the message which H.P.B. proclaimed to the world.

Above all else, encompassing all other thoughts, permeating all other precepts and teachings, she proclaimed the *ideal of universal brotherhood*—global brotherhood, mutual understanding and sympathy, the forging of mankind into one total family—the dream of the finest men and women throughout history, the objective of their dedicated lives, the inspiration of their thoughts, feelings and actions, the dream that never dies! . . .

STUDY THE PHILOSOPHY OF LIFE

J. H. DUBBINK

A review translated from *Theosofia*, (official organ of the Adyar T.S. in Holland), February 1976, of *Echoes of the Orient* (the Writings of William Q. Judge, compiled by Dara Eklund, Vol. I, cloth, 650 pp., \$7.00, Point Loma Publications, Inc.)

In my opinion this work is the most important book on the Theosophical Movement that has appeared in the year of this Movement's centenary. It is only now that we are enabled to form for ourselves an idea of the life and work of one of the founders of the

Theosophical Society. Never before has there been available a more or less complete compilation of the many articles that Judge wrote under a variety of pen names. The present volume contains most of what he published in *The Path*, which he set up in 1886. His death in 1896 also marked the end of the publications.

One hardly knows which to admire more: Judge's profound knowledge of the background of the theosophical outlook on life, or his capacity to put difficult matters into simple words without needing the use of cheap slogans. One who finds the works of H.P.B. too difficult to understand can now start reading the same subject matter in Judge's book. On this point I would call attention to a short article on pages 139 and 140. We know that in the Introduction of her *The Secret Doctrine* H.P.B. formulated abstract ideas in rather abstruse terms, and insisted that her readers should digest the fundamental propositions independently before continuing their studies. Judge puts forwards the same idea in a way which, considering the daily lives of some known authors, the reader cannot but concur with:

Anyone who is in a position to see the letters of inquiry received by those in the Society who are prominent, knows that the greater number of the questions asked are due to want of thought, to the failure on the part of the questioners to lay down a sure foundation of general principles.

It is so easy for some to sit down and write a book containing nothing new save its difference of style from others, that the pilgrim theosophist may be quickly bewildered if he pays any attention. This bewilderment is chiefly due to the fact that no writer can express his thoughts in a way that will be exactly and wholly comprehended by every reader, and authors in theosophic literature are only, in fact, trying to present their own particular understanding of old doctrines which the readers would do much better with if they devoted more time to thinking them out for themselves.—pp. 139-40.

Your reviewer wholeheartedly agrees with this statement; all of his own writings have only one object in view, *viz.*, to get his readers to think for themselves. Let us cite Judge once more:

Those theosophists who only wish to indulge in a constant variety of new theosophical dishes will go on reading all that appears, but the others who are in earnest, who know that we are here to learn and not solely for our pleasure, are beginning to see that a few books well read, well analyzed, and thoroughly digested are better than many books read over once.—p. 140.

In this connection it is interesting to quote what Judge remarked at the end of an article on the value and dangers of clairvoyance ("Shall We Teach Clairvoyance?"):

"But *what*," they say, "shall we pursue and study?" Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practice altruism.—p. 165

In addition to these statements of general importance this book also contains valuable references to the text of the *S.D.* and additions to it (p. 306), to little-known sources, *e.g.* on Cagliostro (pp. 156-58).

The foregoing will have made it clear that an earnest student of Theosophy cannot do without this book. It will be a valuable accession to all lodge libraries. Now readers can at least obtain their first introduction to the works of an author who has for a long time been unjustly neglected in our circles.

THE TWO LEGENDS

H. P. Blavatsky as She Really Was

HOWARD MURPHET

An extract from the book *When Daylight Comes: A Biography of Helena Petrovna Blavatsky*, recently published by The Theosophical Publishing House, Wheaton, Illinois.

On the life and character of Helena Petrovna Blavatsky two conflicting legends exist . . .

Actually, all the gaudy bubbles of anti-Blavatsky slander that form the basis of Legend Number One were pricked and deflated in a test case toward the end of the last century. As will be shown in the penultimate chapter and epilogue of this book, the accumulated, character-damning rumors were all paraded in a long article by the *New York Sun*.

Madame Blavatsky sued for libel; the powerful newspaper, with all its resources, was unable to substantiate any of the charges and retracted them.

The second legend began in the last years of her life, and gathered strength after her death. It was born of the human desire to deify, to place someone of extraordinary knowledge and power on a pedestal of infallibility and ultimate authority beyond question, beyond criticism. She, who spoke and wrote against the concept of a personal God, was to become almost one herself in the eyes of devout disciples.

So this second legend goes to the opposite end of the pole from the first, and paints Madame Blavatsky as an immaculate saint. The one who never claimed perfection and infallibility even for her great Masters, let alone her humble self, would be the first to shatter the "plaster saint" image with the hammer of her contempt.

Madame Blavatsky was—and was never ashamed to show it—a robust, forthright, straight-shooting character, often quite shocking to polite society, both for her language and her trait of saying exactly what she thought. Rolling endless cigarettes, vigorously denouncing all hypocrites, fools, rogues, and "flapdoodles," she strode into the world's far-off, dangerous places, sometimes dressed as a man, usually alone, but at times in the company of men, those interested in the same search that she was and able to face the risks and rigors involved.

The legend that dehumanizes the great Russian Occultist and turns her into a paragon of perfection is unreal and untrue. It serves her almost as badly as does the image of a crafty charlatan, adventuress, free-lover, and courtesan.

This biographer has struggled to find and project the true Helena Blavatsky that existed somewhere between the two legends. This is not an easy task. Perhaps it can never be done with complete success *because her life had motivations and dimensions beyond man's familiar horizons . . .*" (italics added.)

[And as the world marks another White Lotus Day,—May 8th, the day of H.P.B.'s passing, it may not be amiss to read from the Epilogue of this book a few paragraphs.—Eds.]

Some glowing obituaries on H.P.B. were written by

her pupils who had known her well. But perhaps of most interest to the general reader of today are the effects Madame Blavatsky and her work had on some people—thinkers, writers, social reformers, and community leaders—active and known beyond the perimeter of the Society she founded.

The social reformer, Herbert Burrows writes, in part: "I went to her a materialist, she left me a Theosophist, and between these two there is a great gulf fixed. Over that gulf she bridged the way. She was my spiritual mother, and never had child a more loving, a more patient, a more tender guide"

"If those who talk so foolishly about her magnetizing people, could but know how she continually impressed upon us the absolute duty of proving all things and holding fast only to that which is good!

"Sitting by her when strangers came, as they did come from every corner of the earth, I have often watched with the keenest amusement their wonder at seeing a woman who always said what she thought. Given a prince she would probably shock him, given a poor man and he would have her last shilling and her kindest word"

'Saladin' (Stewart Ross), who called himself an agnostic, wrote a long eulogy of H. P. Blavatsky, for the *Agnostic Journal*. Here are some extracts from his articles:

"She was simply an upright and romantically honest giantess, who measured herself with the men and women with whom she came in contact, and felt the contrast, and was not hypocrite enough to pretend she did not feel it. But she did not call even those who reviled and wronged her by a more bitter epithet than 'flapdoodles'. Such assailants as even the Coulombs and Dr. Coues she referred to with expressions equivalent to 'Father forgive them, for they know not what they do.' . . . 'Impostor' indeed! She was almost the only mortal I have ever met who was *not* an impostor Ye sneerers of cheap sneers, read *Isis Unveiled*, *The Secret Doctrine*, and *The Key to Theosophy*, and you will find that Theosophy is, most likely, something too high for your comprehension, but something that is immeasurably removed from the possibility of being assisted by the legerdemain of a charlatan or the jugglery of a mountebank"

"Hers had been a life of storm, toil and unrest, which had left their autographs written cruelly upon her face, and had originated or accentuated incurable illness She was cheerful and sociable, incapable of an ungenerous thought, and she had not a mean drop of blood in her veins"

The Madame Blavatsky I knew is *dead* to me. Of course, all that might be permanent or impermanent of her still whirls in the vortex of the universe; but she lives to me only as do others on the roll of the good and great, by the halo of her memory and the inspiration of her example. Her followers are gnostic on grave issues of teleology on which I am only agnostic. They have unbroken communion with their dead; but I am left to mourn."

FORGOTTEN FACTS OF THEOSOPHICAL HISTORY IN AMERICA

IVERSON L. HARRIS

The Editors have received the question heading the article below and have turned to Mr. Harris to answer it. His familiarity with the history of the Theosophical Movement and particularly with that segment known as the Point Loma Theosophical Society with which he has had lifelong association, makes him well qualified to do this; and his extensive historical records support his statements and give his words that stamp of reliability that students of history should demand. Though this particular question relates directly to events of the Point Loma Society, it is felt to be of sufficiently general interest to include in these pages.—Ebs.

Question: I am in a serious quandary. I have always understood that the Point Loma Theosophical Society was a continuation of the original Theosophical Society founded in 1875 by H. P. Blavatsky, Henry Steel Olcott, William Q. Judge, and others. I know of what has been called "the split", when the American Section of The Theosophical Society under Judge broke from Adyar and officially took the name of "The Theosophical Society in America." But I am now told that Katherine Tingley organized an entirely new Society called "The Universal Brotherhood and Theosophical Society" and that "Point Loma never claimed to be anything but the continuation of that Society", and that therefore "any intimation that the Point Loma Society was founded by H.P.B. is entirely wrong." Will you please help me get the picture clear.

The facts are that Katherine Tingley did found an entirely new society, but the statement that the Point Loma Theosophical Society was founded by H. P. Blavatsky is entirely *right*. Here is how the relevant strands of Theosophical History in America were woven following H.P.B.'s death in London in 1891.

For several years William Q. Judge in America, Annie Besant in Europe, and Henry S. Olcott in India worked harmoniously together for Theosophy and in collaboration with dedicated members in different parts of the world. But differences arose when Mrs. Besant and Col. Olcott joined in preferring charges against William Q. Judge. The vast majority of members in the U.S.A. stood by Judge; and at the Ninth Convention of the American Section of the T.S. in Boston in April, 1895, representing 102 American Branches, it was resolved by 191 delegate votes to 10 to reorganize and assume entire autonomy, changing the name to "The Theosophical Society in America." The Convention elected William Q. Judge President for life. Some other national sections followed this example, declared their autonomy, and elected William Q. Judge Life-President.

The legal right of The Theosophical Society in America under Judge to trace its origin to the T.S. founded in New York in 1875 by himself, Col. Olcott, and H.P.B. is unassailable.

On March 21, 1896, William Q. Judge died. The Esoteric Council at the New York Headquarters of the T.S. in America, based on private papers found among his possessions pointing to Katherine Tingley, recognized

her as his Esoteric Successor. Referring to historic sequences, without presuming to explain them: on February 13, 1898, Katherine Tingley formed a new esoteric association called The Universal Brotherhood Organization. My father, whose name I bear, then a practicing attorney-at-law in Macon, Georgia, and prominent in Theosophical affairs there under Mr. Judge's leadership, was summoned to New York to help Katherine Tingley in drafting the constitution of this Universal Brotherhood Organization.

At the Convention of The Theosophical Society in America at Chicago on February 18, 1898, as Chairman of the Committee on Resolutions, my father presented to the assembled delegates a resolution whereby the Theosophical Society in America merged itself into the Universal Brotherhood Organization and became the Literary Department thereof. Thereafter, until her death in 1929 Katherine Tingley was formally recognized as the Leader and Official Head of the Universal Brotherhood and Theosophical Society. At the conclusion of the reading of this resolution on February 18, 1898, by what my father always regarded as an inspiration of the moment, he "called for the previous question", which under parliamentary procedure precludes debate. The resolution was adopted with great enthusiasm and almost unanimous acclaim. Its validity was later upheld in court in the face of opposition by a small dissident minority.

In 1900 the headquarters of the two united organizations were moved from 144 Madison Avenue, New York, to the new International Theosophical Headquarters at Point Loma, California, where they remained until 1942, when, under the exigencies of World War II, they were moved to Covina, California.

Meanwhile, Katherine Tingley had died on July 11, 1929; Dr. Gottfried de Purucker had assumed the office of the Leader as her Successor. At a Constitutional Convention held at Point Loma on December 5, 1929, a new Constitution was adopted, by which at Dr. de Purucker's insistence, the Leader's office was officially stripped of some of its autocratic powers and more autonomy was given to National Sections and Lodges, and the organization resumed its original name of The Theosophical Society. Dr. de Purucker died at Covina, California, on September 27, 1942.

For a brief account of events following Dr. de Purucker's death, see Appendix IV, "Later Point Loma History" in the special edition of Charles J. Ryan's *H. P. Blavatsky and the Theosophical Movement* (Point Loma Publications, Inc. 1975). This Appendix was also published in *The Eclectic Theosophist* Newsletter No. 29, July 15, 1975.

Essential facts to be remembered: Whatever the outer changes in organizational form, during the administrative leadership and spiritual guidance of William Q. Judge, Katherine Tingley and G. de Purucker, the administrative and spiritual lawful descent of "The Point Loma Theosophical Society" from the Theosophical Society founded in New York in 1875 by H. P. Bla-

vatsky, William Quan Judge, Colonel H. S. Olcott and others, is thoroughly established and beyond challenge. How well its Leaders and its members have preserved the true esoteric tradition is recorded by the Lipikas—and they do not err.

It seems fitting here to add that in recent years different branches of the Theosophical Movement have been drawing closer together on the common ground of their general acceptance of basic theosophic doctrine as promulgated by H. P. Blavatsky. A great step was publicly taken at the World Centenary Congress in New York, November 1975, in bringing various groups of Theosophists together in co-operative and fraternal outlook and relationship. The attitude for the new age appears to be: Theosophy first; organizational and administrative differences and personalities of secondary importance.

READER'S NOTEBOOK

Unfamiliar words sometimes have a way of 'floating' into the mind apparently uninvited. During a recent TV panel discussion on people's attitude to death and dying, Aristotle's word 'entelechy' came to mind. What was the significance, if any? Was it relevant?

Dictionary Definition: *Entelechy*—the condition in which a potentiality has become an actuality. The potential is in the seed; e.g. the apple seed contains the potential which becomes the apple tree: trunk, branches, leaves, flowers and fruit. The seed has 'unrolled' the whole tree, culminating in the fruit. Evolution!

Aristotle also said: "The true nature of man must be judged by what he becomes at his highest." What is that highest? Who has reached it?

By 1603 the word *entelechy* was used to denote the soul. In Leibnitz' scheme it denoted the monad: in each case a culmination—but also a beginning. The birth and death cycle in countless repetitions spans the two—the beginning and the end. This one principle carried to its logical conclusion tells us a good deal as to what death is.

The TV panel had little to offer in the discussion of our attitude to death and dying, perhaps lest they be accused of merely fine-spun-speculations or of dealing in vague abstractions. Some may have surmised—though were not quite convinced—that death was not the end, or that life on earth was not the end. They may have acknowledged that their unease on the subject stemmed from a haunting feeling that there was more to the meaning of death than they had fathomed: that not knowing, they yet yearned to know in order to meet the subject with intelligence.

Is it so difficult to understand? Man is a wayfarer on a supreme journey from unconscious to self-conscious divinity, from *potentiality* to *actuality*—a culmination of the myriad cycles of births and deaths.

—S. A. TARRYTON

POINTS OF AGREEMENT ON ALL RELIGIONS

WILLIAM Q. JUDGE

Closing words of an address delivered April 17, 1894, before the Parliament of Religions, San Francisco, California. The full text of this address is in *Echoes of the Orient*, pp. 414-420.

In ethics all these religions are the same, and no new ethic is given by any. Jesus was the same as his predecessor Buddha, and both taught the law of love and forgiveness. A consideration of the religions of the past and today from a Theosophical standpoint will support and confirm ethics. We therefore cannot introduce a new code, but we strive by looking into all religions to find a firm basis, not due to fear, favor, or injustice, for the ethics common to all. This is what Theosophy is for and what it will do. It is the reformer of religion, the unifier of diverse systems, the restorer of justice to our theory of the universe. It is our past, our present, and our future; it is our life, our death, our immortality.

WHAT'S THE USE OF SYMBOLISM ANYHOW?

KATHERINE HECK

In the sea of life
In the sea of death
My soul, tired
In both seeks
The Mountain
From which the
Waters
Have receded

—Japan, 7th Century A.D.*

Ever since the rumor has been current in occult and esoteric circles that "He who knows, speaks not; he who speaks, knows not," a Hobson's choice has been forced upon any would-be server of the Ancient Wisdom. Especially for anyone with the misfortune to be verbally endowed in civilizations where words are equated with power, there has lain like a guardian lion before the secret cave the mystique of symbolism.

Here is a beautiful example. Let us examine it. Interpretations can be legion. Appreciation of it as a piece of literature and translation can run from the sublime to the ridiculous without anybody being either totally right or totally wrong. But suppose we use two bits of universal symbolism acceptable in the main to psychologists, occultists and philosophers, if there be any of the latter left in the world today, and analyze this verse just for fun.

WATER, SEA, etc. has long been a symbol of the eternal feminine, the emotional psychic content of the human mind, and also the astral plane in its some 144 give-or-take-a-little sub-planes and multiple interpenetrations.

MOUNTAIN: This is another universal symbol. Masculine, impregnative, fohatic. Both the conscious and sub-super conscious minds instinctively recognize it. In

**Springs of Oriental Wisdom*. Hakushu. Herder Book Center, New York. Copyright 1964 by Leobuchhandlung.

one view it is Consciousness *per se*, likewise mirrored in a thousand shafts of light-energy.

Now, with these two bits of symbolism read this poem again. Not too much with the mind nor too much with emotional bias but with what for want of a better term we must call an aware intuition. Each one will get a dimensional jolt, individual in every case, but an 'experience' will happen, to use the current phrase.

In the emotional ever-changing creative sea of life (duality personified) the Soul, the Eternal Pilgrim, the Searcher, finding the confusion of experiencing vehicular existence, which is concomitant with all manifestation, too much for the moment, finally gets sick and tired of the whole thing and seeks the topmost peak of its expanding consciousness. That peak is the Reality of the One (TAT). And the way this is done is by letting the *mâyâvic* waters recede from that magnificent 360 degree view which at-one-ment with the Mountain will bring about.

It would be possible to go on in ever widening circles of true spiritual experience with uncounted individual interpretations, but actually in this short verse is stated the diamond heart of the Wisdom Religion.

Re-reading our teachings with the lens of 'life lived' can be a rewarding experience. It makes the command of 'Live the Life' not namby-pamby do-goodish rhetoric but the path, the actual way, to communicate with our fellow men.

LIGHT ON PLATO

Reprinted from *Theosophy* (United Lodge of Theosophists, Los Angeles, Calif.) November 1975, from the section 'On the Lookout'.

A brief passage in E. M. Forster's life of G. Lowes Dickinson (Harcourt Brace, 1934) gives insight into the indirect effect of the Theosophical Movement in the last century. Born in 1862, Dickinson was a young man when the influence of Sinnett's *Esoteric Buddhism* began to be felt in England. He heard Olcott speak and was much impressed by Mohini Chatterji. His love of Plato, which pervaded his life and his writings, was deepened by the experience. He wrote in a letter to a friend in 1884:

Never again will I regret that I've spent years over Greek. I'm sitting at 'Plato's feet' at present, and have really never experienced such 'ecstasy' in the literal sense; why, I can't tell you, but so it is. I seem to have got a new light for reading him, and it seems all clear and quite necessarily and incontrovertibly true. And moreover in the 'Phaedrus' is much palpable "Esoteric Buddhism": do read it again, if you haven't lately, and there you will find the indestructibility of life, and the successive incarnations, and the one great consciousness. . . . I can see clearly that until one has learnt perfectly to control oneself and to understand those mysterious laws that give rise to different opinions and passions, one has no right to expect to do any work that shall be necessarily wise and good. . . . I can't tell why, but parts of the Phaedrus and Symposium have come to me in this week like Revelation, and just for an hour or so a day everything has seemed "stale and unprofitable" except somehow or other to follow Plato in the paths he hints at as leading to "the life of the gods." It's worth having felt, if it all subsides to nothing.

Dickinson's ardor did subside, yet there is a muted presence of this devoted feeling throughout his work—

his books on the Greeks, the political studies, and his analyses of the causes of war. In 1931 he wrote to an Indian inquirer:

When I was a young man I became much absorbed first in Plato, and then Plotinus. I am one of the few Englishmen who have studied Plotinus from cover to cover, though that was years ago. I thought then that there must be some way of reaching ultimate truth (or perhaps I should say ultimate experience) by some short cut. I suppose that the principal thing that happened to me, in the course of my life, was the disappearance of this idea. *I feel now that we are all very ignorant and quite incredibly and unimaginably inadequate to deal with the kind of questions we ask about ultimate things.* I know however that there do exist what are called mystic states and I am interested when I come across anyone genuine who claims to have them. But what they signify really, when had, I cannot of course pretend to judge. I am now pretty near death and naturally my mind moves in that direction. What death really means no one can tell, perhaps it means different things to different people. I am content and indeed obliged to "wait and see."

In the Introductory to *The Secret Doctrine* (I, xlv), H.P.B. speaks of the Neo-Platonists and Gnostics as the last of those who gave focus to "the bright rays of light streaming from the aeons of time gone by, unobscured by the hand of bigotry and fanaticism." There must have been many, reborn from that period, who struggled as individuals to renew that focus in themselves, during the nineteenth century and after, with varying success, in a time when the clouds of materialism and skeptical denial rested heavily upon the minds of even the most thoughtful men of the West. There were, indeed, several Neoplatonic revivals during the rise of European civilization—one in Florence at the end of the fifteenth century, another in England in the time of Elizabeth, and again in Germany in the work of Herder, Lessing, Fichte, and others. Gleams of Platonic and Neoplatonic inspiration seem clear in the works of all these men, as in the Transcendentalist movement in America and England. Dickinson, in his way, can hardly be denied a similar inspiration. His attitude toward the first great war was that war is always "folly and crime," and he did what he could to give constructive shape to the League of Nations. Insight into his spirit is provided by a delightful book, *Appearances* (1914), which is an account of his travels in the East and elsewhere. John McTaggart, who wrote extensively on reincarnation, and whose *Some Dogmas of Religion* is a brilliant criticism of the personal-God idea, was one of his closest friends.

In the Feb. 22 issue of *Rolling Stone*—a magazine which, like many of its contemporaries, confuses ribaldry with editorial daring—an interview with Henry Miller discloses a current of thought in the famous novelist's life which helps to explain some of the rather remarkable passages in the work of this talented Rabalaisian writer of mixed tendencies, now in his eighties. Speaking of what he meant by "conversion," Miller recalled a day in Paris in 1934. He was reading, he said, books by Mme. Blavatsky, when he came across a photograph of her face. He told the interviewer:

"... I was hypnotized by her eyes and I had complete vision of her as if she were in the room.

"Now I don't know if that had anything to do with what happened next, but I had a flash, I came to the realization that I was responsible for my whole life, whatever had happened. I

used to blame my family, society, my wife . . . and that day I saw so clearly that I had nobody to blame but myself. I put everything on my own shoulders and I felt so relieved. Now I'm free, no one else is responsible. And that was a kind of awakening, in a way. I remember a story of how one day the Buddha was walking along and a man came up to him and said: 'Who are you, what are you?' and the Buddha promptly answered 'I am a man who is awake.' We're asleep, don't you know, we're sleepwalkers."

BOOK REVIEWS

THE PEOPLING OF THE EARTH: A Commentary on Archaic Records in *The Secret Doctrine*, by Geoffrey A. Barboroka. The Theosophical Publishing House, Wheaton, Illinois, 1975. 233 pages, index. Cloth, \$10.00.

Geoffrey A. Barboroka is known for his lucid and profound expositions on *The Secret Doctrine* philosophy, and this latest work of his will be a valuable addition to the library of every Theosophical student. It is a remarkable book, a commentary on the Anthropogenic *Stanzas of Dzyan* (Numbers I through IV), throwing vivid light upon many obscure and cryptic passages in the *Stanzas and Commentaries*.

Especially impressive are the chapters on "The Lunar Pitris" and "The Lords of the Flame," those "Beings" known in *The Secret Doctrine* under a multitude of names, many of which are Sanskrit. (As in previous works, Mr. Barboroka carefully explains all Sanskrit and technical Theosophical terms. So interesting is this "language of the gods" that one is almost inclined to take a course in Sanskrit!)

Who are these strange entities who played such an important role in Man's evolution? The following excerpts from *The Secret Doctrine* give some insight into this mysterious subject:

Concerning the Lunar Pitris:

They could only create, or rather clothe, the human Monads with their own Astral Selves, but they could not make man in their image and likeness. Their creating the semblance of men out of their own divine Essence means, esoterically, that it is they who became the first Race, and thus shared its destiny and further evolution.—II, pp. 94-95, orig. ed; *An Abridgement of The Secret Doctrine*, p. 170

On the Solar Pitris, the Lords of the Flame:

These are . . . those 'Flames' (the *Agnishwatta*) who, as shown in Sloka 13, 'remain behind' instead of going along with the others (the Lunar Pitris) to create men on Earth. But the true esoteric meaning is that most of them (Lords of the Flame) were destined to incarnate as the *Egos* of the forthcoming crop of mankind.—II, 79; *Abridgment*, 166

The *Fall* was the result of man's knowledge, for his 'eyes were opened.' Indeed, he was taught Wisdom and the hidden knowledge by the 'Fallen Angel', for the latter had become from that day his *Manas*, Mind and Self-Consciousness . . . Satan, or the Red Fiery Dragon, the 'Lord of Phosphorous' . . . and *Lucifer* or 'Light-Bearer,' is in us: it is our Mind—our tempter and Redeemer, our intelligent liberator and Savior from pure animalism. Without this principle—the emanation of the very essence of the pure divine principle *Mahat* (Intelligence), which radiates direct from the *Divine mind*—we would be surely no better than animals.—II, 513

Mr. Barboroka also dispels several misconceptions which have crept into the original teachings and have been prevalent in some Theosophical circles for years. Concerning one of these he says:

Whence came the Lords of the Flame? A question which has been raised concerning the coming of the Lords of the Flame to the Earth from Venus. In all probability this assumption was

formulated because of a statement made in a Commentary from the Book of Dzyan that each one of the Seven Root-Races comes under the regency of one of the Seven Sacred Planets. The Dhyāni of Venus is the Regent of the Third Root-Race, and it was during the fifth sub-race of the Third Root-Race that the enlightenment of humanity was brought about by the Lords of the Flame . . . They are said to have come down into the present sphere because of having descended from a superior sphere of the Earth planetary system.—pp. 170-71

It is hoped that some of Erich Von Däniken's readers and followers will read *Peopling of the Earth*. Admittedly, Von Däniken's *Chariots of the Gods* contains a few gems of truth concerning man's origin and evolution on this planet, but *Chariots* embodies an extremely naïve, garbled, and materialistic interpretation of the ancient myths and legends concerning man's origin and relationship to the "gods". *The Secret Doctrine* and *The Peopling of the Earth* are on a totally superior plane.

Special attention should be given to the last chapter which deals with "The Chronology of the Peopling of the Earth." Specific figures for the time-periods of the Rounds, Races and Sub-Races are given. This chronology is based upon an unfinished article written by H.P.B. but not published during her life, entitled "On Cosmic Cycles, Manvantaras and Rounds", which will appear in Vol. XIII of her *Collected Writings*. The interested student might compare this chronology with the "Dzyan Chronology" discovered and worked out by Victor A. Endersby, another deep student of H.P.B.'s teachings. (See June 1974 issue of *Theosophical Notes*, P.O. Box 427, Napa, California 94558. See also Jean Raymond's article "The Evolutionary Cycles and Their Chronology" in the book *H. P. Blavatsky and the Secret Doctrine* edited by Virginia Hanson; and also Elizabeth W. Preston's *The Earth and Its Cycles and The Story of Creation and of Man*).

We hope Mr. Barborka will write another book embodying a commentary on the remaining Stanzas (Nos. V through XII). In the meantime *The Peopling of the Earth* will help many sincere and earnest students of Theosophy digest and make fuller use of H. P. Blavatsky's *magnum opus*.

—DANIEL H. CALDWELL

THE DESATIR or *Sacred Writings of the Ancient Persian Prophets*, translated by Mulla Firuz bin Kaus (1818). New material. Limited edition. Cloth, 400 pp. \$7.00. Wizards Bookshelf, Savage, Mn 55378.

This work is translated from a language of which no other vestiges exist, with the help of an ancient Persian commentary by the Fifth Sasan. A Persian translator stated that *The Desatir* is "the book of the blessed Mahabad," consequently it is often regarded as having been written in the Mahabadian language. H. P. Blavatsky commented "neither the *Dabistan* nor the *Desatir* can, strictly speaking, be included in the number of orthodox Parsee books—the contents of both of these if not the works themselves antedating by several millenniums the ordinances in the *Avesta*." (BCW. IV, 507-8) Orientalists assign the date of 600 B.C. to the *Avesta*.

Thus *The Desatir* is indeed a very ancient work. The present reprint is a photographic copy of the 1888 edition. It consists of the writings of sixteen Iranian prophets, which are given in numbered sentences, mostly, hymns of adoration and praise addressed to Mezdām (i.e. Ahura Mazda in Zend, or Ormazd in Phalavi or Iranian). Each one of the sixteen prophets is named in the title heading of each "book," and each one opens with this injunction: "Let us take refuge with Mezdām from evil thoughts which mislead and afflict us. (1) In the name of Shemta, the Bountiful, the Beneficent, the Kind, the Just! (2)"

Of especial interest is the fact that the doctrines of Karma and Reincarnation are expressed very clearly in the first book, which is entitled "The Book of the Prophet, the Great Abad." For instance:

Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them. (69)

If anyone knowingly and intentionally kill a harmless animal, and do not meet with retribution in the same life either from the Unseen or the earthly ruler, he will find punishment awaiting him at his next coming. (75)

Another significant point: in the ninth sentence of the second "book" under the nomenclature of "slow-revolving stars" the twelve Signs of the Zodiac are enumerated. Then in the eleventh sentence the seven sacred planets are named in Mahabadian termed the "moving stars"; but in sentence 45 of the fourth "book" they are given in their familiar English equivalents.

Occasionally in the midst of lines of adoration and/or praise appear philosophical concepts, such as the Self-Existent: this would be equivalent to SAT. For example:

"The world is an idea of the Self-existent; Non-existence is the mirror of existence. Without the light of the Self-existent, Nothing is. His light extendeth over ALL, and conferreth being on all existences. (Book IX, 59-62)

Of especial significance is the thirteenth prophet, whose writing is entitled "The Book of Shet the Prophet Zirtusht", usually referred to as Zoroaster or the Iranian prophet Zarathustra. An extract from one of H. P. Blavatsky's articles on the subject of Zoroaster gives this explanation:

. . . there were several (in all seven, say the Secret Records) *Ahuru-asters*, or spiritual teachers, of Ahuramazda, an office corrupted later into *Guru-asters* and *Zuru-asters* from 'Zera-Ishtar,' the title of the Chaldean or Magian priests; and that the last of them was Zaratusht of the *Desatir*, the thirteenth of the prophets, and the seventh of that name. It was he who was the contemporary of Vistasp, the last of the Kaianian princes, and the compiler of *Vendidad*, the Commentaries upon which are lost, there remaining now but the dead letter. Some of the facts given in the Secret Records, though to the exact scholar merely traditional, are very interesting. They are to the effect that there exists a certain hollow rock, full of tablets, in a gigantic cave bearing the name of Zarathushtra, under his Magian appellation, and that the tablets may yet be rescued some day. (*Blavatsky Collected Writings*, III, 467)

To anyone who is interested in this ancient Iranian scripture, the suggestion is offered that one should first read the "Discussion on The Desatir" by Anthony Troyer (which is placed after the writings of the prophets), as well as the Preface, before taking up the text of the sixteen prophets.

—GEOFFREY A. BARBORKA

THE NEW HUMANISM by Max Hamburgh, Ph.D. Philosophical Library, New York, 1975. 195 pp. No index. \$9.75.

The title of this small volume recalls the emergence of the Humanist Movement in the spiritual wasteland of 1930's when John Dewey and associates proclaimed a then famous "Humanist Manifesto." Dewey's picture would indeed be more fitting on the cover jacket than Whitehead whose analytical thinking was planes above the shifting negations and materialism of Humanism sugarcoated as Naturalism. Humanism was not a fixed creed, and according to this author it is even less now. He fails to connect it with the development of Western thought since Descartes (1596-1650). He writes: "The New Humanism is not a program; it is a mood that emerged from a deep-felt revulsion against man's inhumanity to man."

This is a too simple dismissal. Humanism is a revolt against theological dogmatism, a plea for the secular consciousness, a movement to set up the empirical method of science as the true organon of knowledge. It rejects Theism and dualism without adequate critical understanding of Philosophy. Hence the importance of a book like Hocking's *Coming World Civilization* which explains so well the meaning of the Cartesian revolution in science for Modernity. But Prof. Hamburgh ignores all this. His list of 12 "profound" books sheds little light on the real intellectual crisis of Modernity. Reisman, W. Whyte, Galbraith, and Chas. Reich are enormously interesting but meagre philosophical fare, giving little insight into basic principles.

Reich's clever *Greening of America* is a must for the informed reader but the last book to recommend to immature students for educational guidance and a key to ethical norms. A better choice would be Dewey's *A Common Faith*, which reminds us that so much which is most enduring in society is "not of ourselves" but the heritage of pathfinders before us. Hamburgh quotes Reich as saying: "Consciousness III rejects the whole concept of excellence and comparative merit . . ." As if civilization did not begin with some one's striving for excellence, a tentative (at least) standard of merit. To reject all discrimination, all standards of merit, is to betray the intellectual life.

Socrates saw the point in his debates with the Sophists. Philosophical progress makes a return to Protagoras untenable. In a sense he was the first Humanist. Man and his welfare was ever his concern.

The chapter on "Roots of Science" is the most interesting part of this challenging book. For it is also a burning denunciation of militarism and the cult of war. Here the author reveals his vast human sympathy, his empathy for all who suffered in the Vietnam madness. He concludes with a ringing, convincing plea for no more such madness. And for this he wins our lasting respect.

—BERNARD MOLLENHAHER

THE SCHOOL OF THE WHITE LOTUS

The Editors of the *Eclectic* are pleased to share the following information received from Daniel H. Caldwell and Ray Morgan of Tucson, Arizona, about a local organization recently formed there:

The School of the White Lotus is a center founded for the study and dissemination of the Theosophical or Esoteric Philosophy as presented by Madame Helena Petrovna Blavatsky and her Adept-Teachers.

The main objectives of the School are:

FIRST: to serve as a center for information on the Theosophical Teachings as given by H. P. Blavatsky.

SECOND: to encourage interested individuals to pursue the study of H. P. Blavatsky's writings and the teachings contained therein.

THIRD: to conduct meetings and classes in order to acquaint interested persons with the fundamentals of Theosophy and the life and work of H. P. Blavatsky.

Anyone in sympathy with the above objectives is invited to participate in the work of the School. All meetings and classes are open and free to all. No membership dues are required in order to be associated with the School. The work of the School is supported entirely by voluntary contributions.

The School of the White Lotus is organized to serve as a channel through which the Esoteric Teachings as set forth by Mme. Blavatsky can be disseminated in the Tucson area. Although not officially connected with any other organization or body, the School is bound in spiritual unity with all individuals and groups which are dedicated to and serve similar principles and objectives.

For more information please address: The School of the White Lotus, 1340 West Roger Road, Tucson, Arizona 85705.

NEW EDITION OF ORIGINAL SECRET DOCTRINE

Setting up operations have now started at Vasanta Press, Adyar, India, on a new edition of the original *Secret Doctrine* of 1888 in two volumes. This will be an integral part of *Blavatsky: Collected Writings*, but available also separately. The original pagination will be strictly adhered to. Editorial Notes at the end of each volume will give explanation and references concerning various uncertain items and obscure points requiring clarification in connection with various works or personalities mentioned in the text. There will also be a number of illustrations (similar to what was done in the 1972 edition of *Isis Unveiled*).

Quotations and references have been meticulously checked as well as the spelling of all technical terms; and a comprehensive Historical Introduction has been written, outlining the circumstances in which the S.D. was produced. A totally new General Index and Bibliographical Index will be published as a separate volume. All of this, it should be added, has been prepared and thoroughly gone over by Boris de Zirkoff, the compiler of the *Collected Writings*. We are also informed that the Theosophical Publishing House Council of Adyar, London, and Wheaton, have in preparation for this new edition decided unanimously not to reprint their current editions, but to co-operate in this one new printing. It is hoped that other theosophical groups throughout the world will follow suit so that soon there will be one standard *Secret Doctrine* which all Theosophists can turn to and to which they can direct the public.

It should be added that the material now printed in Book 5 of the current Adyar edition, consisting of miscellaneous essays by H. P. Blavatsky, and originally published in 1897 as a separate volume, will become part of Volumes XIII and XIV (and last) of the *Collected Writings*.

All of this is extremely good news for the whole Movement!

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