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SEARCH AND FIND*

I stand out in the mild June evening. Venus burns low in the west, and is that not Saturn, and that Mars nearby? And overhead the Great Bear, and there the North Star? A searchlight sweeps the sky, an arc of light probing the starry outposts that mark the order and harmony of the worlds—revealing *what* to these limited human eyes? What other stars and constellations, one wonders, some more powerful sky-scanner might reveal!

I go inside to tap out these lines. The "Index" is done, printed. It is now ready for students around the world. To read it, to check it, has been a journey of sheer revel, with adventure leading to further adventure in amazing variety of clues, of direct teaching. And of what, you ask? In search of things-as-they-are, of the Theosophy of Being, which is the essence-element behind and within the distillations reported to or received by our sensory perceptions as philosophy or science or religion, which are after all only passageways or means for arriving at, as near as this limited world permits, the ever-receding Truth.

The story is simply told in Elsie Benjamin's Preface: how during WW II in 1946, immediately on arrival in England from the USA, she started a correspondence course in Theosophy. It began to grow, and grow. It has never stopped. As questions came in requiring elucidation, checking, and further information, theosophical references were hunted for, captured, and sent to correspondents, and memoranda of them made in her office-file. The years passed, the queries continued, the file grew, and it is still growing, though a printing 'end' had to be called.

And who, you ask, is this Index for? Not alone for the very learned. It is for the searcher—beginner, intermediate, advanced. It is for the individual searching for some specific answer, one that can be relied on. It is for groups gathering in conference and study; for lodges carrying on continued programs and wanting to feel confident of their sources; even for those looking perhaps for what might be called discrepancies or unclarity. Here they will join in that which unites all Theosophists: the search for truth, the Truth, as the compiler says, "without distortion."

Check for yourselves. Is it: psychic powers, hypnotism, kâma-rûpas, Dweller on the Threshold, kundalini, yoga, lost souls, Mâmo-Chohans, séances? Here are references to teaching directly pertinent to these topics—an Alexandrian pharos whose shafts of light seaward warn ships of danger.

But even more than such a useful beacon what we find here is a searchlight sweeping far-extended seas and heavens. Check again. Shall it be: Atlantis, black magicians, euthanasia, fish-sin-soma, fire, fasts, Eros, Epiphany; drugs and Druids, dragons and Druzes; and Egypt, the Essenes, elementals and elementaries; eclipses, earthquakes, artificial insemination, alcohol, aura, aureoles, avatâra, automatic writing, astrology, asteroids? Or: blood, bees, bards; chakras, cataclysms, clairvoyance, circulations of the cosmos, comets, color, clocks, disease, devas, dreams, cycles, initiations, numbers, pineal gland, Planetary Spirits, pyramids? Or, again: sound, light and color, unmerited suffering, Inner Rounds, Outer Rounds, zodiac?

And in addition to references to theosophical instruction, this Index is a revealer of the worth and value of many who on this Globe D have 'made' history by their very presence. How do they measure up esoterically? Cagliostro, Bacon, Hypatia, Shakespeare, Boehme, Cardinal da Cusa, Bulwer Lytton, Bradlaugh, Bismarck, Apollonius of Tyana, Kant, Alexander the Great, Ammianus Marcellinus, Paul of Tarsus, Herodotus, Einstein, Asuramaya, Robert Fludd, Cicero, Balzac, Dante, Eusebius, Sir William Crookes, Confucius, Bruno, Appuleius . . . Blavatsky.

Ah, search—and find.

—W.E.S.

MEDITATIONS—7

For real Theosophy is Altruism, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possession, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born on earth.

—H. P. BLAVATSKY

**Search and Find: Theosophical Reference Index* (following the Blavatsky Tradition). Compiled by Elsie Benjamin, Point Loma Publications, Inc., San Diego, California 92109.

TO REFLECT THE TRUTH

(Compiler's Preface to *Search and Find*)

An Index can be a very individual work, suited mainly to the one who devises and compiles it. What satisfies one student may not satisfy another. This Index is no exception. It was started in 1929 when Dr. de Purucker first began his public teaching, and has been added to ever since, and will continue to be added to. It does not attempt to be exhaustive of each term listed, for we have found from experience that worse than an incomplete index is one that is over-detailed, uselessly cluttered.

Selection of word or term has been determined more than anything else by a feeling that a certain passage hits the nail on the head with particular force and appeal, something one feels in one's bones that will knock again on the door of the mind for re-entry. It is also based on the needs of students with whom the compiler has come into touch during the many years of conducting a Theosophical Correspondence Course. Paramount has always been the feeling of responsibility not to mislead students by giving one's own 'memory' of a reference, or one's own possibly limited understanding, but instead to lead the student to the original teachings. In other words the driving aim and purpose of this Index is *to reflect the Truth without distortion*.

A few technical explanations. Sometimes perhaps a whole chapter, or several pages where a doctrine is dealt with in detail, is indicated by, e.g. "272 et seq". Sometimes just a graphic phrase is listed which seems to open the door to one's intuitions. Example: *Magnetism*, the invisible immutable spirit of things, vital electricity, Life itself" (HPB in *The Secret Doctrine* I 338); or "*Consciousness*, the finest and purest form of energy" (GdeP in *H. P. Blavatsky the Mystery*). In instances where one author quotes another author, for example GdeP in *Fountain Source of Occultism* quoting and explaining a passage from HPB, the entry is: "HPB, SD p . . . (GdeP, FSO p . . .). This should prove helpful for those students who may not have one book but may have the other. Again, sometimes a page reference is given twice, as under *Analogy*, indicating there are two definitions, each giving a different aspect and each very revealing.

All references are to original editions or faithful reprints of original theosophical books. An exception is *The Mahatma Letters*, where the revised Trevor Barker edition of 1926 is used. All references from the first four volumes of Barker's *Complete Works of H. P. Blavatsky* have been changed to Boris de Zirkoff's *Blavatsky Collected Writings* except in the few instances where the former volumes have items not included in the latter.

References where HPB or others have pointed to the esoteric reliability or lack of it of men of the past in the religious field, philosophers, scientists, writers, etc., have been noted as a valuable guide to assessing their

writings. Example: "Eusebius (of early Christianity) the Father of Lies," or "Cicero was an initiate", or "Isaac Newton, one of the most spiritually minded scientists."

To avoid unnecessary search, certain well-known articles have had their whereabouts noted, such as HPB's "Chelas and Lay Chelas"; as also key-words in famous quotations, such as "The Tower of Infinite Thought". In other words, each entry in the Index has been added with a purpose of its own, determined by specific need.

Finally, experience has shown that with each re-reading and study of the theosophical classics, items which at first may have struck one as of little significance now fall on a more ready field of consciousness and knowledge, and therefore become vital references. In compiling this Index this has been an important factor, greatly aided by searching questions from students in various parts of the world to which references had to be found. The student using this Index may now have that same experience and, in blank pages provided, may wish to add his own personal findings, notes and jottings. In this way this Index can be kept an individual living and growing entity.

—ELSIE BENJAMIN

A Missing Link

HELEN TODD

The publication of *Intelligence Came First*, edited by E. Lester Smith, marks a significant approach to the Theosophical concept of evolution. It offers much food for thought, especially for the scientific mind. The editor, representing a group of well-qualified scientists, collaborators with him, was awarded the Subba Row Medal, a unique honor in that it is the only accolade in the Theosophical Society awarded to writers who contribute significantly to Theosophical literature.* The arresting title does indeed prepare the reader for an expanded view of evolution beyond the *usual* handling of the subject.

The present article is not, however, a review of the above book as a whole; rather, it focusses on the chapter "The Evolution of Man" wherein are enumerated many characteristics that distinguish early man from his animal brothers: 1, a body relatively unspecialized (most other species came to a dead-end through specialization); 2, a larger brain cage; 3, transcending all genetically inherited characteristics; 4, no new species known to emerge after his appearance. All these factors indicate that the evolutionary goal was towards the development of *Homo Sapiens*.

What is lacking in this chapter is a presentation of the fact that early human development was concerned with the *making of a vehicle* to receive "Nature's gift

*See *The Eclectic Theosophist*, May 1978. There is also a comprehensive review of the book by Ianthe H. Hoskins which first appeared in *The Theosophical Journal* (London), May 1975.

from above". This latter was a spiritual event: "The Lighting of the Fire of Mind by god-like beings who had run their race and had attained quasi-divinity in far preceding planetary periods of evolution, and who were, at the same time, linked karmically with the destiny of the human race" (*Occult Glossary*). By this compassionate act there was awakened in us the sense of egoity: we would be thereafter self-consciously endowed with free will—and the use of that will for good or ill. We had, from then on, to assume responsibility for our thoughts and actions, for in the depths of our consciousness we had an awareness of what was right and what was wrong. Above all, we could, if we would, *know* our Oneness with Universal Life.

This event has been immortalized in the myths of many peoples. We love these myths because we instinctively feel, perhaps, that they form an essential part of our past history, and we have a haunting half-memory of something only half understood.

It seems clear then, that in our study of our evolutionary history we can ill afford to overlook this cosmic connection. It has been said that without this help from higher beings, we could have, and eventually would have, "made the grade"—but when?

This part of our evolutionary history is an illustration of Cosmic Compassion (as well as karmic duty). Surely the story of Evolution is only half told without it.

AND WE QUOTE . . .

Faithful Friend

All who have known and loved HPB have felt that unique charm there was about her, how truly kind and lovable she was. At times a bright childish nature seemed to beam around her, a spirit of joyous fun would sparkle upon her whole countenance, and cause the most winning expression that I have ever seen on a human face. One of the marvels of her character was, that to everybody she was different. I have never seen her treat two persons alike. The weak traits in everyone's character were known to her at once, and the extraordinary way in which she would probe them was surprising. The knowledge of *Self* was gradually acquired by those who lived in daily contact with her. Those who chose to, benefited by her practical teaching and made satisfactory progress. But to many of her pupils the process was unpalatable, for it is never pleasant to be brought face to face with one's own weaknesses; and so many turned away from her, but those who could stand the test, and remain true to her, would recognize within themselves the inner development which alone leads to occultism. A truer and more faithful friend one could never have had than HPB. I think it is the greatest blessing of my life to have lived with her in such close intimacy. Until my death I shall try and further the noble cause for which she slaved and suffered so much.

—Constance Wachtmeister, *Reminiscences of H. P. Blavatsky and The Secret Doctrine*

THE PRICE OF RELIGIOUS CANDOR

Reprinted from 'On the Lookout', *Theosophy*, May 1978, The Theosophy Company, 245 West 33rd St., Los Angeles, Calif. 90007.

Encouraged, perhaps, by the claim of one of the editors of *The Myth of God Incarnate* (recently published in England) that virtually "all scholars" agree that Jesus did not present himself as "divine," the head of the department of religion in the University of Richmond (Virginia) dared to say to an audience of atheists gathered in Richmond's first Unitarian Church: "I don't imagine for a minute that he [Jesus] would have had the audacity to claim the deity for himself. I think the [Bible] passages where he talks about the son of God are later additions—what the church said about him." As might be expected, the Southern Baptists, including the alumni of Richmond's Baptist-founded university, objected. A flood of angry protests caused the president of the university to transfer the offending professor, Dr. S. Robert Alley, out of the religion department and to apologize to a gathering of Southern Baptist ministers who demanded that Alley be fired. Fortunately, the university's faculty gave Alley unanimous support, but the wide gap between the views of present-day theologians and most church-goers remains unclosed. Dr. Alley paid the penalty for revealing that his own convictions have little in common with the doctrines taught and preached to generation after generation of lay Christians. (*Los Angeles Times*, Jan. 7).

READER'S NOTEBOOK

A Birthday Celebration (to be read aloud)

Let us take a detour away from 'the old beaten Path'. It will take a moment to get quiet—way down inside. It is not difficult. We are being transported—a change of location of consciousness. Almost anything can happen! . . .

We find ourselves in the Most Ancient of Homes: the Universe; and here we *feel* at home because it is our Father's House with its many mansions. And it is, as well, *ourselves*.

'Remembrances': Past, Present and Future are one. Do we see a bit more clearly that our elderly gentleman whose birthday we celebrate is of no age? Then what do we celebrate? Possibly a Pilgrimage, and the Pilgrim and the Essence whose long journey we cannot measure in years nor in time, the few 'moments' we have known him. We celebrate beyond Time—aeons and aeons. . . .

Something recalled? Not clear . . . Were there Princes of the Earth and their Disciples—in Halls of Learning? Thundrous sounds of gongs, combats, actors, Poets and Philosophers? Sounds of Earth and Waters; ebb and flow of dance and song? Laughter and sound of minstrels, cymbals—and a Troubadour and the fragrance of his garment he laid aside? . . .

There had come the *beckoning* once again, and the Promise and its challenge. And once again a very ancient Child entered the Hall of Learning—richly endowed.

—MOIRA SHERMAN

BOOK REVIEWS

WILLIAM BLAKE: THE SEER AND HIS VISIONS by Milton Klonsky, Harmony Books, New York, 1977, paper \$6.95, cloth \$12.00.

Oh why do you walk through the field in gloves
Missing so much and so much
O fat white woman whom nobody loves
Why do you walk through the fields in gloves
When the grass is as soft as the breast of doves
And shivering-sweet to the touch*

The reaction was spontaneous. "What, another book about Blake? Heaven, we don't half understand the other hundreds of books about him!" True, we don't. We don't understand Blake—period. Books, analyses, interpretations, explanations and apologies, prints, reproductions good and bad, and Blake still eludes, still tantalizes, disgusts, moves one to tears and lifts one to heights of joy. So another book about Blake, and why not?

This particular one is a very fine introduction to the art rather than the writings of William Blake, and for our newly hatched generation of allegedly practicing mystics a real eye-opener. Sort of like being pushed off a diving board into the swirling opaque waters below. Blake didn't wear gloves. But most of us do. Blake was a seer of almost unparalleled clarity. He communicated on infinitely diverse levels of consciousness in word, in color, in sound, in a magnificent integration of human, sub-human, and divine experiencing. He was not of his age nor of ours. He is timeless and seemingly triumphant either in joy or despair. There was no ugliness for him. All things existed for him within a framework both Christian and pantheistic. His technique in watercolor, wood carving and any artistic media he used, highlights his magnificent understanding of form seen and unseen.

This book is really a very usable, reasonably priced introduction to the fantastic and beautiful world of Blake's art and illustrations. Some of the reproductions are better than others, which is natural, but as an introduction to a man misunderstood in his own time and by some still brushed aside in this age it is a valid contribution for Blake collectors everywhere.

—KATHERINE G. HECK

*"To a Fat Lady Seen from the Train" by Frances Cornford.

THE GEOMETRY OF ART AND LIFE, by Matila Ghyka. Dover Publications, Inc., New York. 80 pages, 64 figures, 207 pp. paperbound, \$2.75.

The term "a study in depth" is about to become a cliché, nevertheless it may rightly be used in describing this book. Its central theme is the remarkable numerical and geometrical proportion known as the Golden Section. The many ramifications of this study are set forth brilliantly with copious illustrations. The

Golden Section is then shown to be the Geometry of Life.

Many illustrations from nature are brought to bear upon the subject, followed by applications to art, sculpture and architecture. Finally, a study of the life and teachings of Pythagoras shows the author to be deeply sensitive to the transcendental aspects of the study. An analysis of the marks and symbols of the Masons should have great appeal to members of the Masonic Fraternity.

—L. GORDON PLUMMER

Yoga for National At-One-Ment, by Bhabes C. Chaudhuri and Sukumar Bose. Edited by S. S. Agarwal. World Jnana Sadhak Society, Calcutta.

The authors of this distinctive discourse on yoga need no introduction to literary circles where they serve with such distinction. Dr. Chaudhuri is Founder of the World Jnana Sadhak Society; Professor Bose is Reader in Applied Psychology in Calcutta University.

The title of this book calls attention away from so much stress on the single, isolated self to the wider conception of the self, part of a national consciousness not in the narrow political sense but in the humanitarian tradition. The authors write: "The aim of yoga is not mere training in the wellknown art of science, or business, but evolution of the real personality in successful living . . . the achievement of all the best in man."

Too much Western Yoga is focused on merely individual aggrandisement, *self* realization, the search for bigger and quicker ways to satisfy the self as distinct from others. To live a life of moral isolation while pursuing "expanded awareness" is the most painful thing in the world because in the end it kills human sympathy. The Hollywood pop guru is fond of quoting "Before the eyes can see they must be incapable of tears." Bergson expressed the higher insight when he said, "Intellect without sympathy is blind."

Here in this book we see Yoga as pointing the way to the spiritual integration of men in the higher consciousness of God.

—BERNHARD MOLLENHAUER

ITEMS of INTEREST

Stichting I.S.I.S., The Hague

International Study Center for Independent Search for Truth (The Hague, Holland), held its annual convention on May 2, 1978. In a letter to Mr. Iverson Harris, Mr. D. J. Kok wrote of the subjects discussed: *The Shadow*: Inspired by the Northern Buddhist precept, quoted by HPB in *The Key to Theosophy*, "Never let the shadow of thy neighbor (a third person) come between thyself and the object of thy bounty." *Pacifism*: A critical reflection on disarmament along the lines of G. de P.'s article on that subject. *Veritable*

Benedictine: A poetic contemplation on a fly swimming in the liqueur of that name, thinking it is 'heaven', but realizing later it is a poison, a drug. *Theosophy and the students in Highschool*: experiences of an English language teacher in trying to bring in the principles of Theosophy when the pupils have to discuss subjects chosen by themselves. *Theosophy and the World of Newspapers*: experiences of a group of members trying to react on actual subjects in a theosophical way. (They succeeded in getting Mr. Kok's article on Euthanasia published in a monthly magazine, *Physician and World*, distributed among all physicians in Holland.)

The National President opened the Convention with an address on "The Responsibilities of the Membership of the Theosophical Society in Daily Life"; and Mr. Kok contributed reflections on the Arabian proverb, "Do not cast a stone in the fountain from which you have been drinking", and a statement of Queen Juliana, "Doing Nothing is dissipation of possibilities." All addresses were "accompanied by" music by Beethoven, Rimsky Korsakoff, Sibelius and Saint-Saens.

Mr. Kok stressed continuance of efforts towards co-operation with all Theosophical Societies based on "the free exchange of ideas" and adherence to the fundamental principles of Theosophy. In carrying on theosophical work in Holland he said: ". . . we daily feel the truth of G. de P.'s words: 'There is no freedom so great, no happiness so large, so wide-reaching, as the giving of self in service.' This is the aim of each member of the ever growing group of co-workers who voluntarily give up a great part of their personal lives in order to do the job in hand . . ."

An Introduction to Esoteric Principles

This is a study manual by William Doss McDavid, Ph.D., issued by the Department of Education, The Theosophical Society in America, Wheaton, Ill. 60187 (90 pages, paper, with 8 charts, \$2.25.) It is an attempt, the author states in his Preface, "to bridge the gap between the elementary and the more advanced studies" in Theosophy. "It is hoped," he adds, "that this guide for study will provide at least the fundamentals which will prepare the student to tackle the more advanced materials, to wrestle with the perplexing questions contained therein, and to form his own opinions intelligently."

Main references are to H.P.B.'s *The Secret Doctrine*, *Blavatsky Collected Writings*, and *The Mahatma Letters*, but others are also given. The whole manual is written with unusual clarity, especially when dealing with difficult subjects, on some matters of which the author presents differing views, leaving it to the intelligence of the individual student to reach conclusions (if that is possible). He also warns: "It has also seemed necessary to point out with complete honesty and candor those points where later writers seem to be at variance with or diverge from the teaching given by H. P. Blavatsky and the Masters of Wisdom in the early days of the Theosophical Society. To do so is to lay oneself

open to the charge of setting up H.P.B. as an authority. On that point, the writer can only plead guilty and beg mercy." And he adds modestly: "The writer also begs forgiveness for diverging from the teaching in those places where his own understanding is imperfect. Such is the curse which falls upon the heads of those of us who presume to write about Theosophy without ourselves being, as H.P.B. was, the direct amanuensis of the Mahâtmâs."

It should be added that each chapter is in two sections, the first an overview of a particular subject, and the second consisting of questions and answers thereon. This greatly enhances the over-all study.

Original of First Volume of "The Theosophist"

(The following announcement will be of interest to all Theosophists. It comes from Wizards Bookshelf (Box 6600, San Diego, California 92106), publishers of *The Secret Doctrine Reference Series*.)

Our inquiries to groups and societies interested in reprinting Volume One of *The Theosophist*, October 1879 through September 1880, have resulted in the amazing realization that if Wizards doesn't do it it won't happen. Because we feel the importance of re-stating the original impulse of 100 years ago, and because this cycle is tenfold more intense than its predecessor, we can reprint this volume exactly as originally issued, excluding only the subscribers list. The book will then be 8.5" x 11", 320 pages.

To encourage interest, it is planned to use a three-color paper cover, hold the price under \$10.00 retail, show no secular identification whatever. Only an ISBN will appear, leaving blank the space for imprint. Since *The Theosophist* is its own best spokesman this omission of printer's identification should, hopefully, keep it free of any stigma and be welcomed by all.

A group wishing to presubscribe to 500 copies will be offered the volume *at cost*, (100 copies at less 50% retail). The lowest quotation is from George Banta Co. for a printing of 3000 copies, which includes binding and individually shrink wrapping. Lesser quantities would be expensive. With the present increase in Theosophical interest this printing should be expended in about three years.

Few have ever seen the first volume of this landmark journal, and fewer still have any notion of its contents. To remedy the situation while spreading right ideas is not without virtue. *Sufficient orders* will guarantee production.

—RICHARD I. ROBB

Judge Series Continues

The Theosophy Company (U.L.T., Los Angeles) has issued yet another (No. 24) in its series of articles by William Q. Judge (75 cents). This one, entitled "Disseminating Theosophy", contains the following: Universal Brotherhood a Fact in Nature; Theosophical Doctrine; Cycles and Cyclic Law; Theosophy: its

Claims, Doctrines and Progress; Religion and Reform from a Theosophical Viewpoint; The Promulgation of Theosophy. We quote a passage from the first named article: "There is another view of Universal Brotherhood . . . That is, that there is in this world an actual Universal Brotherhood of men and women, of souls, a brotherhood of beings who practice Universal Brotherhood by always trying to influence the souls of men for their good. I bring to you the message of these men; I bring to you the words of that brotherhood. Why will you longer call yourselves miserable men and women who are willing to go to a Heaven where you will do nothing? Do you not like to be gods? Do you not want to be gods? I hear some men say, 'What, a god! Impossible!' Perhaps they do not like the responsibility. Why, when you get to that position you will understand the responsibility. This actual Brotherhood of living men says, Why, men of the West, why will you so long refuse to believe you are gods? We are your brothers and we are gods with you. Be then as gods! Believe that you are gods, and then, after experience and attainment, you will have a place consciously in the great Brotherhood which governs the entire world, but cannot go against the law. This great Brotherhood of living men, living souls, would, if they could, come down and make saints of every one of you; but evolution is the law and they cannot violate it; they must wait for you. And why will you so long be satisfied to believe that you are born in original sin and cannot escape? I do not believe in any such doctrine as that. I do not believe I was born in original sin. I believe that I am pretty bad, but that potentially I am a god, and I propose to take the inheritance if it is possible. For what purpose? So that I may help all the rest to do the same thing, for that is the law of Universal Brotherhood; and the Theosophical Society wishes to enforce it on the West, to make it see this great truth, that we are as gods, and are only prevented from being so in fact by our own insanity, ignorance, and fear to take the position."

Microfilm Copies of The Theosophist

Karl Alston of San Leandro, California, writes that he will share microfilm copies of the first six volumes of *The Theosophist* at cost of merely copying the negatives. He also will send to those interested copies of articles (which he calls Karma Lore List No. 1) as follows: 1. Cyclic Evolution and Karma—Blavatsky; 2. Our Glorious Civilization—Imperator; 3. Practical Suggestions for Daily Life—Theosophical Siftings; 4. Elixir of Life—Godolphin Mitford; 5. Concerning the Mortification of the Flesh—Mead; 6. Capital Punishment—Hartmann; 7. Helyphthoria—Harij; 8. Asceticism: A Word of Friendly Counsel—Olcott; 9. The Astral Light—Nizida; 10. Atma Bodha—Sankara; 11. A Mas-

ter's Letter—The Power of Thought; 12. The Astral Light—Louise Off; 13. Twenty-two Rules Regarding the Will from Hermes—Guide to Theosophy; 14. Three Truths from *The Idyll of the White Lotus*; 15. Karma and Spiritual Love—Blavatsky; 16. Fourteen Buddhist Points—Olcott; 17. Karma and Death—Blavatsky; 18. Karma and Disease—Paracelsus.

Recipients are asked to limit requests for the above to three articles at one time. Readers interested should address inquiries direct to: Karl Alston, 16043 Liberty St., San Leandro, California, 94578.

California Utopia

The Greenwalt book is, I think, a credit to all at Point Loma Publications. In spite of your production problems it has turned out to be a beautifully produced volume. . . .

From our point of view it is what the Point Loma effort of this century *will be* that is important, and long after the last trace of it has disappeared, all the books written about it crumbled into dust, will its real worth benefit mankind. All hail to those from Katherine Tingley to the humblest pupil who made it what it was.

—Ted Davy, Gen. Sec.
The Theosophical Society in Canada

Many thanks for your *California Utopia*. I am writing an article on the book. I admire your courage in editing a book containing so many not-quite-positive words on K.T.!

—J. H. Dubbink, Bilthoven, Holland

I am about halfway through Greenwalt's *California Utopia: Point Loma, 1897-1942*, and I just had to take a minute to write this note to tell how much I'm enjoying it and to compliment you on a fine job of book production as well. Many works dealing with K.T. make her a rather unsympathetic antagonist of Annie Besant. It was refreshing to learn more about this unusual woman.

—Robert A. Benedict, Ridgefield, Connecticut

California Utopia arrived. It is filling in all sorts of blanks in my knowledge of Lomaland, a precious book for many reasons. . . . K.T. is not actively with us at the moment, but her many students are, all working for the New Age. She magnificently accomplished her purpose despite confusions and what some may call blunders and mistakes.

—Marion Bunting, Cumberland, B.C., Canada

(And here is a brief review in the *San Diego Union* of June 11, 1978, by the senior librarian of the San Diego Public Library:)

California Utopia: Point Loma, 1897-1942, by Emmett A. Greenwalt; Point Loma Publications; 244 pages; \$9.95 cloth, \$5.95 paper.

Recent books in the field of Californiana include updated histories of two notable educational institutions. The first of these is Emmett Greenwalt's "California Utopia: Point Loma, 1897-1942." It is a revision of the author's 1955 book, "The Point Loma Community in California, 1897-1942; a Theosophical Experiment." The original edition was published by the University of California, the revised edition by Point Loma Publications, Inc., a theosophical press.

Many factors combine to make the revised edition welcome. A new school occupies the old Lomaland campus; there is a whole new generation of local historians who never had first-hand knowledge of the Theosophical Institute; the original is long out of print. And perhaps, as a prominent theosophist says in the book's introduction, a less orthodox generation will be more receptive.

Some changes in the book are obvious, others unobtrusive. There are more pictures, new introductory material and a lengthened chapter on Literature and Philosophy. In other chapters new material has been inserted where appropriate, in both text and footnotes.

No matter what the reader's opinion may be concerning theosophy, this story of an amazing woman, Katherine Tingley, and her even more amazing dream, will be of interest. It is scholarly, yet not pedantic, and though it is objectively written, one cannot avoid a certain amount of sympathy for "K.T.". If her dream of world order through education had succeeded, what would the world be like now?

—Rhoda E. Kruse

Theosophia: an Introduction

Of this booklet by Dr. Lydia Ross and Charles J. Ryan, *The Yes! Guide* of Washington, D.C., comments: "This is about the best introductory survey of theosophy that we know of. All the tenets are concisely and clearly reviewed. The format is questions and answers. (57 pp. paper \$1.75 from Point Loma Publications)."

Theosophy Under Fire

"Oddly enough, one of the most succinct distillations of theosophical philosophy or doctrine grew out of a deposition executed in 1945. At that time, Iverson L. Harris, then chairman of the Point Loma cabinet, was questioned as to the beliefs of the Society by attorneys, some hostile. The occasion was the suit brought by heirs against a Florida trust company serving as executor of a will bequeathing support to nine philanthropies, of which Point Loma was one. The suit was lost, but the responses of Harris are valuable beyond their original purpose because they explain in terms intelligible to a non-theosophist just what theosophy is about. The verbatim transcript was published twenty-five years later by Harris under the title *Theosophy Under Fire. A Miniature Key to Theosophy* (San Diego, 1970)."

California Utopia: Point Loma, 1897-1942 p. 123

Pronunciation of Sanskrit

Those who have Geoffrey Barborka's *Glossary of Sanskrit Terms* (published by Point Loma Publications, Inc., and now in its fourth printing), may wish to insert these additionally explanatory lines, which Mr. Barborka has sent us, to page 6.

—Ebs

"In regard to inquiries concerning inflectional observance in Sanskrit words: In pronouncing Sanskrit words there are no strongly accented syllables, neither at the beginning nor at the end of the word, all syllables being of equal value. It is customary to indicate a slight pause, hardly an accent, on the syllable which represents the *root* of the word. For example: Parabrah—man, Mûlaprakri—ti, Nirvâ—na. When the root of a word is not known, all syllables should be made of equal value. Similarly this slight pause is made when two words are joined together, resulting in a compound. In illustration: manvantara (a compound of manu and antara: manvan-tara); mahâtman (a compound of mahâ and âtman: mahât-man); daivîprakriti (a compound of daivî and prakriti: daivî-prakriti); devan-âgarî (a compound of deva and nâgarî: deva-nâgarî)."

From Letters Received

Tor Fernholm, Göteborg, Sweden: A word of admiration to the editors for unbiased worldwide perspectives on the various theosophical movements, for your choice of material, for the many different voices from many worlds of thought and experience that find expression here. In a recent issue I was very happy to read your memorial of Maurice Braun, whom I remember very well. The news item on the Point Loma Bibliography, which I am ordering, was very welcome. Since I have been working with physicists and am intrigued by the way their brain-mind functions (and their basic, widely differing world-views), your note on the seminar 'Dynamics of the Energy Fields' may be useful as a probing instrument. . . . How you editors can thread your way through all the world's mazes of mystical, occult, hermetic, meditational, etc., etc., writings is absolutely beyond me. I generally start asking 'Is this true' in the first or second sentence, and get *stuck*. You seem to have found your bearings in this literature and have the tenacity to keep your periodical going year after year in your chosen course. . . . The natural way to show that I want to see more of *The Eclectic Theosophist* is, I presume, to subscribe to the six 1978 issues. So be it!

Roma Dunningham, Auckland, New Zealand (Editor *Theosophy in New Zealand*)—What a wonderful number of Theosophists Point Loma produced and what a contribution they have made and are still making to our literature. I always look forward to *The Eclectic Theosophist* and use much from it.

Abbot Engelhardt, Pomona, Calif.—Here is renewal to *Eclectic*. I wouldn't want to miss an issue.

Jalie N. Shore, Denver, Colorado.—The fifteen cents postage I find odious and quite painful . . . Makes me think of the Boston Tea Party and what that led to. I don't like it. And I don't like what is happening in our schools, and in the homes of young children and on the streets. It makes me literally ill at times. Yet I am a firm believer in the far-reaching influence of the radiant heart. Aren't you?

Irene S. Smallzel, Duncannon, Penn.—Keep up the great work! With all good wishes.

Evangeline D. Farrell, Fair Lawn, N.J.—*The Eclectic* following the Blavatsky and Point Loma Tradition, is more relevant with each new issue . . . I was moved and thrilled at the review by Jalie N. Shore of *Reincarnation, the Phoenix Fire Mystery* by Joseph Head and S. L. Cranston. Please send me 10 copies for distribution.

Mora Forbes, Emsworth, England.—I have just got half way through the Greenwalt book on P.L. I think as an outsider he has been quite fair, but I do think a book along the same lines by one of us would do good, provided it remained unbiased. Some things I can see it would be hard for an outsider to understand. I always feel that K.T. was sowing the seeds of a future harvest when the relations of the members of a future generation (perhaps long, long ahead) would be so different from today, when sex counted for less, and people worked for the love of serving rather than for money, and were not constantly looking over the shoulder to see that no one was more than he was. It would be a future when silence would be enjoyed, not shied away from. Personally I love the silence. We do live in an age of noise and from what one hears from a physical standpoint, are ruining ourselves, or being ruined by living amongst a jangle we can't get away from when trying to earn a living. (Fortunately I am living in a quiet spot, with good loving people for neighbors.) Do we need to have so many destroyed lives amongst us, physically and mentally unfit? We live in a time cycle that breaks what makes us.

AROUND THE WORLD:

Theosophy In The Magazines

Bulletin of The Theosophy Science Study Group, India (an affiliated body of the Indian Section of the TS, Adyar): "Theosophists and Scientists: Partners in Presenting the ancient Wisdom to Humanity", by Edwin A. Staggs. An informative overview.

Sunrise (Pasadena TS) May: "H. P. Blavatsky and *The Secret Doctrine*" by Kirby Van Mater: mainly review of Boris de Zirkoff's *Rebirth of the Occult Tradition* which will form an introduction to the new edition of *The Secret Doctrine* soon to be published

by the TPH, Adyar, and included in *Blavatsky Collected Writings*. Mr. de Zirkoff's monograph is also published separately, paper 78 pp.

American Theosophist, Wheaton, Ill. Special Spring issue on "Intuition and the Creative Imagination". (This will be reviewed in September *Eclectic*.)

The Theosophist (Adyar, India), March: interview with Boris de Zirkoff by L. H. Leslie-Smith, while both were visiting the T.S. headquarters at Adyar last December; summarizes largely the history of the production of *Blavatsky: Collected Writings* and what yet has to be done.—February: in "Letters to the Editor and Readers' Forum", Hugh Shearman sings his old deprecatory song, though in somewhat milder tone, about *The Mahatma Letters*. His obvious intention to challenge the worth of these letters by over-stressing that they were not for the most part actually 'written' by the Masters themselves but 'merely' dictated by them to chelas, can best be met by referring the student to the book itself—*The Mahatma Letters to A. P. Sinnett*. Students will also be helped by Virginia Hanson's and George Linton's *Reader's Guide to the Mahatma Letters*, obtainable from TPH, Wheaton, Ill.

The Canadian Theosophist, Nov.-Dec. 1977 "Live in the Eternal" by Dr. W. E. Wilks, first published in *The Theosophist, Sept. 1967*; "Search and Discovery" (how a young student found Theosophy), by Gary Doore, first published in *The Eclectic Theosophist, Sept. 1977*.

Theosophy in New Zealand, April-June, Presidential Address to the 102nd annual convention of the T.S., Adyar, Dec. 26, 1977, (extracts) by John B. S. Coats. "We are all ambassadors for Theosophy and an ambassador must know his country well if he is to represent it effectively."

Corresponding Fellows Lodge of Theosophists, Bulletin No. 381, April-May, Worthing, England. Review of *Both Sides of the Circle, The Autobiography of Christmas Humphreys* (George Allen & Unwin); and "Some Pages of (Forgotten) Theosophical History" by the *Bulletin's* editor, Esie Benjamin. And No. 382, June: "Necromancy or Communication With the Dead", the straight facts, and vital quotes from *The Mahatma Letters*.

Publication Date of INDEX

Search and Find: Theosophical Reference Index (following the Blavatsky Tradition), compiled by Elsie Benjamin, Point Loma Publications, Inc., P.O. Box 9966, San Diego, California. USA 92109. 154 pages, softcover, \$3.95. Publication date: July 15.

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