

# The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

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## PROPHECY

We are at the end of a cycle—geological and other—and at the beginning of another. Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, “new” land appear and “old” subside, volcanic eruptions and tidal waves appall; but secrets of an unsuspected Past will be uncovered to the dismay of Western theorists, and the humiliation of an imperious science. This drifting ship, if watched, may be seen to ground upon the upheaved vestiges of ancient civilizations, and fall to pieces. We are not emulous of the prophet’s honors: but still, let this stand as a prophecy.

—H.P.Blavatsky, *The Theosophist*, November 1883, in the article, “Sakya Muni’s Place in History.” (Also BCW V, 259)

## G. de PURUCKER’S “FUNDAMENTALS OF THE ESOTERIC PHILOSOPHY”

This is the Foreword to the verbatim reprint (PLP, 1990) of the original, complete edition (1932). Having received many requests from students who wish to study from the original, un-edited text, Point Loma Publications reached decision to re-publish this classic commentary on Blavatsky’s ‘*Secret Doctrine*’ without editing or alteration, as dePurucker approved it, and with only the added appendices.

During the years 1924-1927 certain meetings of members of the Esoteric Section of the Theosophical Society were held in the Temple of Peace, Point Loma, California, the then Outer Head, Katherine Tingley, presiding. The lectures were given by G. dePurucker, and some years later published under the title *Fundamentals of the Esoteric Philosophy* by Rider and Co., London, and David McKay, Philadelphia.

Chapters I and II of that volume began with stenographic reports of the meetings of January 25 and 28, 1924; but as a matter of history it should be recorded that earlier gatherings or classes had been held on January 4th and 11th of that year in what was known as the Headquarters Building, which was also the residence of Katherine

Tingley. But as only a limited number of students could be accommodated there, the later meetings were held in the Temple and attended by all residents of the Esoteric Section at Point Loma. Notes of those earliest meetings somehow missed inclusion in the printed volume, but as they are valuable and historically belong in context with the overall program, they are included in Appendix I of this edition.

We go back in history to the years 1923-24. They may hold more significance than generally recognized today, marking as they do a grave and critical period in theosophical history. In December 1923 *The Mahatma Letters to A.P.Sinnett* was published in England. A few weeks later, two weeks after the December 21st Winter Solstice of 1923, the esoteric classes or lectures at Point Loma, referred to earlier, began on the esoteric New Year of January 4, 1924. And these later in a book titled *Fundamentals of the Esoteric Philosophy* were also published by Rider and Co. of London. Trevor Barker was instrumental in getting both these books published. We read again his well known words of introduction in *The Mahatma Letters* of which he was compiler and editor, wherein he states that he undertook the task of its publication “with the fullest sense of the grave responsibility attending his action, convinced that the moment had come when the highest interests of The Theosophical Society demanded the full publication of the Teachings of the Masters.”

And in this volume of *Fundamentals* the reader will note in Barker’s Preface his pertinent selections from H.P.Blavatsky, first from the first of her Five Messages to the American Conventions, and then from her Introduction to *The Secret Doctrine*. In the former she says:

According as people are prepared to receive it, so will new Theosophical teaching be given....It depends on the spread of Theosophy—the assimilation of what has been already given—how much more will be revealed. (April 1888).

In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called Gupta-Vidya; and that, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found. —*The Secret Doctrine* I, xxxix

And Barker adds in comment:

...no teaching calling itself Theosophical will bear the test of a thoroughly impartial investigation, unless it is consistent with the teaching of H.P.Blavatsky; and this precisely because her writings bear the

stamp of consistency with the recorded teachings of all the great Sages and Seers of Antiquity.

Herein lies the strength of Dr. de Purucker, not only in this work but in his other writings. True to the lines laid down by Mme. Blavatsky, he makes no appeal to dogmatic authority, but claims his right to an impartial hearing on the ground that his teaching 'closely adheres to Nature, and follows the laws of uniformity and analogy'...

Reviews of *Fundamentals* at the time hailed its publication as illuminating commentary on H.P.Blavatsky's *The Secret Doctrine*, and also as revealing certain esoteric keys only hinted at in that monumental work because the time was not yet ripe. A few other reviews gave vent to adverse criticism that the book lacked literary form, had unnecessary repetitions, and that references to "the Teacher" were irritating to the modern reader. Such things, wrote one, offend the esthetic sense. Yet that same critic later came to a more subtle and penetrating conclusion, realizing that in giving esoteric instruction the method is based on ancient methods and goes beyond mere literary rules. The aim should be "not to give the student a cut-and-dried-conception, but...to keep the minds of those he instructs in what may be termed a fluid state, and, while inducing them to flow on through constantly expanding conceptions, to prevent them from crystallizing on any one." Thus the intuition is awakened and the esoteric teaching grasped.

This expresses well what the book achieves. The first 15 chapters, the author tells us, cover preliminary studies. Chapters 16 to 48 "go to higher themes." But throughout all its pages runs an inner fire of dedication, free of sentimentality, yet a challenge intellectual, illuminating, imperatively spiritual. And it is for that reason, among others, that today it is felt that though well-meaning edited versions of *Fundamentals* have appeared in past years, it is time to reproduce the volume in its entirety as originally given, preserving its esoteric atmosphere, with only the several corrections made by the author himself, and an expanded index, as well as what is covered in our Appendices. The quotations heading the chapters, we should add, were selected by Joseph H. Fussell, after reading the manuscript. Mr. Fussell was Secretary General of the Point Loma Society, and formerly secretary to both W.Q.Judge and Katherine Tingley.

To complete briefly the historical picture of some sixty or so years ago, it was with the giving of these *Fundamentals* lectures that G. deP. seemed to emerge from the quiet disciplined training and background which had begun for him at Point Loma when he arrived there in 1903. He had from 1911 on been editor (with Katherine Tingley) of *The Theosophical Path*, but made no public appearances until his lectures in 1927-28 on "Theosophy and Modern Science", and on "Theosophy, the Mother of Religions, Philosophies, and Sciences," both given at Point Loma by remote control over radio KFSD, San Diego, California. In 1929 he began public Sunday afternoon Temple talks titled "Questions We All Ask", and these he continued for several

months after the death of Katherine Tingley on July 11, 1929, when he became head of the Point Loma Theosophical Society.

With leadership and its responsibilities G.deP. in 1930 began what was called the Fraternization Movement, a challenge to Leaders and members of all Theosophical Societies to co-operate, to work harmoniously together and break down decades-old barriers of misunderstanding. This brought him more public world attention, but even then he was little known and, except to his own membership, his writings and their value remained largely unrecognized. Perhaps now these many years later and with the advantage that history offers, and perspectives that may have sharpened with the passage of time, the theosophical public, and lately a growing general audience, will recognize who G.deP. really was, his great contribution to theosophical thought, and the sound accomplishments of his dedicated life. His written words speak for themselves. The open mind studying them will recognize the flow of universal truth from the eternal Source of the Ancient Wisdom, recognize the trained Teacher and chela, one who came and performed the duty with which he was entrusted.

\* \* \* \* \*

We are in the Temple. The students, some having known both H.P.B. and W.Q.J., are seated. The incense at the altar has been lighted and the gong sounded. There is no other ceremony. All is quiet. The evening's study begins: "Fellow-Students of the Ancient Wisdom: We stand on holy ground..."

—W.Emmett Small

## THE MEANING OF EASTER

Gertrude W. van Pelt, M.D.

Easter-tide, the season of unveiling, of hope, of promise, of fulfillment. The sap rises in the plants and joy springs from the heart of man. The long sleep of winter has passed, and nature awakens in her glory. She proclaims her immortal essence. She reveals the truth of her spiritual origin. The heavens and the earth give forth once more the message of Rebirth, of Resurrection, of Immortality.

All this comes to the eyes of men. To the eyes of seers, a deeper, more interior picture discloses more of the mighty forces at work behind the outer reflexion. From archaic times there have been those who, knowing that man is a part of nature, that the universe is indeed a Mighty Being, that what affects one affects all, perceived that the beauty and splendor of the Easter-tide follows a period which offers the possibility of a still greater splendor for the spirit of man. Thus at the Winter Solstice in the ancient crypts and temples, a most sacred and secret initiation took place. Only he who had passed lives of preparation and lesser tests, whose soul had been purified through the ages, whose courage and

strength had carried him to the crucial point, had the right to be subjected to this supreme test.

H.P.Blavatsky thus describes it in *The Secret Doctrine*, II, 558:

The initiated adept, who had successfully passed through all the trials, was...tied on a couch in the form of a tau...plunged in a deep sleep (the "Sleep of Siloam," it is called to this day among the initiates in Asia Minor, in Syria, and even Higher Egypt). He was allowed to remain in this state for three days and three nights, during which time his Spiritual Ego was said to confabulate with the "gods," descend into Hades, Amenti, or Patala (according to the country), and do works of charity to the invisible beings, whether souls of men or Elemental Spirits; his body remaining all the time in a temple-crypt or subterranean cave. In Egypt it was placed in the Sarcophagus in the King's Chamber of the Pyramid of Cheops, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced candidate, who awoke to be initiated by Osiris, and Thoth the God of Wisdom...Then appeared the Hierophant-Initiators, and the sacramental words were pronounced, ostensibly to the Sun-Osiris, addressed in reality to the Spirit- Sun within enlightening the newly-born man. (see also p. 462.)

This was a Resurrection indeed. The higher principle in all men, which is buried in the coils of matter—the body and passional-emotional nature—had come forth, had finally triumphed and was liberated.

A similar initiation took place in every age and nation from the remotest times. It is told of Krishna, in India; of Herakles and Orpheus, in Greece; of Mithras in Persia; of Osiris and Horus, in Egypt; of Dionysius; of Odin in Scandinavia—all these and many more were initiated, descended into Hell, or the Underworld or Hades, and rose again on the third day. As to the phrase "descent into hell," it was so well understood that to say of one that he had descended into Hades, was equal to calling him a full Initiate.

The antiquity of this event goes back into the night of time. H.P.Blavatsky shows in *The Secret Doctrine*, (II, 432) that the Great Pyramid of Egypt, used for this initiation is, at least, 78,000 years old. Pyramids are now found dotted over Central America, but their meaning and purpose is still shrouded in mystery. It is supposed, however, that they were in some way connected with ancient initiation-ceremonies. As America is more ancient than Egypt, and Atlantis older than America, these initiations go back into the dim past. It is the teaching of Theosophy that great Adepts from the sunken continent of Atlantis came first to America, then much later to Asia, to guide the new Fifth Race—the Aryan.

These numerous but almost identical accounts of ancient ceremonies reveal the true source of the Christian story of the Resurrection, which sprang up after the death of Jesus. But there was no thought, in those early days, of limiting this grand and holy event to one Savior, nor of degrading it to a physical experience. The idea was as familiar to Christians as to Pagans, since similar Mysteries were enacted in Rome up to 500 A.D. In fact, there is no trace of Easter celebrations of any kind among the earliest Christians. They

were adopted later in imitation of the common custom of other nations of holding annual festivals at this season. Then gradually, as the dark ages clouded the minds of men and wiped out old memories, the Christians incorporated into their festival, the story of the ancient initiation ceremony, and fastened upon it their limited interpretation.

Thus Theosophy is able to rescue the meaning attached to Easter in Western lands from its narrow, limited application and restore its inspiring and universal symbolism.

This unspeakably, epochal moment in the life of man, is the event toward which all his long pilgrimage tends. It is the culmination of efforts through the ages, the triumph of spirit over matter. Having reached this goal he stands on a broad plateau, at the summit of the long climb, over which shines the Buddhic splendor in its transcendent glory, revealing new vistas, new heights to all eternity.

Yet this is not all the ancients had in mind in celebrating the Spring equinox. It symbolized for them not only the distant, greater triumph, but the ever-present smaller ones. It was a reminder that every step in life's journey should be an unveiling. Unless the process of liberating the Christos from the coils of matter is begun and persisted in through the ages, the moment of victory can never arrive. Every selfish desire overcome, every reaching up of man's consciousness to the source of strength within, every strengthening of his will for high impersonal service, clears the path from the undergrowth of weeds—those children of selfishness and ignorance—and makes the next step possible. Out of their decay spring up the flowers of promise and hope that cheer the pilgrim of his way.

The ancients knew that death and rebirth is an ever-present and universal cosmic process. Even the atoms die but to be re-born. All nature sheds her garment in the winter, but clothes herself again in the Spring. Man does likewise at his appointed times. Races disappear, but to reappear in different robes for different and fuller experiences. Earth, and the great Suns themselves, vanish but to be resurrected.

Thus the Easter-tide proclaimed to them the divine alchemy of the Kosmos. They saw the undying universe, and themselves a part of it passing through the crucibles of experience but to be resurrected in due time, rising ever to new and higher levels. Out of the seed bursts the flower

--Lucifer: *The Light-Bringer*, March-April 1930

## LETTERS OF H.P.B. TO ARTHUR ARNOULD

[As we go to press we have received from Daniel Caracostea of *Le Lotus Bleu* (Paris) copies of never before published letters of H. P.Blavatsky to Arthur Arnould, then President of the French Branch of the European Section. (M.Arnould had first met H.P.B. in 1884, and became a

member of the Esoteric Section TS on Nov., 21, 1888.) Mr. Caracostea has written a factual introduction to these Letters, and added 29 notes of explanation to certain passages. In this issue of the *Eclectic*, however, our pages are too few to reprint all of these Letters, but we plan to do so in the future. But as Letter IV has mention of *Lotus Bleu*, and this month of March 1990 marks the centenary of the founding of that magazine by H.P.B., we print it here. And with it our salute and hearty congratulations to *Le Lotus Bleu*, its Editor and Staff.]

—*Eclec. Ed.*

#### LETTER IV

(4 February 1890) Brighton, 2 Medina Terrace,  
Hove  
To Mr. A. Arnould, 17 Lansdowne Road, Holland  
Park.W.(20)

Dear Friend and Brother,

I have read your letters and project and approve the whole thing. You are a real theosophist and you can count on me for all you ask. If you are successful in dealing with your publisher, I'll send you 5 pounds st. (125 fr.) as soon as the magazine is announced (21) and another 5 pounds three months later, which will help you out by 250 francs. I'm hoping to have some money from the sale of my books in America and if I receive the amount I've been promised, I'll send you another 10 pounds st. which will enable you to pay the publisher for 10 months. In a word, as long as I have a penny, I shall never let you take on yourself the whole responsibility for the 54 fr. (almost indecipherable figure) a month.

I was expecting this little Jesuit game; now that they have my *Secret Doctrine* (22) they are imposing conditions I'll never accept. Controversy? When have I had any sort of war of words in the *Revue Theosophique*? All That's just a pretext. Anyway, the *Lotus Bleu* is a thousand times better. It will be *our* magazine and not a Review belonging to the sons of Loyola. I would have removed my name as Editor in Chief (!!!) a long time ago but for my friendship for her (17). I've been very ill and I still am and I'm not allowed to read or write, just to spend all day in the open air. I pass my time on the pier and the beach and the sea air has done me good. But I'm still terribly weak. It's nervous exhaustion, my brain has no more strength or vitality—although I still don't feel totally done in. That may come. The doctor says I've overworked for the last two years and that my poor brain is exhausted.

I really don't have the strength to write any more. As soon as you need the 125 f. drop me a line and I'll send them to you. For heaven's sake let's save Theosophy and hurry up about it. (23) I can't promise you a brand new article but I can send you articles from *Isis Unveiled*. As soon as I am

back in London—I'll get several articles ready for you taken from it.(Isis).

Meanwhile—don't waste any time. Everything you do will be well done. I approve in advance and give you carte blanche. Did you know that Coulomb (Amaravella) is as much a Theosophist as ever, that he is in Nantes and a soldier, poor boy—and that he has a little Esoteric society of which I am the head.(21) He is as devoted as ever and it would be a good idea for you to write to him (or Mme. Lemaitre) to let him know the state of affairs—he might write perhaps.

Yours sincerely  
fraternally  
H.P.B.

Tell M. Lemaitre and Camille that I am very ill, here.

#### Notes

(20) Letter-head note-paper from 17, Landsdowne Road, used by H.P.B. when she was in Brighton. The date written in brackets was added by Arnould. It must be the date of receipt.

(21) The future *Lotus Bleu* is being referred to here which was to be published by the Librairie de l'art Independent.

(22) From No. 4 (June 1889) issue of *La Revue Theosophique* onwards, a note by the editor was added at the time of the serial publication of *The Secret Doctrine*: "All rights and privileges of reproduction or translation, complete or in part, have been granted to the countess of Adhemar by legal transfer of all H.P.B.'s literary work in France."

(23) *La Revue Theosophique* was discontinued in February 1890. A new organ was thus needed for Theosophy in France.

—(Translation by Diana Dunningham-Chapotin)

## HERO OF THE IRON AGE\*

Andrew Rooke

[When April 13 comes around students of several Theosophical Societies remember it as marking the birthday in 1851 of a great Theosophist and friend and co-worker of H.P.Blavatsky, who in his brief life of 45 years when the TS was still young accomplished wonders for the Cause he served. The following review is reprinted from *Sunrise*, Oct.-Nov. 1989, a bimonthly issued by the Theosophical Society (Pasadena).—Ed.]

Some teachers come for only a short time yet leave an indelible stamp on world consciousness. Such a one was William Quan Judge, who in his brief span of forty-five years richly earned his eulogy as a hero of our Iron Age (Kali-yuga). The three volumes of Judge's writings, *Echoes of the Orient*, [*Echoes of the Orient: the Writings of William Quan Judge*, Vol. III, compiled by Dara Eklund; Point Loma Publications, San Diego, 1987, 534 pages, index, \$18.75 (set of vols. I, II & III: \$45.00)] are a wonderful mine of practical wisdom and esoteric teaching. Beyond this, they illustrate Judge's tireless efforts in the cause of theosophy, an example of the self-sacrifice which will ultimately overcome the metallic disharmonies of our materialistic culture.

Volume I (1975) and II (1980) of *Echoes* gave Judge's more accessible articles from a wide range of theosophical journals and from publications of the "World Parliament of Religions." The present volume contains rare and previously little known reprints of pamphlets, booklets, and newspaper articles through which Judge spoke in marvelously clear and succinct terms of the most profound teachings to people who may never have heard the word theosophy. Amongst these was a short series of articles written for the paper *Kate Field's Washington* in 1890 and later that year collected and published by Judge as *Echoes from the Orient* (from which the present volumes derive their name). Also included is the classic *Epitome of Theosophy* which summarizes the major teachings so effectively that it is still in print today. In numerous newspaper articles Judge fiercely defended the Theosophical Society's work and provided theosophical perspectives on the issues of the day.

The remainder of the book, in contrast, contains his "Suggestions and Aids" on complex matters of esoteric philosophy directed to a "correspondence group within the Eastern School of Theosophy, in order to help clarify the teachings provided by H.P.B." These cover the deeper reaches of theosophy in response to the often desperate attempts of early students to understand the then newly published masterworks of H.P. Blavatsky. His answers testify to Judge's inner stature. He combines authority and discipline with the humility of a true teacher.

It is almost one hundred years since Judge wrote the material now compiled in volume III of *Echoes*. What does this volume have to say to us as we approach the dawning of a new century and millennium? Firstly, the primacy of universal brotherhood and ethics over the sensational aspects of "occult" study. His works address themselves to the basic teachings of the ancient wisdom—universal brotherhood, karma, and reincarnation—without being diverted into the byways of occult learning. Judge was a master of the short essay and always related the most profound teaching to daily life so that people could quickly grasp the relevance of theosophy to their lives. He stressed that theosophy is not only for the intellectually inclined or members of the Theosophical Society, but is an enlightening and "refining agency" in society generally.

"Suggestions and Aids" on esoteric philosophy point to WQJ's concern that theosophists have a good grounding in philosophy if the work of the Theosophical Society was to continue into our century. His advice is as pertinent today as it was then, for in a world that demands instant solutions and gratifications it is easy to forget that inner growth requires dedicated effort, study, and daily application of the ideals of the ancient wisdom. To this end, it is fitting that volume III of *Echoes* closes with a reminder that ethics and occult study are fundamentally intertwined, and that our primary and eternal duty is to universal brotherhood and the harmonious order of the universe. *Echoes* often speaks of the need to strengthen the *antakarana*, or "bridge of communication between the divine and human ego," whilst facing the trials of life here on earth. As we move hopefully towards the dawning of a new century beset with psychological and environmental challenges to humanity's survival, what better advice can we have than daily to strengthen our ethical and spiritual aspirations which form the bridge or path to a brighter future.

## THE WRITING OF THE MAHATMA LETTERS

A. Trevor Barker

I have received a number of requests to publish a reply to two questions that are asked by students over and over again, and these questions may be formulated as follows:—

In your Introduction to *The Mahatma Letters* you refer to the letters as having been signed by the Masters with their own hands. You may or may not have intended this to be taken literally, but a careful study of the letters in the opinion of many intelligent people reveals that some of the letters seem to drop below the standard that one would attribute to a supra-mundane or Mahatmic intelligence. What is the explanation for this if the Mahatmas M. and K.H. were actually responsible for them?

The only satisfactory way of answering these very important questions is to see what H.P.B. and the Masters themselves had to say upon the subject. As a matter of fact the Mahatmas M. and K.H. did not use their high intelligence to supervise the whole process of transmitting quite a number of these letters. This H.P.B. states quite clearly on page 480 of *The Mahatma Letters* in these words:—

"Has Master K.H. written Himself all *His* letters? How many chelas have been precipitating and writing them—heaven only knows."

The Master himself writes on page 232:—

"In noticing M's opinion of yourself expressed in some of his letters—you must not feel altogether so sure that because they are in his

handwriting, they are written by him, though of course every word is sanctioned by him to serve certain ends.)”

To understand the problem properly the whole of Letter CXL(pp.478-81) should be read carefully and in addition pp.470-1 and 422-6. In order to save space we only print the more important passages, and draw the reader's attention particularly to the following on page 422:—

“The letter in question was framed by me while on a journey and on horseback. It was dictated mentally, in the direction of, and ‘precipitated’ by, a young chela not yet expert at this branch of Psychic chemistry, and who had to transcribe it from the hardly visible imprint. Half of it therefore, was omitted and the other half more or less distorted by the ‘artist.’ When asked imprudently, I confess—‘anyhow will do, my boy—it is of no great importance if you skip a few words.’ I was physically very tired by a ride of 48 hours consecutively, and (physically again) half asleep. Besides this I had very important business to attend to psychically and therefore little remained of me to devote to that letter. It was doomed, I suppose. When I woke I found it had already been sent on, and, as I was not then anticipating its publication, I never gave it from that time a thought.”

Then on page 423:—

“Two factors are needed to produce a perfect and instantaneous mental telegraphy—close concentration in the operator, and complete receptive passivity in the ‘reader’—subject. Given a disturbance of either condition, and the result is proportionately imperfect. The ‘reader’ does not see the image as in the ‘telegrapher’s’ brain, but as arising in his own. When the latter’s thought wanders, the psychic current becomes broken, the communication disjointed and incoherent. In a case such as mine, the chela had, as it were, to pick up what he could from the current I was sending him and, as above remarked, patch the broken bits together as best he might.”

P. 424. “Well, as soon as I heard of the charge—the commotion among my defenders having reached me across the eternal snows—I ordered an investigation into the original scraps of the impression. At the first glance I saw that it was I, the only and most guilty party,—the poor little boy having done but that which he was told,—

and later on the same page:—

“I transcribe them with my own hand this once, whereas the letter in your possession was written by the chela. I ask you also to compare this handwriting with that of some of the *earlier letters* you received from me. Bear in mind, also the ‘O.L.’s emphatic denial at Simla that my first letter had ever been written *by myself*. I felt annoyed at her gossip and remarks *then*; it may serve a good purpose *now*.”

These passages from *The Mahatma Letters* prove and confirm H.P.B.’s statement in the letter quoted from page 480.

In a letter to me on this subject Dr. de Purucker expressed himself as follows:—

“H.P.B. stated specifically, and more than once, that it was the rarest thing in the world for any one of the Mahatmans, or even for a high chela, *personally to write* a letter, i.e. indite any communication with his own hand. There are very, very, few, very rare exceptions, such as one or two,

it may be three cases of direct precipitation from the Master or from a high chela, and possibly one or two brief notes, maybe a telegram or two, written by the Master’s own hand. H.P.B. states positively that not only was such writing in the Master’s own hand the rarest thing, but that practically in every case, with the few exceptions named, the Master *impressed* mentally his chela or amanuensis, or chelas or amanuenses, to write thus or so, to such or another person. Then the chela, if the receptivity was good, would get the message clearly from the Master’s mind along the etheric currents, and in writing it down, *if* the receptivity was perfect the resulting production would be practically the Master’s own words, and actually his own handwriting, real or adopted— whichever Master it might be who was the source, K.H. or M. or some other. If receptivity on the part of the chela or amanuensis was less perfect, there would be the immediate entrance into the psychology of the receiving chela of more or less, usually less, of the chela’s own mental idiosyncrasies, ways of phrasing, what Hodgson and the Hare brothers call Americanisms or Gallicisms, etc.,etc.”

The writing of these letters was a mystery and must remain so for all but the initiates. The last passage we quote however could hardly be more definite.

P. 296. “Another of our customs, when corresponding with the outside world, is to entrust a chela with the task of delivering the letter or any other message; and if not absolutely necessary- to never give it a thought. Very often our very letters—unless something very important and secret—are written in our handwritings by our chelas. Thus, last year, some of my letters to you were precipitated, and when sweet and easy precipitation was stopped—well I had but to compose my mind, assume an easy position, and—think, and my faithful ‘Disinherited’ had but to copy my thoughts, making only occasionally a blunder.”

In conclusion if it is contended that it would have been better if I had not stated in the Introduction that the letters were written by the Masters in their own hands, I agree. When I wrote that sentence I had not had time to assimilate fully the whole content of the letters, and therefore this particular aspect of the matter had not clearly taken shape in my consciousness. One of these days, when a new issue is being printed, it can be corrected.

The above explanation should be sufficient to clear up this problem, for any serious student who will take the trouble to read carefully the page references given to *The Mahatma Letters*.

Reprinted from *The English Theosophical Forum*, Jan., 1938

## AYUR-VEDIC MEDICINE OR WESTERN MEDICINE

*“Consciousness is primary, Matter is secondary”*

“You cannot become healthy or know the mechanisms of health by studying disease,” says Deepak Chopra, M.D. Dr Chopra is the medical director of the Maharishi Ayur-Veda Health Center in Lancaster, Mas-

sachusetts. His brother, Sanjiv Chopra teaches at Harvard Medical School. (*Harvard*, Sept./Oct. 1989.)

Both attended India's most prestigious medical school, the All-India Institute of Medical Sciences in New Delhi. Both emigrated to the United States...moved to Boston and continued their training on the staffs of several teaching hospitals associated with Harvard, Tufts, and Boston University, Deepak specializing in endocrinology, Sanjiv in gastroenterology and liver disorders.

In other words, the Chopra brothers are thoroughly trained in allopathy, the Western medical system, which is also ascendant in India. Then, in 1985, "almost by accident," Deepak Chopra, who has a very well established endocrinology practice, met Maharishi Mahesh Yogi. The Maharishi said that he was in the process of reviving the ancient Indian healing art called Ayurveda (literally "knowledge of life") and asked Chopra to help him introduce its theory and practice to western medicine. Deepak Chopra accepted and studied the system. Now, the writer says, "He presides over the American Association for Ayur-Vedic Medicine while tending to a worldwide medical practice of patients scattered from Holland to Japan."

What is the difference between Ayurveda and allopathy, or Western medicine ?

The fundamental premise of Ayurveda is that "consciousness is primary, matter is secondary," says Chopra. "Consciousness conceives, creates, governs, and becomes physical matter. Most Western doctors hold the opposite idea; they see consciousness as an epiphenomenon. It's a Newtonian model: the human being is a machine that has somehow learned how to think. The Ayurvedic view is that we are thoughts that have somehow learned how to create a body." Western medicine's materialistic bias also generates, according to Deepak, a static image of the human body as a "frozen sculpture." A more accurate metaphor, he says, would be a river, which passes an ever-changing flow of water through a stable overall structure. "Every year, the body replaces 98 percent of its cells," he notes. "We are constantly renewing ourselves." According to Ayurveda, impulses of intelligence govern this process of maintenance, repair, and creation that constitutes the human organism. Such impulses (thought, for example) express themselves as chemical molecules in the brain and throughout the body. "When you have a thought, you make a molecule," asserts Deepak.

The writer says that the Ayurvedic philosophy corresponds nicely with the latest thinking of neurologists regarding the molecules that act as communicator chemicals bringing messages to and from neurons in the brain:

Researchers have now discovered dozens of different neurotransmitters, each of which seems to correspond with a particular mental state—drowsiness, anger, schizophrenia, contentment—which communicates these data across synapses to receptor sites. "If you have happy thoughts," says Chopra, "you make happy molecules." Then in the early 1980's, researchers...discovered receptors for neurotransmitters on cells in the immune system called monocytes. Stunningly monocytes are not nerve cells at all but white blood cells, traveling freely through the circulation to reach every cell in the body. The monocytes, in a sense, are circulating neurons, flooding the body with awareness of the brain's thoughts—and vice versa.

"At this point the probabilities would seem to favor fundamental changes in Western medical practice," the writer says.

One of the most important divisions in medicine today is between those who see the causes and cures of disease as being outside the body, and those who see them as inside the body. The former group tends to favor surgery, high-tech treatments, and more and stronger pharmaceutical drugs. The second group looks to stimulate the body's natural healing response, and tends to favor gentle, natural, and non-Western means. Chopra criticizes medicine's obsessive quest for "magic bullets," specific cures for each of the thousands of varied pathologies that arise in human flesh... "Allopathic logic holds that to treat a deadly disease you need a deadly drug...In addition, the allopathic attack may often reverse or suppress the manifestations of illness but leave the underlying pathology untouched....The source of illness is within yourself."

Deepak Chopra responds to those who claim that Ayurvedic medicine is "just a fad," saying:

One would think that a tradition over 6,000 years old would be difficult to label as a fad. It's very typical of our Western bias that we call traditions that are thousands of years old "fads." Yet fashions that come and go on the medical scene, like coronary bypass graft surgery, or the appearance and disappearance of drugs every few months because they are found to have unanticipated side effects—we call that scientific medicine.

Although Deepak's brother, Sanjiv Chopra, does not practice Ayurvedic medicine, its potential intrigues him. He says he "would like to see scientific research, carefully controlled studies comparing Ayurveda with Western Medicine."

—Reprinted from *Theosophy*, February, 1990, issued by the United Lodge of Theosophists, Los Angeles.

## "THEOSOPHICAL HISTORY"—SUSPENSION OF PUBLICATION

The following from the Editor of TH, 136 Cheston Avenue, Croydon CRO 800, England, and dated 21 November, 1989, was received too late for inclusion in our last *Eclectic*. We look for further word about this important project which when received will be shared with our readers. — Ed.

### Notice to Readers and Contributors.

It is with great regret that I have been obliged to suspend the issue of *Theosophical History* after the April 1989 copies. Some readers will know that I was obliged to change jobs recently, and further study and other commitments associated with the new job will make the commitments of editorship not possible to continue. In addition, there is some uncertainty about the printing subsidy from the English TS for the July and October 1989 issues; though this is not directly connected with my change of job. I have

been unable to get confirmation from the T.S. that this budgeted subsidy is still available.

Attempts are being made in the U.K. and abroad to find an individual or group to take over the ownership and editorship of TH. Because interested parties are scattered, this may take some time. I propose to hold on to unpublished material and subscriptions until 8 May 1990, but if by that time no successors have been found they will be returned. Any authors or subscribers who want immediate return of material or subscriptions should contact me. There is a suggestion that the scope of TH might be widened to include the history of esotericism in general, and another possibility that it might be amalgamated with a similar publication.

I expect to step down as secretary of the Theosophical History Centre before the end of 1989. As the Centre and its secretary are authorized by the English Section, it is up to the Section to decide on its future. Certainly interest appears to be growing worldwide, with many inquiries. There are no plans for further conferences at present, but here the field is ripe for further conferences at various locations. The fourth conference in London in July was notably successful. Decisions will have to be made about the future storage of back issues of TH and of THC booklets, the ownership of which is in some cases shared. The most recent booklet, by Joscelyn Godwin, about the early days of Theosophy in France, is a rare example of a publication in the English Section by an academic—though THC was setting a trend in this with several of its booklets. A French translation is in preparation!

In the many colleageous throughout the world, who shared in the attempted earthing of the impulse to critically and impartially examine the history of Theosophy, I extend my most grateful thanks. It is time for a new cycle. It is up to you now whether the torch is carried further in our generation.

Best Wishes.

(sgd) Leslie Price

## SPECIAL OPPORTUNITIES AT KROTONA IN 1990

[We quote from *Reflections of a Theosophist*, (T.S. in Maryland), Dec. 1989, #54, as the Editor, Claire Walker, clarifies the schedule.]

As part of the winter/spring program at Krotona the following features seem like New Year's and New Decade's treats:

Feb. 9-11 Training on the use of study courses, William Pym. This will be followed by a series demonstrating her study course *Paths to Wholeness*.

Feb. 19-23 Week seminar on *Contemporary Ethical Issues in the Light of Theosophy*, Diana Dunningham-Chapotin.

Feb. 24 Day-long dialog with Fritjof Capra, Joanna Macy, and Brother David Steindl-Rast, Dr. Hugh Murdoch, Dr. Robert Ellwood and Joy Mills on *New Paradigm Thinking in Science and Theology*.

Apr. 2-6 *Moving from Personal to Social Transformation*, Mary Abdill and Krotona School Staff.

Apr. 9-14 Spiritual Retreat, Dorothy Abenhouse

Apr. 7-18 Regular Spring intensive training will include series on *Meditation* by Jeanine Miller (from London) during the 2 weeks.

For more information on Apr. 2-6 write Linda Jo Pym at Wheaton. On other events inquire of School of Theos., 46 Krotona Hill, Ojai, CA 93023 —805-646-1139.

## BOOK REVIEWS

*The Human and Divine Universe. Platonic, Neo-Platonic and Theosophic insight into the Nature of Reality.* Various authors. Published by Point Loma Publications, Inc., P.O.Box 6507, San Diego, Ca. 92106.

Editors of Theosophical publications can never complain of a shortage of Good Ideas. It is getting them written and published that is the source of most editorial frustrations. But here is a collection of essays that must have sprung from a Good Idea, and happily ended up worthy of it.

If the descriptive subtitle seems ambitious, well, the three philosophies are really not that far apart when stripped to their essentials. This is evident from the title, taken from the lead essay by William R. Laudahn, several of whose articles have appeared in the C.T. The phrase, "The Human and Divine Universe" covers the vast field of thought in which Plato and all his true successors have persevered.

Laudahn took his cue from *The True Intellectual System of the Universe* by Ralph Cudworth (1617-1685), one of the Neoplatonists known as the Cambridge Platonists. The essay is in two parts: "The True Theosophical System of the Universe" and "Fullness of the Seeming Void."

The other contemporary writer represented in this collection is Kathleen Raine. She takes the reader "Through the Ancient Orphic Mysteries: A Symbolic Journey" using Thomas Taylor's Orphic Hymns to light the way. She certainly knows her Taylor—no wonder, considering she co-authored (with George Mills Harper) the excellent *Thomas Taylor the Platonist* (1969) for which I for one have long been indebted.

Another apt choice was the early Theosophist Alexander Wilder's brilliant article "The Spectator of the Mysteries," which first appeared in *The Platonist* in 1881. Here is another link with Taylor, as Wilder was one of his most ardent supporters in the late 19th century.

Other contributors are G.R.S. Mead and Taylor himself. It is a pity the latter's "Platonic Philosopher's Creed" is not presented whole without superfluous comment. Also I would have preferred a different selection from Mead's Orpheus, but these quibbles aside, the Good Idea is praiseworthy.

Praise, too, for a type size that isn't a strain on the eyes.

—Ted G. Davy, *The Canadian Theosophist*, Sept.-Oct., 1989

*The Voice of the Silence*, rendered by H.P. Blavatsky. Centenary Edition, 1989. Concord Grove Press, 1407 Chapala St., Santa Barbara, CA 93101, 226 pp. Price \$14.77 U.S.

As might be guessed from the number of its pages, this edition is much more than just a reprint of *The Voice of the Silence*. In addition to the text, the other contents are either complementary or, in various ways honor this work as a unique spiritual guide. It also has the distinction of a brief but appreciative Foreword appropriately titled "The Bodhisattva Path" by the present Dalai Lama; and includes the familiar "Path of Liberation" dedication made for the 1927 Peking Edition by the then Panchen (Tashi) Lama.

Other material contained in this edition are: The Stanzas of Dzyan (from *The Secret Doctrine*); the Maha Chohan's Letter; a compilation of quotations from the writings of Blavatsky and others on how *The Voice of the Silence* was composed, the Proceedings of a Meeting of the Santa Barbara United Lodge of Theosophists, attended by the Dalai Lama (this was in 1984); and articles by H.P. Blavatsky, Rhaghavan Iyer and B.P. Wadia.

—Ted G. Davy, *The Canadian Theosophist*, Sept.-Oct. 1989

## Protogonos

Those who have not yet seen the quarterly *Protogonos*, edited by Mark Jaqua (P.O. Box 121, Waterville, Ohio 43556), should write for a copy of its Fall 1989 #7 issue. It reprints "A Remarkable Prophecy Fulfilled: H.P. Blavatsky and the New Physics" by Boris de Zirkoff in *Theosophia* of some decades ago. This is followed by recent scientific perspectives with pertinent theosophical commentary on the Atom, the sun, Comets and Isotopes, Space, Cosmic Dust, Magnetic Poles; an article "Karmic Threads from Life to Life" by Elsie V. Savage, and other interesting items.

## Invitation to Theosophical Forum: Theosophy Today

May 11-13, 1990, are the days in Frankfurt, Germany, for the "joint meeting of various Theosophical Societies". The meeting-place is the youth hostel located on

the historic river Main (Haus der Jugend), with large lecture-room, sufficient technical equipment, and low-price accommodation. If hotel accommodations are preferred a provisional number have been made at Hotel Arcade on the river, 10 minutes walk from the main station, and 30 minutes walk from the youth hostel; otherwise take bus or taxi.

For detailed information and program write to the convenor Mrs. Helga Rex, Theosophische Informationsstelle, Grunenburgweg 106, D 6000 Frankfurt am Main 1.

## Tekels Park Study Weekend May 18-20.

The theme for discussion is Theosophy and Modern Science. The place, the Theosophical Society's country premises, The Guest House, Tekels Park, Camberly, Surrey. The event is being conjointly held by the Blavatsky Trust (36 The Mount, Fetcham, Surrey) and the Theosophical Society (Adyar) in England (50 Gloucester Place, London W1H 3HJ) to which offices inquiries should be made.

## FROM LETTERS RECEIVED

*Pervin Mistry, Mississauga, Canada:*—May the 90's, the last decade of our century, bring theosophical ideas to the hearts and minds of our fellowmen everywhere, and may we see political and religious boundaries giving way to Universal Brotherhood. I am sure these years will bring about a lot of changes in the hearts of people, and that they will turn to Theosophy and its ideas and teachings maybe without even belonging to a particular lodge group. Networking will work and spread its branches in various ways, and the seeds of Oneness will be planted firmly in the mind of the 90's. "Ideas rule the world," as Plato said. May your work and efforts come to fruition, even beyond what you may expect.

*G. Rohde, Lakeside, California:*—Your article "The Hidden Voice" (written in 1972) impressed me very much. Yes we have now two 'ontologies': they have become a fact! The easy-way, the merely pleasing and pleasant Neo-Theosophy for the semi-illiterate, that and the psychic have taken over. Gone are the Teachings of our Mahatmas and H.P.B.! History repeats itself! Original Christianity, Christian Gnosis, Platonism, Pythagoreanism, the Secret Teachings of the Egyptian Mysteries, the teachings of Apollonius

of Tyana, the great work of the Buddhist monks of King Ashoka in the West and Middle East, and now Theosophy, were destroyed by the anthropomorphism, phallicism, and materialism, plus the theocracy of the 'man-god of the Old Testament', as HPB said....All movements which teach spirituality and the liberation from the bonds of matter and the flesh have to be undermined and destroyed. The work of the dugpas goes on!

*Jan v.d.Sluis, Rotterdam, Holland:*—Wane Kell writes a fine article in *Eclectic* 115, pp. 5-6 and 10), with the contents of which I most heartily agree. He too "hits the nail on the head". It is all very simple. William Quan Judge once said that the true Path can easily and clearly be found, so easily that many so-called seekers err because they cannot believe it is that simple. Thank you, brother Wane Kell.

Simon Postma (of Frisian origin, I suppose) writes a letter with which I can agree as well, though I must add some comments on the last part of it. Yes, we do need mature individuals in the Theosophical Movement, but I am happy, too, that I may belong to this "most serious movement of the age", though my maturity is not much up to now. Is not Theosophy for all souls, mature and immature? I do not agree, however, with Simon Postma's remark that P.L.P./the *Eclectic* "assists in perpetuating the different dogmas". No, they certainly do not. On the contrary the editors give room to everyone, and of course they do not ignore all the different opinions. Yes, every student has a different answer, and thanks to the Gods they have. Are not all of us seekers for Truth? And, as H.P.B. said in her first message to the American theosophists in 1888 that no one may consider himself more than at best a pupil-teacher?...Thank you, too, brother Simon Postma, for your letter.

*Joan Skrabulis, Baltimore Lodge (Adyar):*—An historical event took place at our Lodge last Friday: I vindicated W.Q.J., at least to the small group present. We had been assigned certain prominent figures in the early T.S. I was called and asked to speak about Judge. Many long-time members did not know that Judge was so important a figure in founding the Theosophical Society. All this unity and networking is useless until the members of Adyar learn the truth about the Judge case once and for all...I would like to continue my task of introducing Judge to my Adyar group, thus calling forth the true spirit of unity in our hearts rather than superficial exercises. (I didn't even know until 1985 that there had been a 'split' in the T.S. I was in complete ignorance of any splits or broken links.)

## The Great Story

Gnothi sauton, said the Greeks: "Know Thyself", an injunction carved over the temple of Apollo at Delphi; this mandate comprises in two words the whole secret of initiation and of the initiations, because it comprises the path which the expanding consciousness follows in its growth: Know Thyself.

"Thyself"—what is it? It is consciousness; it is also the "Heart of the Universe." Thyself, that self which is the same in thee and in me, in you and in all others, which is not different in any one of us, as compared with any other one of us. It is the ultimate self, the spiritual over-soul; and therefore it is the one self, the Heart of the Universe; it is the consciousness in you which says simply "I am", and that same consciousness is in me and in all others: in the Teacher, in the chelas of the Teachers, in the Teachers of the Teachers, in the Silent Watcher of our supernal sphere—that over-self is the same in all entities comprised in any hierarchy.

But while that over-self is the same in you, and in me, and in all that is, not different anywhere from what it is anywhere else; yet this does not comprise all there is of us psychologically speaking. There is also something else within us not different from the over-soul but a ray of that over-soul so to say, and this something else in each one of us is the individual ego: that part in each of us which says not merely "I am", but "I am I", and not you. Think over this psychological mystery as it is to those who are not well acquainted with the Ancient Wisdom; for truly one of the most wonderful mysteries of the Ancient Wisdom, of esotericism lies in a correct understanding of this psychological mystery...

A man, by considering the starry orbs which he sees over his head at night, may as easily follow the path inwards as another man may by sitting in a corner with his attention concentrated on his navel or the tip of his nose, in the manner of some exoteric Hindu yogis so-called. The truth is that it is an arousing of the consciousness to self-understanding, and to developing it towards the universal.

Therefore, once you begin that undertaking, and once you begin to follow that path, you will find that mere directional expansions are but words. The consciousness itself will give you the meaning of these things, and such meaning is always away from the directional limitations or particularities of the material. It is a growth of consciousness actually rather than a following of any path so-called in any particular direction. As a man's consciousness expands he realizes that it is growing; but he will probably smile if he hears one whose consciousness has not expanded equivalently,



talking of any particular direction in space as being that which the pathway towards the Light follows.

This relative I, the ego-self, as we have pointed out in former lectures, this individual I in each one of us, is not the Heart of the Universe; but it is rooted in the Heart of the Universe, therefore rooted in Universal Life, in Universal Consciousness, for it is a ray of it; it is that part of us which, by the magic of evolution by the wondrous magic which the gods work in the deific energies, forming and framing the cosmos as a wonderful web of being—it is that part of us, I say, which grows from un-selfconsciousness to self-understanding, to self-consciousness.

In the vast womb of eternities past it began its career as an un-self-conscious god-spark; and its destiny is to flower out in due course as a self-conscious god, becoming so through the unwrapping or unfolding or evolving of the potentialities which are latent or inherent in its very nature as a spark of the universe. This is spiritual evolution, and can be considered as a building up of a god from the forces and faculties and powers inherent in its own self, the pouring forth of the latent or sleeping energies which intrinsically belong to it; yes, a self-consciousness god, as it will finally become, infilled with and by the Heart of the Universe, which is the Universal Self....

The Universal Self is the Heart of the Universe,...it is the Source of our being; it is also the Goal whither we are all marching, we and the hierarchies above us as well as the hierarchies and the entities which compose them inferior to us; all come from the same Ineffable Source, the Heart of Being, the Universal Self, pass at one period of their evolutionary journey through the stage of humanity, gaining thereby self-consciousness or the ego-self, the "I am I", and they find it, as they advance along this evolutionary path, expanding gradually into universal consciousness—an expansion which never has an end, because the Universal Consciousness is endless, limitless, boundless!

—G. dePurucker: *Fundamentals of the Esoteric Philosophy*, pp. 541-45.

Yes, in very truth, it is all a most wondrous mystery, using the word 'mystery' here in its Greek sense of something secret and wonderful. We leave our deific source as un-self-conscious god-sparks..and our destiny is to become self-conscious gods, thereafter taking a direct part in the vast Cosmic Labor.

But is this the limit which we reach, thereafter to go no farther ahead? Do we then reach the frontiers of consciousness- space, thereafter discovering nothing still grander or greater to know or to be? No indeed, the truth is the exact reverse of this. The consciousness expands gradually, and the more it expands the more it learns, and that expanding is timeless, outside of time and space. It expands forever.

—G. dePurucker: *Fundamentals of the Esoteric Philosophy*, pp. 541-45

## Theosophical Encyclopedia Project - TS Phillapines

The Philippine Theosophist, Sept./ Oct. 1989 (just received) brings this important news: An international group of Theosophists has begun work on a Theosophical Encyclopedia to become "the most comprehensive reference source on Theosophy and theosophically relevant subjects." The Board of Editors, headed by Phil Harris, former National Lecturer of Australian Section TS, includes; Joy Mills, John Algeo, Ravi Ravindra, and Vicente Hao-Chin Jr. An outline of the encyclopedia has been circulated to most theosophical sections and has been published in The Theosophist.

A worthy project—with much involved ! See, however, Eclectic Theosophist no. 40, May, 1977, and no. 72 Nov.-Dec. 1982, with note about the Encyclopedic Glossary of over 4,000 terms prepared at Point Loma under the supervision of G. dePurucker and completed by 1945. Pasadena TS holds the manuscript. Are they still unable to publish this invaluable material ? —Ed.

### And We Quote :

If you consider the matter in depth and detail, even great enemies who for a period of time single-pointedly harmed you extended great kindness to you. The reason for this is that from an enemy you can learn real tolerance and patience whereas from a religious teacher or your parents the strength of your tolerance cannot be tested. Only when faced with the activity of enemies can you learn real inner strength. From this viewpoint, even enemies are teachers of inner strength, courage, and determination. Due to having an enemy, you also may come closer to reality, peeling off pretensions.

When altruism is practiced, enemies are not to be neglected but should be cherished even more. So, instead of getting angry at your enemies you should think to repay their kindness, for one should repay any kindness that has been extended to oneself.

p. 36 Altruism and the Six Perfections, in *Kindness, Clarity and Insight* by His Holiness Tenzin Gyatso, The Fourteenth Dalai Lama.

### Contributions

Grateful acknowledgment is here made for the following contributions received since our last reporting: G.&U.S., \$200.00; J.A.A., \$50.00; R.B., \$50.00;M.N., \$20.00;B.J.W., \$25.00;E.S., \$231.60; D.B.H., \$10.00; F.M.R., \$10.00; C.C., \$5.00

## New Titles:

**True Messiah***Phillip A. Malpas*

The story and wisdom of Apollonius of Tyana 3 BC-AD 96.. In this narrative Phillip Malpas overviews the life story and wanderings of the Pythagorean teacher, Apollonius of Tyana. Considered by his contemporaries the greatest spiritual influence of his time, his wisdom and story is here insightfully presented. To some he was the Messiah figure himself whose life and wisdom paralleled in many ways that of Jesus the Christ.

"...after crossing the Hindu Kush, Apollonius had been directed by a king to the abode of the sages, whose abode it may be to this day, by whom he was taught unsurpassed knowledge..." (H.P.Blavatsky)

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Available May, 1990, reprint of original unedited edition, long out of print, hard cover, 590 pages, new index, \$15.00

