

The Eclectic Theosophist

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AN OCCASIONAL NEWSLETTER FROM POINT LOMA PUBLICATIONS, INC.

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SPEAKING OUT

A COMMONSENSE APPROACH TO 1975

"Will a Messenger appear in 1975?" The question is asked with insistent repetition through the Theosophical world. The Editors feel that a wise and sensible approach to the whole matter will be encouraged by sharing with readers reflections on the subject from Theosophists around the world, and to that end invite their views which, when possible, will be shared with our readers in future issues. Meanwhile, an immediate opportunity is offered by an inquiry from a correspondent to the President of Point Loma Publications asking: What are your own preparations for the appearance of 'the One to come' in 1975? We quote Mr. Harris' reply, not as an authoritative pronouncement for any Society or group, but simply as an individual's views. Paragraphs on the same subject follow by L. Gordon Plummer. As said, we hope others will respond to this general invitation.—Eds.

I recognize that this is a deeply-felt question arising from one genuinely interested in the Theosophical Cause. I must, however, state this in honest reply: I find it distressing that many sincere students of Theosophy, as well as others, are becoming emotionally wrought up with a 'coming Messiah' complex, which could lead to disillusionment, fanaticism, and perhaps disaster. There are already evidences aplenty that many good people have misconstrued H.P.B.'s foretelling of the great spiritual effort of the last quarter of the 20th Century into believing that 1975 will usher in some outstanding, sensational individual, before whom distraught and heart-hungry people can bow in adoration and apotheosis. Can't you see the menacing possibilities which these delusions will lead to? At worst, a scramble for recognition by ambitious or deluded individuals either among the various Theosophical groups or among psychic visionaries confident that they are the instruments chosen for saving humanity. Let us quietly do our daily tasks as best we can, keep our eyes and our ears and our hearts open to observe the unglamorous, constructive work being done and to be done now, later and at any time during the last quarter of the Century, without fanfare, without self-advertising, but impersonally and unselfishly to carry on the original program of the Theosophical Society and to perpetuate the universal teachings of all the great spiritual Teachers and Sages of whom we have record. And, further, let us be wise enough to remember the infallible guide-lines given by Jesus in the Sermon on the Mount: "Ye shall know them by their fruits." The great effort of the 19th Century started quietly and unostentatiously in H.P.B.'s rooms in New York with herself, Col. Olcott, William Q. Judge and a handful of other sympathetic individuals. I am convinced that the great effort of the 20th Century will not be in contravention of that of the last century and may begin outside the ranks of any of the organized Theosophical groups. Frankly, I do not see in any of them today the potentialities, the accomplishments, or the *insignia majestatis* that would inspire full confidence, if one takes a commonsense approach to 1975.

—IVERSON L. HARRIS

The question, Will a Messenger appear in 1975? would seem to stem from a statement made by H. P. Blavatsky* to the effect that not until the last quarter of the 20th century will a Messenger of the Masters work openly for the human race.

I doubt that H.P.B. would knowingly have 'tied the hands' of her Teachers by uttering a statement *ex cathedra* that would have imposed restrictions upon any work the Masters should see fit to carry out. Should circumstances demand the sending of a Messenger into the world before 1975, such a Messenger would be sent, regardless of written or spoken utterances of their amanuensis. Nor do I believe her words should be construed as an iron-clad promise of certain events to happen at a predetermined time.

We understand, of course, that the Masters have knowledge of the cycles that mark the growth of the human race, and it is a logical deduction that they work in step, as it were, as far as possible with these cycles. But there is nothing mechanistic about this. A factor affecting their work might well be the readiness of the human race to receive more light; another, the readiness of potential workers in the Cause of Brotherhood to recognize and work with a Messenger should he need them.

It is doubtful that any Theosophist would have the temerity to suggest that he has a clear-cut answer. I suggest the following as a result of my cogitations. Others may or may not agree with me. I do not necessarily look for an individual, certainly not a knight in shining armor. What I would look for is evidence of a growing awareness of spiritual things in the minds and hearts of persons which shows itself in their *work* for the spiritual uplifting and awakening of the human race. That work will be recognizable because of its universality. I would not look for great patriots, whose work generally confines them to the glorification of their own country above and beyond that of all others. I would look for evidence of a grander vision, of the illumined mind, of those who see the karmic picture as a whole and understand how the trials and tribulations of the many countries fit into the larger picture of the human race.

To such persons the Lodge of Adepts would give added strength and vision. If the world would listen to them and respond, then the way may be open to the advent of a genuine Messenger around 1975. Nothing, it seems to me, would becloud the issue more than a rash of claimants appearing during the next two or three years. They will be believed in by few except themselves.

—L. GORDON PLUMMER

*First Preliminary Memorandum issued in 1888, speaking of December 31st, 1899 as the 'last hour' of a certain closing cycle.

A BOND OF SPIRITUAL KINSHIP

THE BUDINGEN CONVENTION

By Elsie Benjamin

Quoting this report from The Corresponding Fellows Lodge Bulletin (August 1971) of the author's visit to Germany last summer and her attendance at the Theosophical Convention at Büdingen, gives the Eclectic Theosophist Editors opportunity to call to the attention of its readers theosophical work carried on for more than two decades in both England and Germany, to select just these two areas: in England through the very effective means of the Correspondence Class and resulting membership in the Corresponding Fellows Lodge, as mentioned in our last Newsletter. In Germany through the translation work of theosophical literature in the Blavatsky Tradition and yearly Conventions. The work in England owes its success to Mr. and Mrs. Harry Benjamin. It was Harry Benjamin's idea to start the Correspondence Course, and he was a most enthusiastic supporter of it and the Lodge until his recent death. Mrs. Benjamin, former Secretary to both Katherine Tingley and Dr. G. de Purucker, has been the inspiring genius and Editor of the Bulletin since its inception. The magazine has grown in world-wide influence and also in depth and penetration as it discusses each month theosophical teachings of vital importance. The work in Germany owes its intellectual and spiritual sustenance to Miss Emmi Haerter and Miss Mary Linné of the Schwarzwald (Black Forest). The Schwarzwalderrinnen, we call them, identifying them somehow with the very elements of their native countryside, with the spiritual soul-nature of their environment. Theirs has been a creative work that will last.

In the deepest sense, the Editors view such true theosophic effort as highest tribute to the teaching and influence on the Movement of G. de Purucker, who died September 27, 1942. Such work is the most practical exemplification by his students of his wise and sound teaching methods of studying, promulgating and living the Theosophical Philosophy. —Ebs.

"It is the inspiration of the true Theosophist to be able to pass through the entire world, finding in every country some at least whose hand he can take in genuine friendship, in the recognition of a common search for spiritual realities and that bond which transcends all barriers of mere brain-mind opinions concerning forms of religion and philosophy; because that which energises the heart to kindly deeds, to a soaring aspiration towards truth wherever it may be found, is 'the Light which lighteth every man that cometh into the world', and which, coming from the Heart of the Universe itself, links all into the indissoluble unity of all that is"

These words from Trevor Barker's *The Hill of Discernment* came vividly to my mind when, having received a generous invitation from two Dutch friends to come to Holland, drive down into Germany to attend the annual Theosophical Convention at Büdingen, I found myself, on the 26th June, sitting in the Oberhof and listening to the proceedings, all in German; and although my knowledge of the language is woefully inadequate, perhaps just because I could not follow all the words, I could more easily sense keenly the over-all atmosphere of deep sincerity, intelligent enthusiasm, and that god-given quality—a sense of humour!

It was four years ago that I wrote in our Bulletin of the wonderful hospitality I received in Unterlenghardt in the heart of the Schwarzwald in Germany, as the guest of Miss Emmi Haerter and Miss Mary Linné after my husband's death. Then I saw at first hand the amazing resuscitation of theosophical work and the translating of theosophical books (which had largely been destroyed by the Gestapo during

the war), by these tireless workers. I likened it then to the rising of the Phoenix from the ashes of the past.

This was the 19th Annual consecutive Conference convened by these two ladies since the war, and the first one that I have attended, at Büdingen; and I was able to stay on for one day of the following week's Summer School, where intensive study and discussion among those attending took place.

Certainly these Conventions cut across all barriers of specific Theosophical Societies, national boundaries, etc. The many Dutch members, who fortunately do speak German, contributed their enthusiasm; and although I was the only representative from England, they realized that I was there as a member of our Corresponding Fellows' Lodge, (and as the former private secretary of Dr. G. de Purucker); and as many of those attending subscribe to our Bulletin, I received warm-hearted and cordial greetings to take back to our members. Members had come from various cities in Germany, including Berlin, and from Holland.

The formal lectures covered the following subjects (English translation of titles, which I hope is correct!)

Man, Know Thyself

Man, The Repository of all Types

The Imperishable—that is Brahman

Theosophical Astrology

Where Do We Stand Today?

The Path

Grace, a 'Foreign' word in Theosophical literature

The Parable of the Rope and the River

Reminiscences from Point Loma. (in English!)

The lively discussions which followed, not only during the formal gatherings, but afterwards informally, at the dinner table, during walks up the mountainside (heavy rain no deterrent!) wherever we gathered, were so stimulating that I have material for one or two editorial discussions in future bulletins: one on that ever-interesting and ever-puzzling doctrine of Karma and its specific implications; and one on the distinction between Devas and Dhyan-Chohans in theosophical philosophy.

I must not omit mention of and high praise for the hospitality of Mrs. Inga Ernst who lives in Büdingen and who is the very efficient 'Manager' of these Conventions, and at whose home we had delightful after-session gatherings. There was something distinctly thrilling about being in a foreign land, a town never visited before; and continually meeting with one or another new or old friend in unexpected places. Büdingen is *the* ideal place for such Conventions, a lovely unspoilt old town surrounded by wooded mountains and exquisite views; and with hotels, restaurants, meeting-hall all within easy walking distance.

One of the inspiring aspects of my visit was to realize that here and there throughout the world, unknown to many of us, are these active groups of Theosophists, quietly and persistently working, without boast or fanfare, keeping alive what H.P.B. brought to us.

I want to end this brief account with a sincere and very grateful 'thank you' to Emmi and Mary, to the friends who brought me to Büdingen, to the many old and new friends from whom I received so much kindness; and for the excellent (I am told) translations by several volunteers, of my own contributions. Our European friends put us to shame by their ability to move quickly and expertly from one language to another, German, English, Dutch. It is fascinating listening to talks in a language one knows little of; but what a relief to recognize the Sanskrit terms which give a key to the subject being discussed, which terms cut across all barriers of language—truly a universal language for Theosophists.

VALOR INCARNATE

The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him ere he himself expires.

—*The Voice of the Silence.*

The fact cannot be repeated too often that the truest defense of H. P. Blavatsky is an unremitting identification of her name and life with her message, Theosophy. The things for which she had not the remotest concern were the good name, fame, or peace of mind of H. P. Blavatsky. Her Teachers have reminded us again and again, (and the complete reality and profound significance of those Teachers can never be lost sight of in weighing the authenticity of her message), that, physically, nervously and emotionally, she was by no means the best fitted bearer of that message. But, in their own words, in no other could they find her utter fearlessness, utter dedication and utter obedience to their instructions. Her own vision, penetrating understanding and unclouded perception of human nature, told her that hers was a message peculiarly qualified to arouse embittered opposition among the world's multitudes of dogma-dedicated religionists. Her fearless, honest championing of a Wisdom Religion *to be lived*—not merely *accepted*—constituted her, from her first utterance, a menace to any complaisant orthodoxy. She was far too deeply enlightened not to anticipate the utmost in unmoral and un-sportsmanlike opposition. Lies, perversion of truth, character assassination, she knew must be her lot. Yet, with Valor Incarnate, she did her Teacher's bidding, proclaiming triumphantly those undying truths she knew must buy her undying persecution.

It was not in her nature merely to 'accept' man's spiritual origin and destiny. She must live and act and affirm accordingly. Knowing herself to be a *Theosophical Embodiment*, beyond her official capacity as the Founder of a Society, she took Truth's Destiny upon her shoulders, living and dying for it.

No dedicated 'defender' of her memory can be merely an 'accepter' of her philosophy; its perpetuation in today's society—her only effective 'defense'—calls for a sacred succession of 'embodiments' of the truths she died for. Such sincere, enlightened identification with her he would defend, inevitably makes the defender an *embodiment* of the philosophy she lived and died for. Upon any 'defense' falling short of this she must look askance!

'Keep the Light burning!'—words with distinct esoteric undertones—must, necessarily, spell unyielding guardianship of the Flame of her Valor Incarnate. In the world of Spirit the Flame of Spirit is alone enduring. Shall we not likewise, with Valor Incarnate, rekindle in the hearts of mankind the undying Flame she lit at the Master's behest?

—MONTAGUE A. MACHELL

OTHER NEWSLETTERS

Mind of the Time Newsletter, Vol. 1, No. 3, of June, issued by the United Lodge of Theosophists of Ottawa, Canada, has excellent paragraphs on the illogic of the death penalty, quoting from and commenting on an article in a recent issue of the *Canadian Welfare*. Limitation of space alone prevents us quoting. For information address: United Lodge of Theosophists, 531 Bay St., Ottawa, Canada.

Those interested in defending H.P.B. should also know of the recent newsletter, No. 3, issued by Walter A. Carrithers, Secretary, *The Blavatsky Foundation*, Box 1543, Fresno, Calif. 93716. Mr. Carrithers is engaged in extensive revision and expansion of his 1947 booklet "The Truth About Madame Blavatsky"

Tibetan Friendship Group, Newsletter No. 6, has reached us. It is edited by Mrs. Rosemary Vosse, Secretary/Treasurer, "Watersedge", Malton Road, Wynberg, C.T., S. Africa, and is dedicated to the propagation of the teachings of the Ancient Wisdom, "so many of which derive from Tibet." "Watersedge" has now become the Headquarters of the T.F.G. in Africa "and extends a welcome at all times to earnest seekers after the truth who wish to study, discuss and hold meetings related to the following of the spiritual path."

The Friends of Madame Blavatsky. A press release to editors and all news media under date of August 12 has reached us: "We are dedicated to the presentation of correct information regarding the life and works of the late literary artist Helena Petrovna Blavatsky (b. 1831-d. 1891), to the news media, libraries and general public of the area. We are non-profit and unconnected in any way with any other society under the sun." Their address is: Box 6269, Postal Station "A", Toronto 1, Ontario, Canada.

H. P. Blavatsky and the Secret Doctrine: *Commentaries on Her Contributions to World Thought*. Edited by Virginia Hanson. Unfortunately, limitation of space precludes reviewing this in this issue.

Point Loma Publications:

Wind of the Spirit, by G. de Purucker
Paperback, 282 pp. \$3.25. To Dealers—\$2.25

H. P. Blavatsky Defended, by Iverson L. Harris
Paperback, 174 pp. \$3.00. To Dealers—\$2.00

Theosophy Under Fire, by Iverson L. Harris
Paperback, 88 pp. \$3.00. To Dealers—\$2.00

COMMENT ON PUBLICATIONS

Wind of the Spirit

Dr. de Purucker's book is very welcome. I like the informal tone of these little essays. It is a most welcome addition to my library.

—Russell Durning, Ph.D.
Northern Illinois University, DeKalb, Ill.

It is a wonderful achievement this publishing of *Wind of the Spirit*, with articles of our great Teacher, so much needed in these times.—J. H. Venema, *The Hague, Holland*

Your publication of *Wind of the Spirit* by G. de Purucker was good news: an excellent book relevant to our times and needs.
—Larry M. Cook, *Detroit, Mich.*

Madame Blavatsky Defended

I greatly enjoyed *Madame Blavatsky Defended* and got a pleasure from it that was over and beyond its interest and the information it gave (both of which were considerable). I was particularly impressed by the quality of friendship she gave.—Ross Parmenter, *Oaxaca, Mexico*

It was like reading an exciting detective story. This book should lend fire and enthusiasm to the whole Theosophical Movement and inspire people to do great things. I feel it will arouse the 'Irish' in many who have been sleeping for a long while. It is at such times as this that I wish I had a million dollars so that I could send you most of it, and then you could add this book to the libraries of the world.—Corinne Mayo, *Oceanside, Calif.*

A well-documented and a thorough vindication of H.P.B. in the face of the 1968 onslaught of slander and calumny directed against her by unbelievably misinformed and gullible enemies. The evidence compiled speaks for itself and demonstrates what a few dedicated, courageous, and informed Theosophists can accomplish in a time of great adversity.—Richard Sattelberg, *Buffalo, N.Y.*

FROM LETTERS RECEIVED

Ernest F. Wilkes, *Vancouver, B.C., Canada*.—I find the quality of your articles in the Newsletter most excellent, and I hope that you will continue in the same spirit.

Mora Forbes, *Emsworth, England*.—Many members of the T.S. in England don't seem to realize what has been going on in America against our great Teacher and Torchbearer, H.P.B.

Of course, it is a well known fact that the greater and more honorable the name, the more infamous the denigration. With this thought we can more fully realize the true greatness of our Leader, and can hope more definitely that the future will see her as she really was, and that the results of her life-work will be more widely felt, and even perhaps more widely known and accepted as a spiritual uplift for the whole human race. Right *must* prevail in the end. . . . Congratulations on your quite marvelous book *H. P. Blavatsky Defended*.

S. Hildor Barton, *Porterville, Calif.*.—Think for a moment: love for another may be an attachment to appearance only: beauty, strength and charm of manner. From there on to mental grasp, to artistic gifts, or of colorful and dramatic personality. There are still higher fields of spiritual awareness open to human effort: we must remember that the force that makes the world go round, in spiritual worlds higher and more comprehensive, leads on to greater and greater at-one-ness—the love implicit and immortal in the immortal spiritual unity. Personal attachments—to passing *personae*, or stage masques—we know ourselves to be but conditional: passing, but wherein the awakening soul first begins to sing of something outside itself, and leading on endlessly to the radiant oneness far above us.

This is very hard to write about, but simple and plain to the thought, as are basic things:—a favorite toy to a very young person is as yet but a token on the way to life's expansiveness and depths, over lives and lives. So our present half-opened awareness leaves nothing to fear. . . .

Maja Synge, *Helsingborg, Sweden*.—A joyous morning because the mail brought your book "H.P.B. Defended" to my door. . . . Now I shall have a stimulating and indeed encouraging reading for some weeks to come. There will be that thrill of recognition of something deep and experienced 'aeons ago', for such is the mere touch of H.P.B.

Dorita Gilmour, *Montreal, P.Q., Canada*.—We had a visit last summer from a friend from Holland, and it has proved very fruitful. They were put in touch with de Purucker's books and it has

opened a whole new world to them and they have gone back with renewed vigor and enthusiasm to try and gather some young people around them. I wish you much success in your work.

Laura Dunn, *San Diego, Calif.*.—I came across an article in the *San Diego Evening Tribune*, June 21, 1971, which corroborates what was said in the Question and Answer section of *The Eclectic Theosophist*, No. 3. Your writer speaks of the scientific theory of evolution as being "largely a matter of mechanical and biochemical processes," in contradistinction to the theosophical view of evolution as a universal and spiritual process. This distinction was hard for me to believe until I read the newspaper article, which quotes a statement of the Space Agency to the effect that scientists at its Ames Research Center have discovered in the debris of meteorites what may be a basic pattern for the *chemical* evolution of life. They say that finding certain life materials in a number of meteorites "strengthens the case for the chemical evolution theory of the origin of life."

J. H. Oberlechner, *Kitchener, Canada*.—Kind regards and all good wishes for your endeavors to set forth genuine Theosophy.

Point Loma Publications

Reviews and commentary on *Wind of the Spirit* by G. de Purucker (paperback, 282 pp. \$3.25; to dealers, \$2.25); *Madame Blavatsky Defended* by Iverson L. Harris (paperback, 174 pp. \$3.00; to dealers, \$2.00); and *Theosophy Under Fire* by Iverson L. Harris (paperback, 88 pp. \$3.00; to dealers, \$2.00) are inserted as a supplement in this issue. Order from Point Loma Publications, P.O. Box 9966, San Diego, California, 92109.

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The Workers (from a correspondent in Holland)

What sort of workers are they really? Are you one of them? Well, there are many workers. Some are like wheelbarrows: only of value when pushed. Some are like trailers: they have to be pulled. Some are like kites: if you don't hold the string they fly away. Some are like balloons: full of wind and apt to explode. Some are like footballs: you never know which way they will jump. And then there are some who run like a good watch: a clear dial-plate, pure, gold, noiseless, exact, and reliable.—*Extract from a Dutch-American magazine*

From Wind of the Spirit

"There exists in the heart of man an intuition that somewhere in the world there is a body of teaching which sets forth the structure, the characteristics, the operations, of the Universe and therefore of man who is an inseparable child of the Universe; and this body of teaching, which actually does exist and which man's intuition has always told him exists somewhere, we Theosophists call today Theosophy. It is not new, it belongs to every age, it has always existed, and the greatest spiritual Sages and Seers of mankind have taught it in various forms according to the times in which they lived and worked."—G. de Purucker

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