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Editors: W. Emmett Small, Helen Todd

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## THE WHOLENESS OF THEOSOPHY

Theosophy gives meaning, purpose, hope — and knowledge. It is not compartmentalized, but livable, logical in all areas, whether we divide them for convenience as Religion, Science, Philosophy, or Art. These are one, as Theosophy shows, though with different emphases. In simple words, they are all avenues of approach towards a goal, and that goal is Truth.

Theosophy is what is reported about that Truth by those who have studied, experienced it, “generations of Seers” who have tested it. What is more scientific than that? They have, by their code, by their training, by their lives, lived it. What is more religious than that? They have explained it, given it ample exposition and elucidation, appealing to incontrovertible logic and innate justice. What is more philosophic than that?

There is, therefore, a soundness and saneness in what is known as basic Theosophy which when once accepted cannot be shaken. The theosophical student knows that what he knows or accepts is subject to extension, illumination, clearer vision; but he also knows that in essentials, limited grasp of them though he may yet have, they are true. That gives him his strength, his trust and his faith. He knows that acceptance or rejection comes from him alone. The judge is within. No one else can command. The inner being alone decides.

Thus he finds what is called often The Path, universal in spirit for all, though for each one a singular choice and experience. And this does away with divisions based mainly on emotional appeals; he is free of psychic pressures. Only the wholeness sustains and gives guidance and strength and peace.

But oh, as we look around our human-mistreated world, oh the agony, the ignorance, the terrible breaking hearts!

In the torrid light of today's happenings, the visible strife and horror of so much that constitutes our world, what then is our dharma, what then is our duty, what then is the wise effort that should be put forth? And we ask ourselves perchance what HPB might say, what her Teachers might say, what so evidently the times, the new cycle, yearns for and demands. Surely it is to *know the Teachings*, which means to live them, to spread them abroad by sensible persistent unflinching means. It is to resist internal fighting, but to be willing and ready to speak out kindly respecting the views of other students if such speaking out is needed to hold firmly to Principle. And above all to listen — to listen to the inner guide.

The ways, the means, will come for those who call on

them. Each one has a part to play in the great orchestrated effort. Find that part. Play it and be content and happy wherever and whatever it is. Judge said it many years ago. We used to recite it as a motto in our WQJ Club as boys: “Be what you love. Strive after what you find beautiful and high, and let the rest go. Harmony, sacrifice, devotion. Take these for keynotes; express them everywhere and in the highest possible way.” We have it there in a nutshell.

—W.E.S.

## M.A.D. — And A Theosophical Answer

[The November 1981 issue of *Theosophy*, in its Section ‘On the Lookout,’ under the sub-title of “Mutually Assured Destruction,” discusses the nuclear war threat. We quote these paragraphs here, not because the statistics are perhaps new to concerned minds today, but to indicate what Theosophists in their attitude and thought can do about it. Let us assure our readers at the outset that we do not believe this world will be blown to pieces by a nuclear conflagration. We have faith in the Forces of Enlightenment which are, to say the least, as powerful as those of destruction. We have faith that the thinkers of today will respond to the quickening sense of immediacy for inner alertness and unwavering moral strength demanded by today's confrontation. But we cannot permit ourselves to close our eyes to the peril worldwide. Each of us, then, must ask of ourselves, *What is our duty?* And that Duty seems clear to every Theosophist who believes in the only object acceptance of which is called for to become a member: *Universal Brotherhood*. Not a brotherhood of politics or even social behavior, but a brotherhood based on recognition of the unity of every soul — in IT, THAT, the HEART of BEING. We are all THAT in essence. If we truly are upheld — overwhelmed, we might say — by the power of that thought then our attitude toward the problems of life become clear and nothing can shake them. Then each one becomes a powerful mental and spiritual force. And that force can and will help shape constructively events affecting our Globe.

We quote now from our esteemed contemporary (published by the Theosophy Company of Los Angeles, California.

—ECLECTIC EDITORS ]

### “Mutually Assured Destruction”

Since the early 1960s both the United States and Russia have based their foreign policy on a “balance of terror,”

conceived in the belief that neither power would attack if each could effectively and immediately retaliate against a "first strike." The letters MAD ("mutually assured destruction") are used to denote this policy. The United States has a three-pronged nuclear force consisting of land-based ICBMs (intercontinental ballistic missiles), submarine Polaris missiles, and the Strategic Air Command, any one of which could inflict far-reaching destruction upon the "enemy." The Department of Defense now believes that advancing technology has rendered the land-based ICBMs vulnerable to attack. The Department maintains that the estimated cost of 150 billion dollars for the placement of the new MX missile bases (resulting in extensive inroads on precious and irreplaceable natural resources) is justified by the requirement of "national defense." Military experts claim that new control devices make a *limited* nuclear war feasible and, conceivably, one side could emerge a "winner." This theory assumes, however, that rational restraint would be employed by the antagonists, and that only military installations would be targeted! In this sort of "strategic war," errors would of course have to be eliminated.

Writing in *Science* for May 29, June 5 and 12, William J. Broad reports on a nuclear side-effect previously not taken seriously, and only now being evaluated. Using an imaginary incident to illustrate what would happen if radar disclosed an approaching enemy warhead 160 miles above the earth, he says that launching a Spartan missile to intercept the warhead would result in a ball of nuclear fire:

Unfortunately, the fireball would have also bathed the United States with a high voltage wave known as electromagnetic pulse (EMP), which in turn would have knocked out unprotected communications equipment from coast to coast and shut down the U.S. power grid . . . most of the electronic equipment accidentally exposed in the 1960s during U.S. nuclear tests in space was built with vacuum tubes and thus was too old and rugged to have been damaged by a split-second pulse of tens of thousands of volts. The semiconductor revolution has changed all that.

Current debate in the Pentagon is concerned with the threat of EMP. In the event of a first strike by the Soviet Union, the ability to retaliate is *mandatory*, according to military experts. The President must also be able to contact the U.S. nuclear forces at all times and under all conditions. The *Science* writer notes, however, that testing the effectiveness of protective equipment presents additional problems. Short of an actual nuclear test explosion, complete protection cannot, at present, be assured. Should there be a high-altitude nuclear explosion over the continental United States, the resulting chaos could not be limited to military installations. Street lights, telephone, telegraph, power lines, computers, radar, radio and other products of the integrated solid-state circuitry technology would all be vulnerable. The extent of the confusion is difficult to imagine.

As long as both sides tacitly agree that an "all-out" nuclear war would lead to MAD, the controversy, Broad says, on the feasibility of waging a "limited nuclear war" will continue. The Hawks think, for example, that enough "hardening" of bases and new technology will

protect the U.S. military installations against EMP, enabling them to continue in any sort of conflict. Doves, however, declare the improbability of maintaining the necessary controls and precision for a nuclear war based on strategic exchange. Broad quotes John I. Steinburner, a science researcher, who says: "Regardless of the flexibility embodied in individual free components, the precariousness of command channels means that nuclear war would be uncontrollable as a practical matter, shortly after the first tens of weapons were launched."

Some readers may wonder why these hideous possibilities, so far beyond the reach or control of most or even all the individuals involved, are given attention here. Yet notice of such matters has at least some justification by showing that the lines of collective Karma may now be providing clear focus to issues of individual choice. Until almost the present, individual citizens have had opportunity to decide upon participation or support of war on the basis of the principles involved or at stake. But today the outbreak of war may be sudden, the result of strained decision by leaders unable to think in any but abstract military terms, invoking the very nearly insane logic that seems now to prevail in the high councils of the nuclear powers. This is not mere speculation, but the conclusion reached by numerous thoughtful observers. Today, preparation for war — call it "defense" if you will, although the term now has little meaning — goes on in secrecy behind closed doors, with little hint of what may be the resulting fate of millions upon millions of people. Actually, "planning" a nuclear war seems on a level with handing children enormously potent explosives, and in a society saturated with fear and beset by the spreading terrorism practiced by assassins and fanatics. How can humans with any claim to "normality" feel ready to participate in any of these desperate and monstrous undertakings?

*Facts for Action* (May) reports the possibility, anticipated by a Selective Service official, that more than half of the registrants called to military service in a crisis mobilization may apply for conscientious objector status. Even allowing for exaggeration, this prediction suggests that patriotism is becoming a negligible factor in the current arms race. Love of country is radically diminished by the prospect of nuclear war between nation-states — a war which, even at the planning stage, leaves all thought of morality and humanity behind, promising only "mutually assured destruction." Rejection of war and all its works might be a first step toward the attitude given expression nearly a century ago:

With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." (*The Secret Doctrine* I, 643.)

George F. Kennan, former U.S. ambassador to the

U.S.S.R., said recently (in the *New York Review of Books*, July 16):

We have gone on piling weapon upon weapon, missile upon missile, new levels of destructiveness upon old ones. We have done this helplessly, almost involuntarily; like the victims of some sort of hypnotism, like men in a dream, like lemmings heading for the sea, like the children of Hamelin marching blindly behind their Pied Piper. And the result is that today we have achieved, we and the Russians together, in the numbers of these devices, in their destructiveness, levels of redundancy of such grotesque dimensions as to defy rational understanding.

After suggesting that both powers agree to *systematically reduce nuclear weapons on an equal basis*, he continues:

What I have suggested is, of course, only a beginning. But a beginning has to be made somewhere. . . . If a step of this nature could be successfully taken, people might find heart to tackle with greater confidence and determination the many problems that would still remain. . . .

We are confronted here with two courses. At the end of the one lies hope — faint hope, if you will — uncertain hope, hope surrounded by dangers, if you insist — but hope nevertheless. At the end of the other lies, so far as I am able to see, no hope at all. Can there be — in the light of our duty not just to ourselves (for we are all going to die sooner or later) but of our duty to our own kind, our duty to the continuity of the generations, our duty to the great experiment of civilized life on this rare and rich and marvelous planet — can there really be, in the light of these claims on our loyalty, any question as to which course we should adopt?

Mr. Kennan recalls the appeal signed by Albert Einstein in the last week of his life, saying: "I would like to quote one sentence from the final paragraph of that statement, not just because it was the last one Einstein ever signed, but because it sums up, I think, all that I have been trying to say on the subject. It reads as follows: "We appeal, as human beings to human beings. Remember your humanity, and forget all the rest." A Theosophical framework in which to consider and revere Dr. Einstein's humane appeal, as a means of increasing its strength, may also be found in *The Secret Doctrine*. Speaking of the law of causation, H.P.B. wrote:

It is a law of occult dynamics that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence.

"This state will last till man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter; until we begin acting from *within*, instead of ever following impulses from *without*; namely, those produced by our physical senses and gross selfish body. Until then the only palliative to the evils of life is union and harmony—a Brotherhood IN ACTU, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil." (I, 644).

## AND WE QUOTE...

### Infallibility

No true Theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say or write upon occult matters. For who of us can presume to have the *whole* truth at his fingers' ends, even upon one minor teaching of Occultism?

—H.P. Blavatsky, *The Secret Doctrine*, II, 640

### To Make Others Self-Respecting and Strong

We know full well that no steam will be generated in a boiler until the whole of the water therein has been raised to boiling point. Even so we also know that in order to raise the world to the point at which men will 'generate' Practical Theosophy, the spiritual temperature of the whole of mankind must be raised; all men and women must be made kinder and still kinder in heart, and stronger and still stronger in spirit; and this can only be done by acting on them *en masse*, and raising the standard of kindness and of spiritual strength in the whole race. . . .

The Practical Theosophist of today is the individual who is animated by that spirit of brotherhood which will one day become universal; and, as such, he is none other than the man who at all times tries to impart to others the Theosophical knowledge he has got himself, and to imbue them with the Theosophical principles by which he guides his own conduct; who tries to stir up in others the spirit of kindness, of patience, of gentleness, of courage and of truth; who tries to induce his neighbors fearlessly to think out the problems of existence for themselves, and to feel the dignity and the responsibility of their own manhood and womanhood; who tries to make others self-respecting and strong.

—H.P. Blavatsky, "Practical Theosophy," extracts from an article in *The Theosophist*, March 1889, reprinted in *Theosophy in New Zealand*, Jan.-March 1980.

### More Giving Than Receiving

I think living theosophically is to learn to give rather than to expect. We are all still at an elementary stage and so we expect things. We expect life to provide situations which will bring comfort and happiness. We expect people to give affection, recognition, attention. We expect others to agree with our opinions. Every expectation is a demand we make, it's a grasping for something outside. Now to learn to be a theosophist means to denude ourselves of this tendency to grasp, and to live a life where the flow is outward, which means giving, loving, sympathy, etc. We were talking about losing somebody. If there is more of giving than of receiving, one would be thinking in terms of the other person, not so much in terms of one's own loneliness.

—Radha Burnier, President of The Theosophical Society (Adyar), in an interview with the Editor, *The American Theosophist*, Aug-Sept. 1981.

### The Sensible Thing

It must be clearly understood that the astral world, particularly in its more accessible regions, is filled with delusions, in which the untrained explorer, however intelligent, is quickly lost in a maze of error. The door once opened is hard to shut, as many have learned to their cost by ignorantly dabbling in the so-called 'occult arts' or by attempting to develop the lower psychic powers, erroneously called spiritual.

The sensible thing for us is to leave the astral plane to those whose duty compels them to investigate its delusions; to those who have passed through the necessary training in self-control and self-knowledge, who are not seeking for the satisfaction of mere intellectual curiosity, and who are protected by the strong armor of impersonal love. For us our school of experience is here and now, in the events of daily life.

—C.J. Ryan, *What is Theosophy?*, Theosophical Manual No. 1

### All This Hath Been

As when with downcast eyes we muse and brood  
And ebb into a former life, or seem  
To lapse far back in a confused dream  
To states of mystical similitude,  
If one but speaks or hems or stirs a chair  
Ever the wonder waxeth more and more,  
So that we say, all this hath been before,  
All this *hath* been, I know not when or where;  
So, friend, when first I looked upon your face  
Our thoughts gave answer each to each, so true,  
Opposed mirrors each reflecting each—  
Although I knew not in what time or place,  
Methought that I had often met with you,  
And each had lived in other's mind and speech.

—Tennyson: *Sonnet*

## UNIVERSAL BROTHERHOOD A FACT IN NATURE

Elsie Benjamin

*Eclectic* readers may not all have had the opportunity over the years to subscribe to *CFL Bulletin* (Worthing, England), edited by Elsie Benjamin from October 1945 — (its last issue was October 1981—) who was for a time secretary to Katherine Tingley and then for 13 years private Secretary to G. de Purucker. We shall, then, as promised with the ceasing of publication of that magazine, share with you from time to time reprints from them. They will show, we believe, how directly she responded to questions asked by her readers, with frankness and understanding relating them practically always to theosophical teaching. For this issue we choose the following. — EDS.

Mrs. Dorothy McGuinness has given us a chance, with her question which follows, to emphasize one of the fundamental and most important teachings of Theosophy. She writes:

"If Karma is the inevitable law of cause and effect, and what is coming is coming anyway, by virtue of this logic how is it that our thoughts can affect others and how can evil spirits affect the individual if his course is set?"

The question contains a misunderstanding of the Law of Karma, but we take up first the latter part: "How is it that our thoughts can affect others, etc.?" *Because we are, ultimately all one.* To the question, "Am I my Brother's keeper?" one can answer, "I am my Brother." We all come from the same Source, we are rooted in the same Divine Entity, our Spiritual Sun, just as the atoms in our bodies are rooted in us. In our very Highest there is no separate identity.

So important is a grasp of this truth for any further understanding of theosophical teachings, that we find it reiterated and emphasized over and over again in theosophical literature. The Third Fundamental Proposition of *The Secret Doctrine* (S.D. I 17) states unequivocally "The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root... No purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence..."

Why was it that when the Society was founded, the only pre-requisite for Fellowship was a belief in the principle of Universal Brotherhood? This was not pointing to any political or social question, but literally the *fact* that in our highest essence we are *ONE*, not distinct from other living beings.

Let us quote from Dr. de Purucker's *Fundamentals of the Esoteric Philosophy*. In his usually clear style he gives the teaching in detail, stating that it is only by understanding the full force and implication of the philosophical profundity of this teaching that we can build a superstructure of thought.

(p.532) "You may remember that when Mr. Sinnett was in correspondence, through H.P. Blavatsky, and two or three more of the chelas, with the Masters, he was told plainly that the last truths, even of the limited sphere of esoteric knowledge that it was permissible to give to him, could not be imparted to him, because, as he himself confesses, he had no right comprehension of the meaning of Universal Brotherhood... *the Spiritual Brotherhood of all Beings*, and, particularly, of the fact that all human beings are linked together, not merely by the bonds of emotional thought or feeling, but by the very fabric of the universe itself, all men, as well as all Beings, springing forth from the inner and spiritual Sun of the Universe, as its hosts of rays. We all come from one Source, that Spiritual Sun, and are all builded of the same life-atoms on all the various planes. It is this interior unity of being and of consciousness, as well as the exterior union of us all, which enables us to grasp intellectually and spiritually the mysteries of the universe..."

He makes the matter still clearer: (P. 545 *ibid*):

"When the ego has become a Monad itself — its own inspiring Monad meanwhile having itself advanced to spheres of life and activity still more sublime than it formerly had — the ego-Monad then assumes a cosmic nature, and in its turn evolves an intermediate self or selves, which work through our lower natures, helping thereby the lives beneath us and in us, in whom we live and move and have our inferior being. It is through these inferior lives composing our intermediate or lower

natures that the ego-self finds its fields of self-expression; and when it finally becomes an egoic Monad, it becomes to the hosts of lives on these intermediate and lower spheres their divine over-soul, the Hierarch of their Hierarchy."

(P. 545 *ibid*) "Let us realize the responsibility—spiritual, mental, psychical, emotional, astral, and physical—which is ours, as self-conscious beings, egos. We are responsible for what these intermediate and lower lives undergo to a very large extent; we realize that as we impress them, so will they self-express themselves, until they have attained self-consciousness in their turn; we realize that we give them the initial impetus towards evolutionary unfolding, and that as we set their faces so to say, so will they travel the path."

So you see, from the time Evolution starts in any new Manvantara, from an "unselfconscious godspark to a fully Self-conscious god" when we return to our Source, there can be no separation one from another. "The sin and shame of the world are our sin and shame;" and likewise we share, karmically and by our ultimate identity, with all that comes to us continually from that highest Source. To gain our self-consciousness we received the Light of Mind from those Divine Beings, "the Sons of Mind": they owed it to us karmically because in one sense they are our higher Selves; and in like manner we will owe a debt—and will pay it—to those evolving monadic sparks below us.

H.P.B. puts it this way in her "Transactions of the Blavatsky Lodge," p. 138:

"He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonor, he will not be able to join himself to any vessel of honor. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole... Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation, but this is impossible."

And in *The Complete Works of H. P. Blavatsky*, III, 142, we read:

"All who share in transactions by which sin and misery are multiplied for others, must share the recoil. They may act in ignorance, in good faith, and so escape the moral taint, the most grievous of the consequences of evil, but they can by no means escape the other consequences, and they will have to brave in coming lives the angry buffets of a retributive justice, which, though sleeping during the present, never sleeps during a second life."

But leaving aside for the moment all technical theosophical ideas, can we possibly picture ourselves thinking, acting, in a vacuum, independently from any other living being? It's an impossibility. Everything we do and think relates in part to what someone else has done or thought, or our thoughts about them. Here is another point: An author writes a book, or a musician composes a musical masterpiece. The impact of that book, or that music, for good or ill on all who read it or the emotions stirred by those listening to the music, even hundreds of years after-

wards, sets in motion their own karmic threads; and thus the karma of the author and the musician are linked with that of the reader or listener. We cannot possibly live our lives in an insulated compartment, cut off from the rest of the world.

But above all, it is a misunderstanding of what Theosophy teaches about Karma to say that "what is coming is coming anyway." That would make of the doctrine of Karma one of Fatalism, *which it is not!* In S.D. I, 638-9, H.P.B. speaking again of our identity with all other Beings writes:

"The closer the approach to one's *Prototype*, 'in Heaven,' the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that 'Self-god,' one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the PARENT-SUN."

And then she continues:

"Yes; 'our destiny is written in the stars!'... This is not superstition, least of all is it *Fatalism*. The latter implies a blind course of some still blinder power, and man is a free agent during his stay on earth. He cannot escape his *ruling* Destiny, but he has the choice of two paths... and it is in our power to follow either of the two."

That is the key. At every moment of our lives we have the free choice to go one way, or the other. The stars impel us, they do not compel.

So we come back to the question: "How is it that we can affect others?" Because they are ourselves. No more can we ultimately separate ourselves from the rest of Humanity, or of the Universe for that matter, than can one drop of the ocean decide to live its own life entirely separate from all other drops. As theosophists, we recognize that our highest Principle is *Atman*; but *Atman* is a Universal Principle, shared with all other Beings; it is only the rays it sends down into manifestation, for evolution, that take on separate forms.

—Reprinted from Corresponding Fellows  
Lodge *Bulletin*, August 1962

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There is a road, steep and thorny, beset with perils of every kind, but yet a road, and it leads to the very heart of the Universe: I can tell you how to find those who will show you the secret gateway that opens inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onwards there is reward past all telling—the power to bless and save humanity; for those who fail, there are other lives in which success may come.

—Attributed by William Kingsland to  
H.P. Blavatsky, *Lucifer*, Sept. 1891, Vol IX, No. 49

## Discipline and Sacrifice: the Horns of a Dilemma

If there is a discipline that is intrinsic to nature itself, then a person who reflects that discipline must be natural and disciplined as well. What is unnatural or undisciplined simply represents deviations from the processes of nature. At the root of nature is a continuing reordering in diversity of unity, a reordering in hierarchical form. That hierarchical governance in nature can accommodate unity, equality and fraternity. It is very difficult to understand in ordinary human terms the symmetry and organization, the interdependence and the harmony of, for example, a forest of redwood trees. In the past these redwood forests were preserved in the great economy of nature by forest fires. After man stepped in, wanton denuding of the landscape was followed by a desire to preserve the big redwood trees. The wish to preserve disallowed forest fires, and as a consequence, the young trees cannot grow. Something in the economy of the redwood forest has been lost in man's very attempt to preserve it. There is something natural about the emergence of a young tree; if it needs space to express itself, some other vegetation must go. A forest fire is a kind of sacrifice. Therefore, we need a third term to mediate between the words 'natural' and 'discipline' — the word 'sacrifice.' All life is a disciplined form of sacrifice in its purest economy. Human wills imposing upon each other create an inequitable distribution of sacrifices, with the result that a human being must maintain himself precariously between the two horns of a dilemma. Either somebody will discipline him, and so antagonize him. Or he will be very natural and antagonize others. Once a person chooses a discipline, it becomes natural for him to live it out. And only those who really know a discipline can fully appreciate its improvisations and innovations, sustained by a tremendous accumulation of sacrificial devotion to the discipline, so that all effort becomes as natural as breathing. A disciple is a person who says, "I am willing to train myself in a discipline that has an immemorial lineage, in which there are many participants, and in which I am ultimately answerable only to myself. But in relation to that discipline I am willing to take a vow, to make a pledge and to bind myself to a commitment that is irrevocable." Only through an irrevocable commitment can a man begin to walk the Path that leads through a series of painful struggles, deaths and rebirths towards the exalted position of the truly free man, the man who is fully awake.

—"Order in Chaos" in *Hermes*,  
(U.T.F., Santa Barbara, Calif.) Sept. 2, 1978

## The God in Man

Adam Warcup

There is a tradition that each man has associated within a god-like being, with whom he may under certain circumstances communicate. This divine being variously protects the man or offers him advice of a lofty, spiritual character. This idea is found in many guises. In the

Christian tradition it is the guardian angel who protects man, and also acts as his conscience. In the Hindu tradition the relationship of Krishna to Arjuna affords another instance. The *Bhagavad-Gîtâ* portrays this relationship as a conversation between the two wherein Krishna offers advice and instruction to his pupil. The same idea may be found in literature. The nineteenth century occult romance *Zanoni* by Bulwer Lytton contains a fine example. The adept, Zanoni, is counselled and latterly warned, by a sublime being, radiant and insubstantial. It is a beautifully evocative passage.

Who is this godlike being, and what is its relationship to individual man? The first clue is to be found in the second edition of *Light on the Path* wherein the God in man is likened to a warrior. If we will heed his advice and take his orders for battle, then we can do no wrong. But it is all too easy to fail to hear the inner voice, and hence to become confused in the battle of daily existence. Later on in the same passage we are told that the warrior is ourselves, but infinitely wiser. He is, we are told, eternal Truth.

It seems likely that the inner God is indeed ourselves even in the examples quoted earlier. Thus the guardian angel is ourselves, or at least an aspect of ourselves. Again, it would appear that Krishna and Arjuna are one, and depict aspects of the man. If this is indeed so, we must ask whence comes this god-like element in man, and what is its relationship to us?

An explanation of the problem is to be found in Vol. II of *The Secret Doctrine* and may be thus summarized. Man, as a unit of conscious being, has evolved slowly over a vast period of time, and at the beginning of this cycle had achieved a mode of physical expression and consciousness. But at that stage man lacked any mental function of self-awareness. At this juncture a group of beings variously called Dhyân Chohans, Mânasapûtras, and Agnishwatta Pitris, 'incarnated' in primitive man and awoke in him his dormant mental principle. This is one of the most mysterious and yet most important events, described in *The Secret Doctrine*. Madame Blavatsky is at pains to point out that this does not mean that two entities, the man and the Dhyân Chohan, occupy the same physical form. Far from it. Being and consciousness stem from the One Life. All beings partake of the same essence. At the level of consciousness of the monad (*Âtma-Buddhi*) no special separateness is possible. The only difference is one of quality. The being operating through man's physical body is still one and the same as it has ever been, but now it has the added quality of the consciousness of the indwelling Dhyân Chohan.

After the incarnation of the *Dhyânîs*, man developed increasingly into the dense physical being he now is. But in those early days man was himself god-like in his powers and perception, but was largely unconscious of these blessings. As his physical intellect and self awareness developed he gradually lost his innate spiritual perception, and this could only now be awakened through arduous spiritual training. Thus we now arrive at the anomalous position where man is no longer conscious of

his own divine nature, and many believe themselves to be nothing other than the physical, material being.

The knowledge of man's spiritual nature and origin, handed down to us as allegory and myth, is explained in some detail in theosophical literature.

It is possible to see that the tradition of a god associated with man is meant to symbolize the real divine nature, and that man's inner nature is not merely to be described with a series of abstract terms, but is to be understood in terms of living beings and enhanced states of consciousness. The god-like beings, such as the guardian angel, are not outside man, but are that aspect of man evoked by the actions of the Dhyân Chohans. It is true, however, that under certain circumstances this inner aspect may be projected into physical, waking consciousness in the form of a being external to the man himself. This is the luminous Augoeides to which Madame Blavatsky refers, and he is fortunate indeed who can thus evoke and commune with his divine counterpart.

—Synopsis of a talk given at the 1981 Summer School, England, reprinted from *The Theosophical Journal*, Winter 1982

#### Review Article

### FANTASY IS THE REAL

Katherine G. Heck\*

Lloyd Alexander, Evangeline Walton Ensley, Kenneth Morris: *A Primary and Secondary Bibliography*. Kenneth J. Zahorski, Robert H. Boyer, G.K. Hall & Co., Boston, Mass. Special Library (hard-use) binding, 307 pages, \$23.00.

As a bibliography this reference volume is positively unique. Literate and outstandingly researched, it deals with three twentieth century 'fantasy' writers whose common bond is their diverse and fascinating use of the great timeless Welsh classic *The Mabinogion*.

For several distinct reasons this volume is not so much a reference work as a literary *tour de force*. Both authors are recognized bibliographers in the fields of fantasy, medieval scholarship, myth, and all-ages-literatures. *Fantasy Literature, A Core Collection and Reference Guide* earned an ALA (American Library Association) award for one of the outstanding reference works of 1970. Dr. Zahorski (Ph.D., University of Wisconsin) is Professor of English at St. Norbert College, De Pere, Wisconsin, and Dr. Boyer (Ph.D., University of Pennsylvania) is currently an Associate Professor at the same college. Among the courses he teaches are Chaucer, Malory, and recently Children's Fantasy Literature.

It is to be hoped that other scholars will be inspired by the work of Zahorski and Boyer to emulate this approach to specialized and superbly organized bibliography in other disciplines, such as science, philosophy, religion and the arts. There is today a crying need for such an approach in all research.

\*Katherine G. Heck is a graduate of The Graduate Library School at the University of California, Berkeley, and formerly Assistant Librarian and Children's Librarian, Theosophical University Library, Point Loma, California, and later Librarian of Theosophical University Library, Covina, California. —EDS.

Of course of special interest to *The Eclectic Theosophist's* readers is the inclusion of our own Kenneth Morris, the never to be forgotten inspiration to all the Raja Yoga students whom he contacted during his 20-year stay at Point Loma (1909-1930, January). but it seems reasonable that the *Eclectic* readers must also have a sort of built in antenna pointed toward all the 'questing' stories in myth, literature, history, and the world of faerie.

Fantasy, to the theosophic student, is not a retreat from Globe D and Kali-yuga, but a return to or remembrance of that bourne of truth — the other seven-eighths of the iceberg of consciousness and its vehicles — Lokas and Talas, to be precise. Instinctively we know we are on the eternal journey in search of *real* Reality. We know who we are: the Eternal Pilgrim. We recognize that all of us are not too terribly bright, that our weaknesses and our strengths are equal entrances into the briar patch, the rabbit hole, the caves and forests, mountains and seas, of the sub- and super-consciousness — battle fields all apparently. Therefore we have a fellow-feeling for Don Quixote, The Cowardly Lion, The White Rabbit, Flewddur Fflam, Gurgi, Caliban, Fafnir, and all the other all too human denizens of the great White Road — or the Path, if we feel better calling it that. The current unicorn craze is not only a boon to artists and artisans, but to psychologists and mystics who see that as usual mankind, or especially the child part in each of us, is trying to penetrate to the center of the One or perish in the vehicular side for the umpteenth time. Trite but true, not the goal but the journey is IT or TAT. It would be very nice also to stay home for a bit in between our wanderings, wouldn't it?

There are very interesting and suggestive hints as to what makes a fantasy writer in the three magnificent biographical essays in this bibliography: Apparently, an early confrontation with Life and Nature unadorned; the annoyance of ill health and the frustrations of being misunderstood; one person who does understand; and a plunge into books and reading — the first a too sophisticated, erudite or heavy a library conveniently at hand, and the second a much too early contact with the hypnotic magic or words. These combined with a great love of life, awareness of beauty even in the grotesque, and an instinctive reverence for the Life-Force in all 'animals' and people, will produce a person whose inner world is sufficient unto the life thereof. And when there also is determination and literary ability amounting to genius, you have an Alexander, a Walton, and a Morris.

In the case of Kenneth Morris, his biographical sketch lilt along and catches the very essence of Cenydd Morus. Over 100 pages are devoted to him, and if authors Zahorski and Boyer have missed anything in his bibliography it will take a literary sleuth to find it. Much credit is given to the co-operation of the Point Loma theosophical archives and library now at Pasadena, and to Emmett Small, editor of *The Eclectic Theosophist*, for digging out and making available many (some unpublished) Morris diamonds to be found hidden in *The Raja Yoga Messenger*, *The Century Path*, *The Theosophical Path*, and other sources.

It seems fitting to end this appreciation, which could be called merely a preliminary review, with a quote from the book itself (from the Bibliography, p. 204):

"Morris's dramas like a few of his essays, some of his poems and most of his short stories, deserve to be rediscovered as his novels have been. Like them they are simply good literature. Some readers might be deterred by Morris's theosophising, especially in his essays, less often in his creative works."

And this from the Preface to "The Night of Al Kadr" in *Visions of Wonder, An Anthology of Christian Fantasy*, also by Boyer and Zahorski\*:

"The metaphysical thrust of the story is also characteristic of the author. 'Al Kadr' like many of Morris's fantasies explores the relationship between human and supernatural, and between one religious belief and another. In this case, the Christian, Don Jesús, through the mystical experience he undergoes in the castle of his Moslem enemy, al-Moghrebbe, learns that true religious belief transcends all denominations. What is important, ultimately, is the individual's insight into the nature of God, his communion with the Spirit and his ability to embrace all other human beings in a spirit of brotherly love, no matter what their particular religious creeds . . .

"All this, Don Jesús realizes after experiencing the mystical wonder of 'The Night of Al Kadr, the holiest of Muslim holidays, and he is a better Christian — and human being — for it. It is this transcending of sectarianism that is the heart of Morris's story and that is also at the heart of his own theosophical beliefs." (p. 150)

## BOOK REVIEWS

*KARMA, The Universal Law of Harmony*," edited by Virginia Hanson and Rosemarie Stewart. A "Quest Book," Theosophical Publishing House, Wheaton, Ill. USA; Madras, India; London, England, softcover, 176 pp., \$4.95.

It is a fact, noted by students of Theosophy, that the word *KARMA* is making its appearance in the Western World, but that sometimes it is being used in a manner not worthy of this noble doctrine. For example, one hears such unbecoming words as: "He'll get his karma all right" — a threat laced with more than a touch of malice. This is unfortunate. It leads the inquirer astray, and a natural antipathy may build up by the very utterance of the word.

The book under review should help to restore the word Karma to its pristine meaning. The Foreword by Joy Mills strikes just the right tone, and it prepares the reader for the studies to come. Note her closing words: "So our very lives give evidence of the pattern of the law, if we would but see it; and when we learn to weave all the patterns in the light of love, the fabric of existence will be luminous, and our every act reflect the harmony of the Divine."

The first essay is by the eminent scholar, Geddes MacGregor.\* His subject: "The Christening of Karma."

\*Avon Books, New York, paper, 240 pp., \$2.50, October 1981.

\*Dr. MacGregor's degrees and credentials are printed in full at the end of his article. We include only the first one mentioned: Docteur-es-lettres (*summa cum laude* Sorbonne).

It is a brilliant exegesis — his object, obviously, not to force an alien concept on his Christian believers, but to suggest that those interested in the principle of Karma diligently study the subject through theosophical or other well-informed channels, suggesting: "It might greatly clarify your understanding of the Christian hope and illumine your vision of your own destiny in the life of the world to come."

Then follow thirteen articles by students of Theosophy of long standing and active in Theosophical Centers. (To each article is appended a biographical note.)

Lina Psaltis has chosen as her subject: "Karma, The Womb of Time." It is a compilation of selections from the writings of H.P. Blavatsky. The two quotations included here bespeak the wisdom for which H.P.B. gave her life in order to share some of the Ancient Wisdom with the Western world:

"Exoteric religions base their morality on the hope of reward and fear of punishment at the hands of an Omnipotent Ruler of the Universe by following the rules he has at his pleasure laid down for the obedience of his helpless subjects; in some cases, however, religions of later growth have made morality to depend on the sentiment of gratitude to that Ruler for benefits received."

"There is one eternal Law in Nature, one that always tends to adjust contraries and to produce final Harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual that mankind will be free from the false gods and find itself finally SELF REDEEMED."

Further aspects of Karma discussed in the book under review are the following:

"The Rhythmic Return to Equilibrium" — James S. Perkins; "Karma and Reincarnation" — L.H. Leslie-Smith; "Karma and Cosmos" — Laurence J. Bendit; "Karma in Motion" — Felix Layton; "The Side Blows of Karma" — George E. Linton. (This by no means exhausts the number or the value of many other studies.)

The closing essay, titled "The Other Face of Karma," is by Virginia Hanson. Here for the first time the question of grace comes into the picture: "What is the nature of the reality of karma? What is the nature of the reality of grace? And what is the nature of the relationship between them? Are they two sides of a coin, or are they totally foreign and antagonistic to each other?" This apparent dichotomy is skillfully resolved in the closing pages of this excellent book. — The Universe is One, as the word itself tells us.

—HELEN TODD

*ESOTERIC WRITINGS OF T. SUBBA ROW.* Reprint of Second Edition. Published in 1980 by the Theosophical Publishing House, Adyar, Madras, India, xvii—575 pp. \$17.95.

T. Subba Row (rhymes with 'how') was a very learned Vedantin and Occultist, who at about the age of 25 is said to have recovered from his past life a complete knowledge of the three pillars of Vedanta: the *Bhagavad-Gîtâ*,

*Brahma Sutras*, and *Upanishads*. H.P. Blavatsky had asked him to collaborate with her in the writing of *The Secret Doctrine*, and sent to him for that purpose an early draft of part of this work; but it so turned out that he did not help her in this writing. He was very much against the publication of such occult truths, which is certainly understandable in light of the treatment which the Sacred writings of India had suffered at the hands of Westerners. Yet his writings do deserve the name of esoteric, for as said in *The Mahatma Letters to A.P. Sinnett*, "You are wrong in distrusting Subba Row's writings. He does not write *willingly*, to be sure, but he will never make a false statement." (p. 429, 2nd ed. p. 422 3rd ed.)

The book under review is in fact the complete collected writings of Subba Row, with the exception of his *Gîtâ* lectures which were published separately, and are now available as *Notes on the Bhagavad-Gîtâ* (Theosophical University Press 1978 reprint). Several of his articles, which had originally appeared in *The Theosophist*, were published in book form for the first time in 1885 in *Five Years of Theosophy*. Although no mention is there made of abridging, his articles, "A Personal and Impersonal God" and "Prakriti and Purusha" were considerably shortened, while in "The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man", there called "Brahmanism on the Sevenfold Principle in Man", important passages were removed without a trace. Fortunately in 1895, Tookaram Tatya published *A Collection of Esoteric Writings of T. Subba Row*, in which these articles appeared in full.

In 1931, a second revised and enlarged edition of this book was published as *Esoteric Writings of T. Subba Row*. The revision consisted primarily of grouping all the writings in the first edition into related sections, and the enlargement was the addition of a section of previously unpublished notes of Subba Row's talks to a small circle, taken down by one of the listeners. The present edition is a reprint of this 1931 edition, since no other teachings of Subba Row have been found since then. I might suggest it could have been improved with the addition of an index; but after being unavailable for a long time, this reprint is very welcome.

There is no space in a short review to even mention all the interesting topics covered by the various writings of Subba Row, so I will just notice briefly several that seemed to me to be of especial importance.

One of the most vital questions treated herein is that of spirit and matter, a right understanding of which is essential for understanding *The Secret Doctrine*. Our ingrained Western theistic preconceptions make it difficult for us to comprehend the Ageless Wisdom teachings on this subject, but apparently this difficulty is also shared by many non-theistic Advaita Vedantists, such as the Almore Svami. The dialogue between him and Subba Row is reprinted in the several pieces comprising Section VI, pp. 451-522, "Vedanta and Theosophy." Subba Row's clear explanations of the Theosophical view, based on the

Vedantic texts themselves, are to be noted. This fundamental question is also dealt with in Blavatsky's footnotes to "The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man," pp.287 and 293 (which are deleted in part and in whole respectively in the *Five Years of Theosophy* printing), and in her appendix thereon, note IV, pp.311-313, where she sums up the occult position.

"The Twelve Signs of the Zodiac" presents esoteric interpretations of the signs demonstrating four methods of deriving such meanings from their Sanskrit names.

"Sri Sankaracarya's Date and Doctrine" gives the correct date of Sankara's birth as 510 B.C., and carefully shows why the scholars' date of 788 A.D. is incorrect. The importance of this detailed study can be seen from the fact that the date 788 A.D., first proposed on very slender evidence, but through being repeated enough times, is now universally accepted without question, even among most Indian Vedantins.

"Occultism of Southern India" includes information on the seven rays, more of which is found in Section VII, pp. 525-575. "The Forms of Vak" — Subba Row's intriguing but all too brief remarks on this subject of deepest import to the Vedic Rishis, are mostly references to books which are available at present only in Sanskrit. A fruitful research project for the interested student! "The Idyll of the White Lotus" explains the symbolism of the characters of this story, similar to the way in which he explains the symbolism of those in the Bhagavad Gîtâ in his lectures thereon. "Women Adepts" is perhaps our only source of information on this interesting topic.

—DAVID REIGLE, *The Canadian Theosophist*, Nov-Dec. 1981

*SEEKING THE IMPOSSIBLE*, Introduction to an Occidental Yoga, Dutch Adyar Theosophical Society, paperback, 133 pp., \$8.00, by Dr. J.H. Dubbink.

The basis of this scholarly and critical work is Robert Bowen's pamphlet on *How to Study Theosophy*, and the four key chapters of *The Secret Doctrine* recommended (at a meeting of the Blavatsky Lodge in London) by H.P.B. by way of sound introduction to *The Secret Doctrine* proper.

Henk Dubbink has translated these chapters anew, and provided each with a commentary as a backdrop necessary to understand them, quoting also recent literature. He has added a bibliography and a list of some difficult words such as *dhyân*, *Ezour Veda*, *hierarchy*, *kosmos/cosmos*, and explains them in a non-traditionalistic way.

Also attention is drawn to the difference between 'aspect' and 'attribute,' and between the word 'race' as used in our time and the esoteric connotations implied by H.P.B. The book in question, which has not yet been translated into English, is well suited as an introduction for groups planning a study of *The Secret Doctrine*.

—J. H. MOLIJN

## ITEMS OF INTEREST

### World Congress of The Theosophical Society

Following are excerpts from the announcement about this in *The Canadian Theosophist*, Nov-Dec. 1981:

The Theosophical Society 7th World Congress will be held in Nairobi, Kenya, December 7-11, 1982. (The last World Congress was held in New York to celebrate the Society's Centenary in 1975. The Fifth World Congress was held in Salzburg in 1966.)

Physical arrangements for the Seventh World Congress are being coordinated by the East and Central Africa Section of the Society. The center of activities will be the Kenyatta International Conference Center.

"The registration fee for the Congress has been set at \$125.00 (U.S.). This fee includes vegetarian meals and transportation between hotels and the Conference Center . . . It is hoped that arrangements can be made for Canadian delegates to join charter groups of members of the American Section, flying from New York; if so, the return fare New York-Nairobi will probably be \$800-\$900 U.S. . . .

"Nairobi, with a population of almost one million, is the capital city of Kenya (pop. 15.3 million). The city is 140 km. south of the Equator, and 494 km. west of the Indian Ocean. Its altitude is 1,635 meters above sea level. As for weather, it is stated that days are sunny, nights are cool. Nairobi is a convenient departure center for safaris in and near several National Parks."

### A Line from Holland

As reported in our last *Eclectic* the series of six theosophical addresses given traditionally (by Point Loma TS) in Rotterdam during winter have now successfully concluded, with good questions from the audience and good answers.

This interesting item has also come from Holland which we trust our correspondent, Jan Molijn of Heemstede, will forgive us sharing with our readers:

"The other day I was asked by a nearby Freemason's Lodge to deputize for a speaker who had fallen ill. Though I had not given talks for quite some time I felt I could not leave my brothers in the lurch. I still had a few notes on what Freemasons call 'the Eternal East,' meaning the Hereafter, and so I fused them into a fairly short talk. At the end came a few (for me) quite difficult questions. One was by a mathematician, who said it was bunkum to say that a state could not begin in time and after that continue eternally — which was like a stick with one end (as GdeP said). Since we don't really understand either Time or Eternity, I found it extremely hard to give this learned brother a satisfactory answer. Another brother — a physician — did not believe that reincarnation was at all a reality. After I had done my best to give a number of relevant quotations, including some from *Reincarnation: the Phoenix Fire Mystery*, and a few from Shanti Devi and Katsugoro, I drew his attention to recent issues of the (Dutch) magazine *Brès*, which had two reincarnation numbers recently. In one, Wambach and Dethlefsen are mentioned. They use age regression under hypnosis. The other mentioned the New York psychiatrist Netherton, who also uses age regression, but on the basis of

extraordinary expressions people use in daily life, which seem to stem from previous incarnations. Though we as Theosophists are not in favor of hypnosis, if serious diseases and complaints are cured when a patient is confronted with the cause(s) in previous lives, it does seem somehow justified, though we are not quite sure about it.

"On the same subject we had a remarkable experience. A friend of ours, who is head of a pharmacy and who is an orthodox Roman Catholic, had several times been invited to dinner, but we had never spoken about Theosophy. One day when talking about Mormons he knew he said that he would like to speak to us about reincarnation, which surprised us greatly. What had happened was this: he had consulted his pastor about the hypothesis of reincarnation before turning to us. And lo and behold, what did the pastor recommend? to read the reincarnation number of *Brès*! We promised to loan it to him in a few days and said we'd also send him a manual on theosophy . . . A few days after the pharmacist had received the manual he said he had read it in one breath and would like to discuss a few points which were not in accordance with his Roman Catholic belief. Before this could take place, however, he very unfortunately fell from his bike and broke several bones. He has now been in the hospital quite a long time, but as soon as he is home again and feels no pain any longer we intend to visit him and continue our interrupted conversation on theosophy . . ."

(The above brings to mind the section *Discussion and Comment*, a regular feature for many years in *C.F.L. Bulletin*, edited by the late Elsie Benjamin, Worthing, England. Members of the Corresponding Fellows Lodge, writing to the Editor, would bring up innumerable questions and/or comments relating to Theosophy or calling for an answer from Theosophical philosophy. This sharing was a vital part of their Lodge activity. Now that publication of the *Bulletin* has ended, its former readers and members may wish, in mild degree, to continue this particular tradition by inclusion in the *Eclectic* such thoughts, questions, items, they feel might constructively be aired in a theosophical magazine. Our pages are open to this, offered here as a suggestion.)

—THE EDITORS

### Alice Eek

On April 8th our fellow Point Loma Publications Board member and friend of many decades, Alice Eek, of Long Beach, California, entered the Great Peace after some months of illness.

Mrs. Eek (then Alice Fornell) left her native Sweden in 1931 and became a resident member of the Theosophical staff at Point Loma, and there spent the next 11 years. In 1933 she and Sven Eek, then Publications Manager of Theosophical University Press, were married. When the TS Headquarters moved to Covina in 1942, she and her husband and their two sons moved to Los Angeles. Among other supportive theosophical work, they gave a home to Boris de Zirkoff, who remained with them for over a decade. It will be remembered that *Damodar and the Pioneers of the Theosophical Movement* by Dr. Sven Eek (who died some years ago) was published by the Theosophical Publishing House, Adyar, India, in 1965. Dr. Eek

was also President of the Los Angeles Lodge of the American Section T.S. (Point Loma) for some years.

With Mrs. Eek in her last trying weeks of illness were her two sons John and Bjorn Eek, M.D., the latter also a Point Loma Board member. To them and relatives in Sweden go our understanding sympathy in the loss of one greatly loved.

## FROM LETTERS RECEIVED

*Irene S. Smallzel, Duncannon, Penn.* — I'm sure there are many of us who appreciate your intention to include and carry on the dedicated efforts of Elsie and Boris. More power to you! And many, many more years of fruitful work ahead! Also, may I express my deep gratitude and heartfelt appreciation for the July-October 1981 No. 65 issue. It is an excellent commemorative of HPB's 150th anniversary. Keep up the *good work!*

*Hanna I. Fadel, Kansas City, Mo.* — Thank you very much for sending the recent issue of the *Eclectic Theosophist*. I enjoy every word. May I hope that it will be a light to brighten the way for the true seekers of Truth!

*Stephen Gregory, Toronto, Canada* — We acknowledge and appreciate the fine articles presented in the *Eclectic Theosophist* and look forward to future issues.

*L. Marshall Heminway, Baltimore, Md.* — Please renew my subscription to the *Eclectic Theosophist* — good magazine respected by all Theosophists. Thanks.

*Abbot Engelhardt, Pomona, Calif.* — I look forward to receiving every issue of *The Eclectic Theosophist*. They give me a big lift.

*Halford E. Jones, Santa Cruz, Marinduque Island, Philippines* — I try to correspond with many groups that consider themselves Theosophical, and with others bordering on the edges of so becoming, or at least drawing from the same source. This is why I particularly enjoy each and every issue of the *Eclectic* — there is something for everyone and not just one line of fare or thought.

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by G. de Purucker

*Verbatim reporting* of seven class lectures given in 1913-14, a rare collection foreshadowing much that Dr. de Purucker later developed in his better known works, yet here are found certain esoteric hints not in those later writings.

Definitions and elucidations include such subjects as: Theosophy, theology, physiology, dogma, Nature, world, cosmos, universe, pleroma, microcosm, macrocosm, monotheism, polytheism, pantheism, atheism, paganism, heathenism; fate and free-will, heavens and hells; necromancy and occultism, metempsychosis, reincarnation. Much is said about the Kabbalah, the Talmud, the Babylonian Gemara, and Christianity. References and quotations are given from the Hebrew, Greek and early Christian writers and historians. 160 pages, \$5.95

### 3. DESIGN AND PURPOSE: A Study in the Drama of Evolution by Henry T. Edge

Some questions answered: What is evolution, according to Theosophy, and what is its purpose? Wherein has science in general failed in this respect? Is the Darwinian hypothesis right in saying man has evolved from the animals? What is the distinction between body, soul, and spirit? What are objections to the doctrine of the survival of the fittest? Did animals descend from Man? What is the origin of Man? What can you say about the earlier races of mankind? Will animals ever become men? What are manvantaras and pralayas? How does the Weismann theory confirm Theosophy? How does Theosophy explain the obvious existence of design in the universe? Who am I? 24 pages, \$1.25

### 4. ARCHAIC HISTORY OF THE HUMAN RACE: As Recorded in 'The Secret Doctrine' by H.P. Blavatsky by Gertrude W. van Pelt, M.D.

The aim of this work, the author writes, is "to place consecutively the revelations of the Ancient Wisdom regarding man's life on this planet, which H.P. Blavatsky so courageously and with such consummate skill brought to the Western world... To sift out from the many related facts which enrich this marvelous work [*The Secret Doctrine* and the *Stanzas of Dzyan*] an outline of what she has told us regarding our ancient selves, and to arrange the events in chronological order.

References to volume and page will enable those who wish to do so to verify or amplify the subject from *The Secret Doctrine*. 52 pages, \$2.00

### 5. THE STANZAS OF DZYAN: Notes for Study and Discussion on Cosmogenesis and Anthropogenesis by Elsie Benjamin

This study introduces the student to the Seven Stanzas translated from "The Book of Dzyan," which are the basis for H.P. Blavatsky's exposition of Cosmic Evolution, the coming into being of the Universe, in her great work *The Secret Doctrine*. HPB therein states that these Stanzas are presented "in their modern translated version, as it would be worse than useless to make the subject still more difficult by introducing the archaic phraseology of the original, with its puzzling style and words." The Notes are presented here not as a formal study but as offering stimulus to the student to pursue his own reflection on this deeply mystical and intriguing subject.

45 pages, \$3.00

6. **A STUDY OF THE WHOLE OF MAN. I—The Significance of the Seven Principles of Man. II—The Significance of the Monad**  
By Elsie Benjamin

First a discussion of the 7 Principles of Man, with references to relevant passages from theosophical literature; then an intriguing study of the meaning of the Monad, which holds "the key to a clear understanding of Man, his origin, his destiny, his evolutionary journey."

42 pages, \$3.00

7. **MIRRORS OF THE HIDDEN WISDOM: Threads of Theosophy in Literature.** By Henry T. Edge, Kenneth Morris, Phillip A. Malpas, W. Emmett Small

Some topics covered: Edgar Allan Poe as Seer, George Eliot's *Mill on the Floss*, The Philosophy of Omar Khayam, Hidden lessons in Shakespeare, Roger Bacon: 'The Nullity of Magick,' H.P. Blavatsky's Influence on Ireland's Literary Renaissance, Paracelsus and the Hidden Thread.

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### PLEASE CORRECT!

Last *Eclectic* issue No. 68, March-April, page 6: The date of the letter from H.P.B. to Countess Wachtmeister should be Jan. 24, 1886—not 1896, of course. *Please correct.*

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