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ON COSMIC CYCLES, MANVANTARAS, AND ROUNDS

By H. P. Blavatsky

"If we are right then the total existences prior to the man-period is 637. Is this correct?" asks A. P. Sinnett (*Mahatma Letters*, p. 81); and the Master K.H. replies: "Not being permitted to give you the whole truth, or divulge the number of isolated fractions, I am unable to satisfy you by giving you the total number... Even our high chelas are refused these particulars to the moment of their initiation into adeptship. These figures as I have already said are so interwoven with the profoundest psychological mysteries that to divulge the key to such figures, would be to put the rod of power within the reach of all the clever men who would read your book..." The same warning is given with regard to the teaching of Cycles.

One recognizes here the stern occult rule for reticence: exact details reveal too much. Today's students of Theosophy should not be unresponsive to the inexorable reasonableness of this same admonition when presenting their own findings, especially on the subject of numbers, yugas, time-periods, fascinating to many minds, and should do so only with modesty and completely free of any taint of dogmatism. What is set forth, no matter how studious the research, is still only the student's viewpoint. Some may find in it some illumination; others may regard it as confusing or even spurious. We may bear mind in this regard H. P. Blavatsky's words (*The Secret Doctrine*, II, 640): "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."

All students, however, recognizing HPB as the channel for the reception of theosophical Teaching from the Adept-Teachers, give to her words the full meed of authenticity they call for. In that light the following article will be of particular interest. It will appear in *Blavatsky Collected Writings*, XIII, when published early in 1983 by Theosophical Publishing House, Wheaton, Illinois. The article is preceded by the Compiler's note which is self-explanatory.

—ECLECTIC EDITORS

[The MS. of this unfinished essay, in H.P.B.'s handwriting exists in the Adyar Archives. Some of its pages are missing, and some of the sentences are broken off. There is no definite clue in it which would help to determine the date at which it was written, except for the fact that a footnote mentions the sixth and seventh editions of *Isis Unveiled*. This MS. contains numerical relations and data not mentioned by H.P.B. anywhere else in her writings. It contains important keys which some students might be able to apply to various cosmological problems arising in their individual studies. The most noteworthy point in connection with this MS. is that it is written in two different handwritings, one of which is larger and more rounded than H.P.B.'s ordinary one. It was originally published in *The Theosophist*, Vol. LXXIX, March, 1958, pp. 367-72. — B.de ZIRKOFF.]

Since the total period of the existence of our Planetary Chain (*i.e.*, of the seven Rounds) is—4,320,000,000—and we are now in the 4th Round; and since we have unto the present Terrene year period 1,955,884,685 years from the beginning of the Cosmic Evolution of Planet A; therefore, in point of time, we shall reach the middle point, or just 3 1/2 Rounds in 204,115,315 years, although in point of space we have virtually reached it being on planet D and

in our 5th race.

No. 2 of Agreement.

Since it is said that a day of Brahmâ (representing or covering the totality of the Seven Rounds)—equals 14 manvantaras *plus* a Satya Yuga; or 4,320,000,000; but as the Kali Yuga covers only 4 Yugas, whereas there are 7—and therefore the correct sum*

The astrological work states, that:

3. "The number of years that elapsed since the beginning of Viavasvata Manvantara—equals 18,618,725 years."

The Secret Doctrine tells us that:

The number of years passed, since the Dhyân Chohan, known in India as Manu Vaivasvata, inaugurated the human Manvantara on our planet D, *in the present Round*—equals 18,618,725 years.¹

For purposes of comparison, and to make, at the same time, some of the Sanskrit expressions clearer, we will now quote from *Isis Unveiled* what is said therein of the Hindu Kalpas.

"The Vrihaspatis, or the periods called yugas, and Kalpas, are life-problems to solve. The Satya-Yuga and the *Buddhi*² cycles of chronology would make a mathematician stand aghast at the array of ciphers. The Mahâ-Kalpa embraces an untold number of periods, far³

The exoteric Brahmânic works give 4,320,000,000 years as the duration of a great Kalpa, a "Day of Brahmâ." This includes all the seven "Rounds" of our Planetary Chain, *i.e.*, the period of human existence on different planets in different Rounds together, with what are called "Obscurations" or the period of rest for humanity between two planets, in its passage from the one to the other, after its seven Races are evolved on that planet. It also includes the period of *Sandhi* (twilight) which is equal to one *Satya Yuga*. If we take the above figure as our basis, according to certain mathematical series, explained further on, we obtain the following results:

*[MS. breaks off at this point.]

¹ See further on the Series of the Manus quoted from the July *Theosophist* of 1883.

² We take this opportunity of correcting the many typographical errors found in *Isis*. Having been stereotyped on plates, all the six or seven editions of the work had to be reproduced with their primitive *errata*.

³ [It is evident that a page or more of the MSS is missing at this point. The sentence in *Isis Unveiled*, Vol. I, pp.31-32, ends with the words: ". . . . back in the antediluvian ages." It is interesting to note that H.P.B. altered "Buddhistic" into "*Buddhi*." — B. de ZIRKOFF.]

	Years
First Round—	154,285,714
Second Round—	308,571,428
Third Round—	462,857,142
Fourth Round—	617,142,856
Fifth Round—	771,428,570
Sixth Round—	925,714,284
Seventh Round—	1,079,999,998
	<hr/>
	4,319,999,992 ⁴

We have thus 617,142,856 years as the period of our Fourth Round. And as the "Night of Brahmâ" or period of Rest, is always equal to the "Day of Brahmâ" or the period of activity on each planet, — the period of activity in this 4th Round equals — 308,571,428 years. It thus exceeds the period of duration given for our Manvantara (308,448,000 y.) in the Brahminical calculations, only by 123,428 years; and this would be made away with, if in making this calculation we had deducted from it the overlapping of the period of *Kalpa* which is equivalent to one *Satya Yuga* and which the Brahmins for purposes of esoteric secrecy have added to the "Day of Brahmâ" . . . the same arithmetical progression, as above and explained further on, the following is the duration of humanity on each Planet in our fourth Round, *during the period of its activity*:

	Years
Planet A	11,020,408
Planet B	22,040,816
Planet C	33,061,224
Planet D	44,081,632
Planet E	55,102,040
Planet F	66,122,448
Planet G	77,142,856
	<hr/>
	308,571,414 ⁵

Now, it will be seen that 44,081,632 years is the Human Period of Activity of our Planet in this Round. Applying to this period, the same ratio as above, explained further on, we obtain the following results:

DURATION OF EACH RACE IN OUR ROUND
ON OUR PLANET

	Years
First Race	1,574,344
Second Race	3,148,688
Third Race	4,723,032
Fourth Race	6,297,376
Fifth Race	7,871,720
Sixth Race	9,446,064
Seventh Race	11,020,408
	<hr/>
	44,081,632

⁴ It will be obvious that for the purpose of having round numbers, we have, in our calculations, omitted fractions. Thus on the whole "day of Brahmâ" we have left off a period of eight years. It should also be noted that each "Round" period in the above table signifies both the period of planetary Activity and interplanetary Rest.

⁵ For the sake of having round numbers, we are again obliged to leave off fractions and hence there is a slight difference. This figure when doubled, will give 28 years less than the 4th Round period mentioned above. Here in the period of activity we have a difference of only fourteen years.

The reader will observe that in the above calculations we have given the key to the understanding of these different periods. Till now, the exoteric works only gave the period of the day of *Brahmâ*, without either giving the other periods which might help toward the discovery of the Secret, or giving that key itself which might give the results now shown above. But if we have the period of the Day of *Brahmâ* and if we know that there are seven rounds, that each round covers seven planets, that on each planet there are seven races and that the period of rest of a planet in every round equals that of its activity, and if to all this knowledge we apply the key of the septenary arithmetical progression series, then we get the numbers as given above. There is a gradual rise of, from one to seven. The duration of the existence of humanity during the Seven Rounds is 1:2:3:4:5:6:7. In each Round, the duration of the existence of humanity, on the seven planets of our chain is 1:2:3:4:5:6:7. The period of human existence in seven races, on one planet, is again 1:2:3:4:5:6:7. Now, as the planet evolves the 7 races in succession, before humanity can pass on to the next planet, the interval between the disappearance of humanity from one planet and its reappearance on the next, is equal to its existence on the planet which it has just left. Take then 4320 millions as the day of *Brahmâ*, and calculate according to the above explanation and you will arrive at the above given results. It is noteworthy that in the Hindu exoteric works the period of the *Manvantara* (One Round) is given at 308 millions, to speak in round numbers. Now two reasons may be assigned for the adoption of that course. In the first place, the duration of the 4th Round according to the above calculations is 627 millions again, to use a round figure. Now, we have already stated that the period of activity of the planetary chain in one round is equal to its period of rest during the same round, while humanity rests in its passage from planet to planet. Thus divide the period of the 4th Round, into two equal parts; and you have 308 millions and add as the *Manvantaric* period of our Round. Thus our Round period may have been in the first instance taken as the *Manvantaric* period. The Second reason may be this. Our planet being the exactly middle period and we being in the middle of the seven rounds, our round period may have been taken to denote the *average Manvantaric* period, thus at the same time giving a key in a veiled form to the mystery of the geometrical progression. We have already stated that the above figures are exact, if the exoteric calculations of the Brahmins about the day of Brahmâ be correct. But we may again state here that that figure is not correctly given out in exoteric numbers. We may, however, add that the explanations given by us about the progressions, etc., are facts and can be faithfully utilized when any one of the above described figures are correctly known — in calculating all the rest of the figures. And these processes we have explained because we know that not one of the *exact* numbers will ever be given out, as they pertain to the Mysteries of Initiations and to the Secrets of the occult influence of Numbers.

THE ECLIPSE

The recent eclipse of the moon of July 5-6, 1982, so avidly welcomed by photographers as the lunar show of the century, was, of course, unusual because of its one hour and forty-three minute totality, the longest eclipse in 126 years. The moon at eclipse must be at perigee (the point on its orbit when closest to Earth), on a straight line from Sun to Earth and, beyond, to Moon. This allows the Moon to pass through a broader part of the cone-shaped shadow. The next lunar eclipse under such favorable conditions and of such duration will not come until well into the next century.

The following are extracts from the article in *Hermes*, July 1982, published by Universal Theosophy Fellowship, Inc., Santa Barbara, California.

—EDITORS

... Many ancient peoples possessed a remarkable knowledge of eclipses and were skilled in the sacred science of celebrating them and even predicting them. It was known to some, like the builders of Stonehenge, that the sun's path, as it appears to us in the sky, can be taken as the same from year to year, whilst the moon's path changes. Its orbit slews around causing the nodes where the solar and lunar paths cross to move along the sun's path. The nodes complete a circuit of the sun's orbit every 18.61 years, the cycle which Thales knew by the Chaldean name 'saros', which simply means 'repetition'. The Chaldeans and the builders of Stonehenge knew that upon the completion of each saros, the meeting of the sun and the moon will be a little further along the solar ecliptic until a series is completed extending over thirteen to fourteen centuries, which would be made up of saros intervals.

It is only at these nodal points that an eclipse can occur, and one can deduce their whereabouts by observing the changing swing of moonrise and moonset which is brought about by the slewing around of the moon's orbit. A lunar eclipse occurs at full moon if the moon and sun are each within ten degrees of the opposite node points, and a solar eclipse occurs at new moon if the moon and sun are within ten degrees of the same node point. The builders of Stonehenge dug holes as fixed reference points in a circle. Two further stones representing the nodes were moved by three holes per year, so as to make a complete circuit every 18.67 years. A marker moved by two holes each day completed a circuit in twenty-eight days, or a lunar cycle. The positions of the sun, moon and the nodal points could thus be predicted: by moving a sun marker one hole each six and a half days, moving markers for the nodal points by three holes each year, and moving the moon marker one hole each morning and one each evening.

Because these ancient builders knew there were 365.25 days in a year, they could extrapolate the sun's motion from a given position. It moves less than one degree per day ($360/365.25^\circ$), which is easily measured by refined metal instruments such as we have today. Not possessing such tools, these early scientists made a very large circle which would enable them to preserve accuracy whilst using stone. They divided the circle into fifty-six divisions

($56 \times 1/2 \times 13 = 364$), leaving an error of a little more than one degree, which was acceptable in the light of the fact that the rules which determine the occurrence of eclipses only require knowledge of the position of the sun to within ten degrees. By resetting the stone with suitable accuracy every summer and winter solstice, the error was virtually eliminated. . . .

When the moon eclipses the sun, it appears to be moving from west to east. After one and one-quarter hours the solar crescent grows very thin and daylight seems to be dusk. Then the Total Phase begins and within seconds all direct sunlight vanishes, the sky grows dark, the brightest stars become visible and the black disc of the moon appears to be projected onto the pale halo of the sun's corona. It is an unforgettable spectacle, lasting a little over seven minutes, after which daylight suddenly reappears. The total eclipse of the moon lasts one and three-quarters hours, during which time the lunar orb is visible and possesses a peculiar ruddy hue caused by sunlight refracted by the earth's atmosphere, much like the effect observed at sunset. Unlike the case of the sun, whose total eclipse is observed as a fifty-mile-wide path arching across a portion of the globe, a lunar eclipse presents the same features at all places on earth wherever the moon would be otherwise visible above the horizon. . . .

The mind principle in man is endowed with the 'spirit' of our visible sun. This spirit manifests beyond the threshold of the 'flash spectrum' in the beautiful halo of the eclipsed sun. When the seeming reality of the sun's robe has been covered over by him whose mind is fixed in noetic contemplation, the solar corona shines like finely etched white frost against the deep blue of the eclipse-darkened sky. . . . With the eclipse (the obliteration of physical consciousness) "a window is cut into the Real Solar Presence." One who follows the analogy and sees the perfect correspondence between the microcosmic and the macrocosmic planes will realize that the chemical and electrical changes occurring at the time of the solar eclipse are in essence the same as those affecting the physical vestures of a meditating human being whose consciousness is merged with the invisible Parent Sun.

Man, in his efforts to purify himself, unites himself by degrees to his prototype in heaven. As he does, he is drawn higher into that ray which supersedes the lower, causing it to break away until he is drawn into the highest beam of the Parent Sun. It is taught that upon the death of one who has attained *moksha*, the soul goes from the heart of the body to the crown of the head, traversing the *sushumna* nerve. From thence it goes to the region of Surya Mandala along the solar rays and, entering into the seeming void of the invisible Sun, is released into *Paramapadha*, the essence of the body of Ishwara. Far from being seen as an evil omen, it is observed as an opportunity to intensify one's microcosmic efforts to go beyond the shell of appearances to the source of life itself by following the narrow path which begins as the shadowed swath cut by the darkened sun across the earth and ends at the hidden heart of the universe. . . .

G. de P. on ECLIPSES

Extract from a private talk by Dr. de Purucker at Covina, California, August 25, 1942. Reprinted from *Dialogues of G. de Purucker*, I, 188-89.

—EDITORS

It is contrary to every rule of the archaic occult school for an esoteric gathering to be held during an eclipse, or indeed during any other of the several great phenomena of nature. Among such phenomena we can reckon earthquakes and very severe electric storms. Invariably our esoteric or occult meetings immediately close should any or all of these phenomena begin, although of course where great adepts are concerned, and earthquakes, eclipses, severe electrical storms are foreseen, no occult or esoteric meetings are even begun.

So strongly held was this rule, and so commonly understood amongst the ancients, that it is a matter of recorded history that even in the midst of most important human affairs, such as congresses, or meetings of the heads of states, or the founding of a city or what not, even during battles on land or naval engagements at sea, at the first sign of an earthquake, at the first sign of an eclipse, or even the coming of a heavy electrical storm, everything stopped instantly because, to phrase it in the exoteric language of those ancient days, the gods were angered with men at the moment...

This sounds quaint to the modern man, whose mind has been so colored by scientific theory or speculation that he utterly fails to realize that all nature is knitted together in an absolute web of destiny. The ancients were wiser for they knew that earthquakes 'don't just happen,' that eclipses 'don't just happen,' nor electrical storms, or any other of the serious phenomena of nature. The absolute unity of nature, including men, as well as the earth's electrical and seismic movements, and the movements of the sun and planets, were to the ancients all different movements of one common nature of which every part responds and calls to every other part. So that when men were fighting on land or on sea, or engaged in important deliberations, and then Nature takes a hand in other parts of the web producing an earthquake or an eclipse or a severe electric storm, or even an unusual chilling of the atmosphere or a sudden heat-pocket — all these things to the ancients were significant of the unity of life. The idea that they 'just happened' would have been dismissed not merely with wonder but with contempt. Which attitude is the more truly scientific, that of the modern who sees no fundamental webbing of event with event, no fundamental unity with nature, and who thinks that things 'just happen'; or that of the ancients and of many moderns even today who look upon nature as one and uniform, every part electrically connected with every other, human beings included, so that what one part did affected most intimately and perhaps powerfully every other greater or smaller part of nature?

APPLESEEDS AND THE BUSINESS OF OUR EXISTENCE

Kenneth Morris

In the apple are seeds which contain everything that is in the appletree; new appletrees can grow from them. We are apples on the tree of the universe; in us must be everything that is in the universe. By search within we could find out what secrets the stars hide from us; why the Boundless is strewn with an infinity of universes; what suns are for, and what planets; and why there are human beings and for what reasons they prosper or are miserable.

It must be so; self-knowledge must be the key to all knowledge, just because the universe produces us and all the forces, powers, capacities, faculties and essences that are in it go to our making and are latent in us also. As we are conscious beings, so is the universe. As we have many grades of consciousness in us, so there is an infinity of grades of consciousness in the universe. As we can evolve, can master the lower elements in our being and develop higher and higher consciousness and character in ourselves, so is the universe evolving, and all the infinite myriads of beings that make it up. And as you cannot find or imagine, and there cannot be, a higher or truer purpose for our existence than that we should so evolve, so it becomes certain that evolution is the great business of all existence. The stars are evolving, and the atoms; the gods of the Milky Way and the infusoria in a drop of water. There is no particle of matter but is the embodiment and final outward expression of an evolving entity; and there is no human being who, if he knew his business and the purpose of his existence, would not set his mind to freeing himself from the things in himself that keep him down, and growing in himself the things that would make him valuable to humanity.

—*The Welsh Theosophical Forum*, Dec. 1934

MEDITATIONS — 30

There is a hidden wisdom in the world, a wisdom not apparent to the eyes of men. There is a secret path which leads to that wisdom and it starts at the very root of your own heart. There is a secret method of living, a course of life, a code of conduct, which provides the necessary conditions for treading that path, and enables man to reach the hidden wisdom and make it his own.

These three: the hidden wisdom to be attained, the path which leads thereto, and the method of living — are the main keynotes of the message which H.P.B. proclaimed to the world.

—Boris de Zirkoff: *The Dream That Never Dies*

THE BOOK OF THE GOLDEN PRECEPTS

The following, with permission of its editors and compilers, Joseph Head and S. L. Cranston, is a selection from *Reincarnation, The Phoenix Fire Mystery*, pp. 102-03, published by the Julian Press, a division of Crown Publishers, Inc., 1 Park Avenue, New York, N.Y. 10016.

—EDITORS

Writing of mysticism in *The Varieties of Religious Experience*, William James quotes several passages from H. P. Blavatsky's *The Voice of the Silence*, a translation of a portion of "The Book of the Golden Precepts." Commenting, James says: "There is a verge of the mind which these things haunt; and whispers therefrom mingle with the operations of our understanding, even as the waters of the infinite ocean send their waves to break among the pebbles that lie upon our shores." [New York: Longmans, Green, 1925, p.421].

Of the same work D. T. Suzuki remarked: "I saw *The Voice of the Silence* for the first time when at Oxford. I got a copy and sent it to Mrs. Suzuki (then Miss Beatrice Lane) at Columbia University, writing to her: 'Here is the real Mahâyâna Buddhism.' " [The Middle Way, August 1965, p. 90]. Later reviewing William Kingsland's biography, *The Real H. P. Blavatsky* [London: John Watkins, 1922], Dr. Suzuki again called *The Voice of the Silence* "true Mahâyâna doctrine," and added:

"Undoubtedly Madame Blavatsky had in some way been initiated into the deeper side of Mahâyâna teaching and then gave out what she deemed wise to the Western world as Theosophy... There is no doubt whatever that the Theosophical Movement made known to the general world the main doctrines of Mahâyâna Buddhism, and the interest now being taken in Mahâyâna in the Western world has most certainly been helped forward by the knowledge of Theosophy... As Mr. Kingsland says, 'She did more than any other single individual to bring to the West a knowledge of Eastern religious philosophy.' " (*The Eastern Buddhist* (old series), editor, D. T. Suzuki, Vol. 5, p.572.)

The original 1889 edition of the *Voice* was reissued in English in 1927 by the Chinese Buddhist Research Society in Peking at the personal request of the then Tibetan Panchen Lama who for some time had been in China on a mission, and was en route to Inner Mongolia. The Panchen Lama—who with the Dalai Lama were the crown of the Tibetan hierarchy—was born in 1883 and died in 1937. (While the duties of the Dalai Lama were governmental and religious, those of the Panchen Lama pertained chiefly to spiritual matters and extended to China, Mongolia, and other Mahâyâna Buddhist countries, where he was highly revered as a unifying power in northern Buddhism.) He penned in Tibetan calligraphy a short Sutra for the new edition, and his suite together with several Chinese scholars verified Madame Blavatsky's translations of Tibetan words. The new Foreword mentions that this Russian noblewoman studied for a considerable period at Tashi-lhum-po, the seat of the Panchen Lama in Shigatse, Tibet, and knew the previous Lama very well. The present Dalai Lama is familiar with the original (1889) edition of the *Voice* and signed Christmas Humphrey's copy in 1956 when they both were in

India at the twenty-five-hundredth anniversary of the Buddhist era. [*The Middle Way*, Aug. 1965, p.90.] When in 1973 the Dalai Lama visited the Buddhist Society in London, he was shown a copy of the Peking edition, and was fascinated by the photograph it contains of the just-mentioned Panchen Lama. [Letter of Christmas Humphreys to one of the editors, dated April 10, 1974.]

Madame Blavatsky writes in the preface to her rendition:

The Book of the Golden Precepts... contains about ninety distinct little treatises. Of these I learned thirty-nine by heart, years ago... Therefore... the work of translating (a few of these) has been relatively an easy task for me... The original Precepts are engraved on thin oblongs; copies very often on discs. These discs, or plates, are generally preserved on the altars of the temples attached to centers where the so-called 'contemplative' or Mahâyâna (Yogacharya) Schools are established.

(These) maxims and ideas, however noble and original, are often found under different forms in Sanskrit works... This is but natural, since most, if not all, of the greatest Arhats, the first followers of Gautama Buddha, were Hindus and Aryans, not Mongolians, especially those who emigrated into Tibet."

The subject matter of this small volume concerns the steps on the path of discipleship and the goal to be achieved. Thus, the selections on karma, rebirth, and an enduring Self in man have an intimate bearing on the journey depicted, although owing to space limitations much that might prove helpful in finding the Way, had to be omitted. The word "Alaya" which appears several times is defined as "the Universal Soul or Âtma, each man having a ray of it in him and being supposed to be able to identify himself with and to merge himself into it..."

'AUTHORITY' AND LEADERSHIP

The following is quoted from Charles J. Ryan's history of *H. P. Blavatsky and The Theosophical Movement* (Point Loma Publications, Inc., 2nd edition, 1975), pp.323. The importance of the distinction between 'Popery' (or 'Authority') and 'Leadership' is something that all students of Theosophy will naturally recognize.

—EDITORS

At the American Convention in 1892 when the President's (Col. H. S. Olcott) resignation was being discussed, W. Q. Judge had brought forward a Resolution which made plain the true position of the T.S. in regard to 'authority,' a position which still stands and will stand so long as the Society holds to H. P. Blavatsky's cherished "Original Program." It runs:

Whereas, It is frequently asserted by those ignorant of the facts of the case and of the literature of the Society, that the T.S. or its leaders seek to enforce certain beliefs or interpretations upon its members, or to establish a credal interpretation of any of its philosophical propositions; therefore

Resolved, That the T.S., as such, has no creed, no formulated beliefs that could or should be enforced on any one inside or outside its ranks; that no doctrine can be declared as orthodox, and that no Theosophical Popery can exist without annulling the very basis of ethics and the foundations of truth upon which the whole Theosophical teachings rest; and in support of this resolution appeal is made to the entire literature of the Society, and the oft-repeated statements published widespread by H.P.B., Col. Olcott, Mr. Judge, and every other prominent

writer and speaker upon the subject since the foundation of the Theosophical Society.

—*Report of American Convention, 1892 p.23*

Much foolish misapprehension has arisen on the subject of 'Popery' in the Theosophical Society. 'Popery' is not a synonym of 'Leadership.' It is properly used, as Mr. Judge uses it above, to express a tyranny of thought or opinion, the domination of some person, or some Council claiming to speak with divine authority in regard to matters of faith and morals, and demanding obedience in such dogmas on pain of expulsion or worse. Such a mental tyranny is abhorrent to the first principles of Theosophy. But 'Leadership' is entirely different. H. P. Blavatsky never dreamed of exercising a censorship or dictatorship of thought over her followers, but when the interests of her work were at stake she rightly took over the Direction of the *policy* of the British and European Sections as already described. She even threatened to leave the Society and start a new one!

Since her time, changes have been made in the Constitution of the T.S., but the original principle of freedom of thought and expression remains unchanged. In answer to a question about autocracy in the Theosophical Society of which Dr. G. de Purucker is [1929-1942] the Leader, he replied:

It is true that the Constitution of the Theosophical Society, as it at present exists, gives 'paramount authority' to the Leader in all that concerns the policy of the Society; and my power as Leader of the Theosophical Society begins and ends there. By constitutional direction I am bound to direct the policy of the Theosophical Society; but, as a matter of fact, so does the head of any big business-organization; so does a captain of a ship; so does the President of the United States; so does the man anywhere who holds the guiding wheel. To say, as does this kind critic, that I exercise "all power, all rights, and authority," is false; it is not true. I have no power outside the duties laid upon me by the Constitution to direct or guide the policy of the T.S., and this I am instructed and solemnly pledged to do.

—*Theosophical Forum, II, 87, Jan., 1931*

READER'S NOTEBOOK

Thy Final Friend

I tear a leaf from my April notebook.

...But why, when bounteous Spring lies joyously before us, speak of Death? *The flowers that bloom in the Spring, tra-la, have nothing to do with the case!* But indeed they do. For—philosophically—the flower is born from the seed, it gives birth again to seed, and from thence, after Death, comes 'Spring' once more. The endless cycle is complete, only to begin again. The philosophic reflection born from this is that within Death is Spring, rebirth, and that each Season has its cycle, recurring, ever recurring. Our human business is to see that that cycle spirals upward.

When we were children and growing up through adolescence we used to attend the regular Sunday evening meetings of Lomaland students at Point Loma, and the meeting began with Family Chorus. One of the songs had in it the lilting phrase, "When Death shall come, thy final friend, nor long to leave nor fear to go." That Family

Chorus 'moment' has lingered long in my memory through succeeding decades. I hear now the music, neither sad nor glad nor ponderous nor overly joyful. Perhaps reflective—even for a youngster?

Later the inborn theosophic thought of it all came to life quite naturally, and the study of Death has since been a most intriguing, perhaps compelling, aspect of the whole theosophical philosophy. But, of course, we should remember that any one Teaching, so called, contains within it all the others. Not a one you could name flaunts this rule. Brotherhood, for instance. Go deep within it—philosophically, scientifically, religiously, it is all there. The same with the idea of Reincarnation, with Karma, with Cycles, with Hierarchies, above all, it has always seemed to me, with Death. One learns more about oneself from its study than any other.

The poets knew this. Whitman called it the Opener of Vision; William Sharp (or Fiona McCleod) the Gateway to Life; Shelley intoned "He is not dead. He hath awakened from the dream of life." And Browning: "Death completes living, shows life in its truth. Man learningly lives: 'till death helps."

Fear—what men call fear—does not touch this at all. There may be wonderment as to *what then?* There may be questioning as to details of the great change-over, but that is not fear; it is more a meditative prolonged thought on what we know is not yet fully known but will become more and more so as we evolve.

Perhaps it is the leave-taking of a growing number of friends and fellow-students of many decades that elicits these lines. With Death's coming it is as though a door stands ajar briefly between this world, filled with its swirling human traffic and the multiplicity of problems crying for immediate attention, and another world, alive and vibrant in its own superior atmosphere. Can we gather a hint of what that inner world really is? Can we seize from out that ambient some great truth that will extend our human understanding of the totality of life so that, even in fading, as it is bound to fade, the light of this truth still will illumine our pathway for our destined days on earth? Ah, for a moment we see—we receive a touch of Reality.

Spring is here. The wisteria hangs purple festoons graciously over the neighbor's second-story porch; the azaleas, pink and white and prolific, brighten the surrounding green of trees and shrubs; the pansies of variegated colors look up quizzically from their borders; the sweet alyssum scatters its whiteness unrestrainedly; and the roses bloom, here with patrician beauty, there with plebian robustness, but they bloom and they perfume their ambience.

Yes, Spring is here, and within it all the seasons, within each season all the seasons. And so within the season called Death we know it as a preparation, a sleep, a dreaming, and—certainly theosophically—an inner awakening in its mysterious corridors—a cyclic need, restorative, beauteous, eloquent Death. "Nor long to leave, nor fear to go."

—ARDATH DROON

AND WE QUOTE...

The Sun — a Beating Heart

In the present year, [1980] we are experiencing a maximum of the 11-12-year cycle of sun-spot activity, and some of the ancient occult teachings connected with the nature of the Sun suggest themselves for careful consideration. Astronomers of today have discovered much that was mere speculation a few years ago, but are still unable to throw aside limited materialistic ideas involved in their studies and enter boldly into the sphere of occult thought.

Sun-spots are channels through which some of the powerful solar forces issue forth from time to time as a phase of the vital circulation of the solar *plasma* which reaches out to the very confines of the system and eventually returns to the Sun. It cleanses, purifies, vitalizes everything that lives and evolves within that system, gathering impurities which are later worked over within the structure of the solar chain and the many levels of its spiritual hierarchy. The Sun contracts like the human heart every eleven years more or less, according to its own rhythm, and relaxes between its contractions. As a matter of fact, according to the teachings of the Occult Tradition, "the Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-center of the great body, and the waves of the life-essence (plasma) flow into every artery and vein... The planets are its limbs and pulses..." (*The Secret Doctrine*, Vol. I, p. 541, where this passage is quoted by H.P.B. from an occult *Commentary*.)

The presently current scientific idea of solar *plasma*, the nature of which is ionic and electronic, is a very close approach to the occult tradition, especially as it touches upon currents and forces of a different vibratory rate than those recognized by the outworn materialism of subtler forms of matter.

—Boris de Zirkoff: *The Dream That Never Dies*

Invocation

THOU whom I follow — one with the far wind-voices —

Be with me now in this star-drenched glory of night,
Rise from the swollen meadows, stand with the stars,
Thou who art more than their light,

More than the blossoms that tremble this night of spring.

Be with me now as Thou wert at the Golden Start,
Having become forever each dream that I dream,
Each beat of my heart.

—G. CARDINAL LE GROS

"Man, Who Passes, Not Expires"

Look nature through, 'tis revolution all;
All change, no death; day follows night, and night
The dying day; stars rise and set and rise;
Earth takes the example. See, the Summer gay,
With her green chaplet and ambrosial flowers,
Droops into pallid Autumn: Winter gray,
Horrid with frost and turbulent with storms,
Blows Autumn and his golden fruits away,
Then melts into the Spring: soft Spring, with breath
Favonian, from warm chambers of the south,

Recalls the first. All, to reflowerish, fades:
As in a wheel, all sinks to reascend:
Emblems of man, who passes, not expires.

—Edward Young: *Night Thoughts*

She Is Not Dead

Know then... I have thought much of it;
For I believe we do not wholly die...

there is a reason

For what I say: I think the soul can never
Taste death.

... take it as my trust, she is not dead.

—Robert Browning: *'Paracelsus'*

A MONUMENT TO THE UNTIRING WORK OF THE COMPILER

Elsie Benjamin

The following appeared in the *Corresponding Fellows Lodge Bulletin*, No. 410, of March-April 1981. Though no doubt many readers will have purchased this volume and already delved into its fascinating contents, we think they may be interested in Elsie Benjamin's review, the last Book Review written by her, indicative of her usual thoroughness and theosophical percipience. It was written just a few months before her passing.—EDS.

Blavatsky Collected Writings, Vol. XII, comp. and ed. by Boris de Zirkoff. Theosophical Publishing House, Wheaton, Illinois. \$18.95

This eagerly awaited volume brings us to within five months of the passing of H.P.B. It is an immense volume, 200 pages more than volume XI, some 850 odd pages, a monument to the untiring and brilliant work of the Compiler. It contains some of H.P.B.'s most important articles, such as "The Tidal Wave," and "The Fall of Ideals." In the latter she strikes the positive note: that as the cycles roll on, mankind was taught to look beyond the veil of illusion, that the gulf was not an impassable one to the realization of mankind becoming a race of Gods.

It also includes several trenchant pages putting Satan in his rightful place: "Bereft of his theological and dogmatic attributes Satan is simply an *adversary*... a foe of evil. He may thus become a savior of the oppressed, a champion of the weak and poor." She says:

"Discord is the concomitant of differentiation, and Satan being an evolution, must in that sense be an adversary, a contrast, being a type of chaotic matter. The loving essence cannot be extinguished, but only perverted. Without this redemptive saving power, embodied in Satan, he simply appears the nonsensical failure of omnipotent and omniscient imbecility which the opponents of theological Christianity and very justly make him; with it he becomes a thinkable Entity, the Asuras of the Puranic myths, the first breath of Brahmâ..."

In her New Year's Message for 1890 will be found her reason for stating that it is January 4th which ought to be selected by the Theosophists — the Esotericists especially — as their New Year. It also contains, written in her more gentle mood, a reassuring picture for those who have watched their loved ones suffer and die, of what really awaits them.

"Was Cagliostro a Charlatan?" restores this great man, much maligned, to his rightful place in esoteric history. There is an interesting point here. H.P.B. mentions a

"book recently published about Cagliostro." The Compiler adds a footnote that H.P.B.'s statement that she will quote "from this recently published work" presents a problem which has never been fully solved, and that further research on the matter is needed, because it was not even published till 1891 and she was writing in 1890. To us it seems very obvious that once again H.P.B. was 'reading in the astral light' from a book which was not yet available on the material plane.

"Kosmic Mind" is another of her very important articles.

"Black Magic in Science" should appeal to all scientifically inclined students. It is in this article that she devotes much space to describing the difference between mesmerism, hypnotism, magnetism and the magnetic fluid. The latter will be of especial interest to students of radiesthesia and kindred subjects.

We have in her own explanation of "Mistaken Notions on *The Secret Doctrine*" what the book was intended to be. In another long article, "Recent Progress in Theosophy" she details what the Three Objects of the Society are in their various changes; and that "forming the nucleus of a Universal Brotherhood has nothing to do with politics." "Psychic and Noetic Action" gives us 34 pages of much instruction on various facets of the subject. She explains:

We describe the broad main features and facts, there being no room in such an article for exceptional cases. We maintain—having unfortunately passed at one period of life *personally* through such experiences—that on the whole mediumship is most dangerous...

She brings us up to date in her article on "Hypnotism":

Anyhow Occultism is audacious enough to maintain that electric and magnetic fluids (the two being really identical) *are due in their essence and origin to that same molecular motion*, now transformed into *atomic energy*...

H.P.B. is always ready to correct her own mistakes. After using the term *kâma-rûpa* for the 4th principle not only in this volume but frequently throughout her writings, she puts a footnote (p. 608): "It is erroneous, when speaking of the fifth [fourth?] human principle, to call it "the Kâma-Rûpa." It is no Rûpa, or form at all, except after death... [Similarly, we do not speak of 'the body' of a man until he is dead.]

In her "Third Letter to the American Convention" she states: "The only man who is absolutely wrong in his method [of working for Theosophy] is the man who *does nothing*." She argues against a "dull agreement on intellectual questions" in theosophical study. "To My Brothers of Aryavarta" — "Why I do not Return to India" is revealingly poignant.

These are just a few of her important articles which we have been waiting for to appear in permanent form...

The latter pages of the book are devoted to "the complete unaltered and unedited text of her Esoteric Instructions."

For the enthusiast who likes to collect early theosophical publications, she gives a strong warning against "Nature's Finer Forces." She disuades any of the Hatha Yoga

practices being adopted.

The book has a copious biographical section. Outstanding among the items in it, we think, is the one on Henry T. Edge, a personal pupil of H.P.B.'s in London, and one of the early pioneers at Point Loma... [We omit here several more lines about Dr. Edge.]

Finally, in any Collection or Complete Works, there are naturally some articles of little interest, or only temporary for the times. But then, where does one draw the line?

THEOSOPHICAL BOOKS IN THE GERMAN LANGUAGE

In the compilation of the following notes we are indebted to Mary Linné of Unterlengenhardt, and Irmgard Scheithauer of Berlin, Germany; and to Lucie and Jan Molyn of Heemstede, Holland.

—EDS.

After the (German) Theosophische Gesellschaft (T.S.) was founded in 1884, competent members translated the principal works by H.P.B. as they were published in English, such as *The Secret Doctrine*, *Isis Unveiled*, *The Key to Theosophy*, *The Voice of the Silence*, and the books by W. Q. Judge, viz., *The Ocean of Theosophy* and *Letters That Have Helped Me*.

When G. de Purucker took over from Katherine Tingley in 1929 and in the years thereafter, *The Esoteric Tradition*, *Fundamentals of the Esoteric Philosophy*, *Studies in Occult Philosophy*, *The Dialogues of G. de P.* and *Man in Evolution* appeared on the market. Some of these works were translated into German.

When, at Katherine Tingley's request, Philip A. Malpas came to Germany in the twenties to conduct a course in English for advanced pupils in Gelsenkirchen, and by this means to promulgate the theosophical doctrines, it was in this town that Emmi Haerter and Mary Linné were school teachers, and Mary soon began to follow the lessons given by Mr. Malpas, which were not limited to English alone. In 1932 he asked her to translate "Africa's White Race" by Captain P. G. B. Bowen, which she did, and it is still available. After that Emmi Haerter learned to know Mr. Malpas, and as she too became an enthusiastic student of the Ancient Wisdom and was moreover a certified teacher of English, she also started to render theosophical books into German.

The two ladies in question translated several chapters of the first volume of *The Esoteric Tradition*, but the second World War made considerable trouble (to say the least!). They had to stop in 1942 when all theosophical books were confiscated in Germany. As Mr. Malpas had given English lessons to several Jews and had helped them to emigrate to Israel, he was spied on by the Nazis. To be on the safe side he returned to his native England in 1937 and, to rescue them from profane hands, took with him all the translations that had been completed by that time. It was not until 1954 that the translated chapters of *The Esoteric Tradition* were returned from England to Mary Linné and Emmi Haerter who by then had founded the "Theosophische Arbeitskreis" (Theosophical Study Group) at Unterlengenhardt in the northern part of the Black Forest. Here many American Theosophists who

had lived and studied at Point Loma visited with the founders of this group, and it was here also that in due course of time a considerable number of books in German were published.

In the early fifties Mr. Malpas traveled to Unterlengenhardt from the U.S.A., where he had stayed for some time, to participate in the theosophical work there, but he fell ill and died in 1958 at the age of 82.

Since all English language theosophical books of the Gelsenkirchen Lodge had been confiscated in 1942, it was impossible during the war to continue translating *The Esoteric Tradition*, and it was only when T.S. members in the United States forwarded a new set of books to Unterlengenhardt that Emmi and Mary could start the work again. As a result translation of the later chapters of the first volume of this work were then completed and made available to German students of Theosophy.

Apart from the translation of books, the T.S. in Germany began, in 1952, to publish a journal of their own titled *Der Theosophische Pfad (The Theosophical Path)*, which, in alternation with *Theosophischer Korrespondenzbrief (Theosophical Correspondence Letter)* has since been published every month.

In the sixties Emmi and Mary translated also the second volume of *The Esoteric Tradition*, and after careful perusal published it in sections of 34 'bindings' in the seventies. Subsequently the following volumes were translated: *The Dialogues of G. de Purucker* (by Emmi), *Man in Evolution* (by Emmi and Mary), many articles from *Studies in Occult Philosophy*. G. de P.'s *Occult Glossary* and *Golden Precepts* had already been translated in the thirties. After the second World War Irmgard Scheithauer from Berlin began to make considerable contributions. Thus, she translated the manual *Karma* by Gertrude W. van Pelt, W. Q. Judge's occult tales from the first volume of *Echoes of the Orient*, the *Glossary of Sanskrit Terms* by Geoffrey A. Barborka, and *An Epitome of Theosophy* by Judge, and she continues to write important articles for the two journals mentioned above. *The Divine Plan* by G. A. Barborka was translated (by Emmi) in the sixties and seventies, and published in 16 'bindings'.

The Mahatma Letters to A. P. Sinnett was translated by Dr. N. Lauppert, and two volumes (sections) were brought out by the Adyar Publishing House at Graz (Austria). The third and last volume will appear in the course of 1982. Several more German editions could be mentioned, such as *Höhenflüge*, a booklet by Mary; and Irmgard's translation of Lina Psaltis' *The Dynamics of the Psychic World*; but since our American readers will be interested mostly in the classical theosophical works treated above, we conclude this article by congratulating our German friends on their selfless efforts and the work so faithfully performed over the many years, and which they continue to do for the benefit of later generations in their native Germany, where, let us not forget, H. P. Blavatsky wrote an important portion of her *magnum opus*, *The Secret Doctrine*.

DISCUSSION AND COMMENT

"A friend called the other day to ask, What do you think of 'the Coming'? He sounded serious, which I found surprising as he is a highly educated individual from Scotland who, with his wife, spent many years in Shanghai where he held a high post in the British Government. How would you answer him?"

(Similar queries have been flooding the atmosphere during the last decade, and indeed various claims have been made and proven 'false.' Eleven years ago in *Eclectic* No. 5, 1971, Iverson L. Harris responded to a similar question, 'Will a Messenger appear in 1975?' His views were not given as an authoritative pronouncement, but simply as his own. Though directed specifically to the Theosophical Movement, they may likewise be applied to the wider world-sphere beyond recognized theosophical organizations. We quote extracts from them here; but we should be glad to hear pertinent thoughts from other students.

—EDS.

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

—IVERSON L. HARRIS

BOOK REVIEWS

THE ANUGITA, a translation from the Sanskrit, by Kasinath Trimbak Telang, Secret Doctrine Reference Series, Wizards Bookshelf, Box 6600, San Diego, Calif. 92106. (*Secret Doctrine* references called out;) large new Index; hard cover, 172 pages, \$9.00.

For several years I have applauded Richard Robb of Wizards Bookshelf for his valuable contributions to the study of *The Secret Doctrine*. He has republished some twenty-five books extensively quoted by the author of *The Secret Doctrine*, which have been long out of print. This republishing allows students easy access to full texts and therefore a deeper insight in areas only touched upon in *The Secret Doctrine*. The series is well bound and, in most cases, well edited. With certain texts, such as *The Book of Enoch*, there are no references to later research, particularly to discoveries of Aramaic fragments at Qumram.

The text under review is *The Anugita*, a section from the Asvamedha Parvan of the Mahabhârata. In reality it is a continuation of *The Bhagavad Gîtâ*, for at the beginning of this book Arjuna tells Krishna that he has forgotten the lessons he learnt from Krishna and requests him to tell him again of the way in which to live in order to understand the eternal. Yet the story is different from that told in the *Gîtâ*, for there are parables and moral tales as well as the exposition of how to live in the eternal. For lovers of the *Gîtâ* this is a book well worth reading. For students of *The Secret Doctrine* it contains references back to that volume enabling the student to easily locate the reference in that volume.

—JOHN COOPER, in *Theosophy in Australia*,
December quarter 1981

ADDITIONS TO "SEARCH & FIND"

The following are all from Volume XII *Blavatsky Collected Writings*.
—E.B.

ATOM P. 413 crystallized point of divine energy and Ideation p. 413.

DWELLER (on the Threshold) Full description "Mr. Hyde" in Stevenson's novel was one p. 636-7.

EYES most occult organ on superficies of body p.395.

IMAGINATION Potent help in every event in life, acts on Faith, and both draughtsmen for Will p. 403.

KÂMA Normal period for any consciousness to remain connected to Kâma-rûpa 150 years p. 708.

MEDIUMSHIP Most dangerous of abnormal nervous diseases p. 372.

MEMORY No special seat in brain, has seats in every organ of body p. 365.

"NATURE'S FINER FORCES" (book) recommends Black Magic of worst kind, antipodes of Raja Yoga p.604.

ORGANS OF PHYSICAL BODY Esoteric significance of each one, heart, brain, spleen, etc. p.694.

SOUND Substratum of universal âkâsa p.361.

VAMPIRISM Involuntary of portion of vitality to another person, blind, mechanical process p. 396.

ITEMS OF INTEREST

New Address

Mrs. Margaret Duncan-Miller, President, Corresponding Fellows Lodge, sends us this new address: "Heathfield," 14 Woodland Grove, Weybridge, Surrey KT13 3EQ, England. Members in different countries will want to take note of this and tell their friends. She likewise conducts a correspondence course based on the 12 Theosophical Manuals.

Continued Biographical Studies of Great Minds

Hermes (U.T.F., 326 West Sola Street, Santa Barbara, California 93101), continues its stimulating series of biographies. In 1981: Thomas Moore (October); John of the Cross (December). In 1982: Anaxagoras (January); Empedocles (February); Basilides (March); Al-Farabi (April); Avicenna (May); Francis of Assisi (June); Ramón Lull (July).

The Secret Doctrine Reference Series

Taken individually, each book in this series provides information temporarily lost on its particular subject. The restoration of these voids helps to guarantee future generations access to ideas written by men of a different ilk, from other centuries, who in fact at that time listened to a different drummer—the rhythm of Theosophia.

Taken collectively, they form part of the enormous jigsaw puzzle of nature, the key to which is partially revealed in the pages that refer to these works—H. P. Blavatsky's *The Secret Doctrine*. It is no accident, for each reference contains much that gains for the student a firmer footing, and thus insights into that most abstruse of all English works.

For catalog write to: Wizards Bookshelf, P.O. Box 6600, San Diego, California 92106.

George Curtis

Note should be taken of another friend who passed into Peace last year (November 12). George Curtis was a devoted Theosophist, a former President of the San Diego Lodge of the T.S. (Adyar), an eclectic student whose interest and theosophical friendships extended beyond the immediate confines of his own Lodge to embrace the wider theosophical family. He lived his Theosophy! To his widow Gertrude and his children and grandchildren his Point Loma Publications friends of many years extend their understanding and loving sympathy.

Appreciation

The passage of years will not, we feel, dampen the response of readers of Elsie Benjamin's Corresponding Fellows Lodge *Bulletin* to these words written by Montague A. Machell of Scottsdale, Arizona, which appeared in *Bulletin* No. 202 of June 1962:

"I have just read through all my copies of the *Bulletin*, and put them away with a feeling of being richly

rewarded. They mean very much to me for they are a living record of the heart-beat of Theosophy throughout the world. And when one reminds himself that Theosophy is not just another 'System of Ideas', but a concordance of those deathless truths that have been the Wisdom of the Ages since Time began, their present vitality in the hearts and lives of thousands offers hope in what must be conceded to be a rather dark season.

"As I stood in my garden this morning under a blue sky and a golden sun glow, catching the throbbing song of a mocking-bird in a nearby palm tree, the thought came to me of kindred minds the world over, linked by the *Bulletin*, sharing my ecstasy. In England, India, Canada, Australia, America and elsewhere are fellow-correspondents to whom the Old Wisdom offers illumination to each hourly glimpse of Reality. Since 'thoughts are things' and have each their own perennial power and influence, 'we' Theosophists hold a protean magic in United Thought along spiritual lines. No one is isolated, no one is unsupported. He has but to pick up your small paper and receive assurance that in every quarter of the globe a 'Fellow' is, in his own terms, thinking these selfsame thoughts, sharing these selfsame ardors and aspirations. And how immensely heart-warming that is! 'Esoteric'? Of course the ultimate Truth is esoteric because nurtured in the heart-of-hearts of each member, frequently unworded, and unwordable because too close to the Ultimate Mystery grossly termed 'life'. And yet, spiritually communicable in that involuntary 'aura' of beauty the full heart sheds on all about it. Truly there is no great and no small. Attuned to THE ONE the simple words: 'LOVE TO ALL' can exert an alchemy of unearthly potency. Let us, each one, shun the supreme sin of *underestimating* the heavenly worth of Selfless Living!

"And all this! from **READING THE BULLETIN!**
Thanks and Blessings!"

From the Book of The Sayings of Tsiang Samdup

A certain poet, who was no fool, bade men take the cash and let the credit go. I find this good advice, albeit difficult to follow. Nevertheless, it is easier than what most men attempt. They seek to take the cash and let the debit go, and that is utterly impossible; for as we sow, we reap.

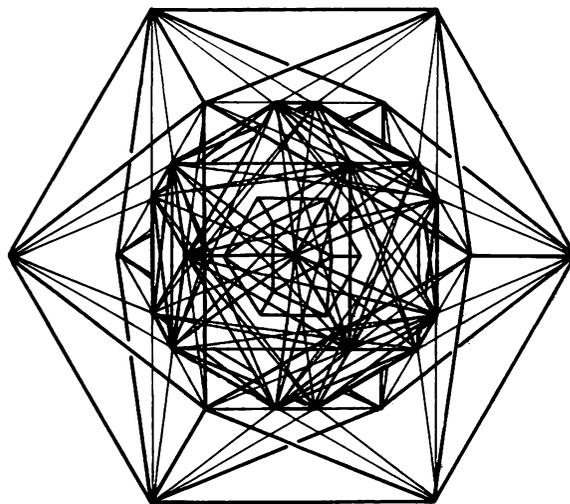
We live in the eternal Now, and it is Now that we create our destiny. It follows, that to grieve over the past is useless and to make plans for the future is a waste of time. There is only one ambition that is good, and that is: so to live Now that none may weary of life's emptiness and none may have to do the task we leave undone.

—Talbot Mundy: *Om, the Secret of Ahbor Valley*

By The Holy *Tetraktys!*

SYMBOL AND REALITY
IN MAN AND UNIVERSE

L. GORDON PLUMMER



Point Loma Publications Study Series No. 9
Profusely illustrated with diagrams and figures
Lexitone \$5.75

The Pythagorean *Tetraktys*, revered by Platonists, was the *square* placed below the *triangle*; the latter, or the Trinity, embodying the invisible *Monad* — the unity, and deemed too sacred to be pronounced except within the walls of a Sanctuary.

—H. P. Blavatsky, *Isis Unveiled*, II, 419

Every Cosmogony began with a circle, a point, a triangle, and a cube, up to number 9, when it was synthesized by the first line and a circle — the Pythagorean mystic *Decade*, the sum of all, involving and expressing the mysteries of the entire Kosmos... The numbers 3 and 4, in their blending of 7, as those of 5, 6, 9, and 10, are the very corner-stone of Occult Cosmogonies. This decade and its thousand combinations are found in every portion of the globe.

—H. P. Blavatsky, *The Secret Doctrine*, I, 321

A WORD OF THANKS

—To those who have helped us meet the heavy expenses of printing, mailing, and very modest advertising. No “grants” assist us or are available to our theosophical work. The help received, therefore, is more than doubly appreciated. And who knows what sound actual good it does in bringing to others a touch of the Real, a ray of theosophical Light, at least a challenge to face themselves with the question, What indeed is the real meaning of life?

We list items produced in the last several months through your support:

Point Loma Publications Study Series: Numbers 5, 6, and 8, as follows, by the late Elsie Benjamin: “The Stanzas of Dzyan: Notes for Study and Discussion on Cosmogogenesis and Anthropogenesis”; “A Study of the Whole of Mán: I. The Significance of the 7 Principles of Man, II: The Significance of the Monad”; “Man at Home in the Universe: A Study of the Great Evolutionary Cycle: ‘The Globes’, the ‘Rounds’, the ‘Races’, ‘Root-Races’ and ‘Sub-Races’.” No. 7 by Dr. Edge, Dr. Morris, etc.: “Mirrors of the Hidden Wisdom: Threads of Theosophy in Literature”; No. 9: by L. Gordon Plummer: “Tetraktys: Symbol and Reality in Man and Universe”; and a compilation, *The Dream That Never Dies*, of selected articles from Boris de Zirkoff’s *Theosophia* editorials over the years.

Again our most appreciative thanks. —THE EDITORS

CONTRIBUTIONS

The following contributions have been received since our last reporting and are here acknowledged with our warm thanks: M.A.B., \$20.00; L.H.S., \$10.00; J.N.S., \$15.00; I.S.I.S., \$13.17; T.A., \$50.00; G.C., \$75.00 (in memory of George Curtis); D.E., \$200.00 (towards publication of *The Dream That Never Dies: Boris de Zirkoff Speaks Out on Theosophy*); R.F., \$17.20 (in memory of Elsie Benjamin from Tibetan Friendship Group, South Africa).

THE DREAM THAT NEVER DIES! Boris de Zirkoff Speaks Out on Theosophy

The compiler-editor of *Blavatsky Collected Writings* speaks his thought on the purpose of the great Theosophical Movement, of its far-reaching possibilities but also of pitfalls and errors from which certain of its prominent members have not been immune. He emphasizes those cosmic teachings which are universal: Cyclic rhythm and Law, the inescapable and appealing truth of Reincarnation, the logic and mystery of that ‘ultimate’ law known as Karma, the composite nature of man and all beings.

In these 50 selections from the bi-monthly *Theosophia*, which Boris de Zirkoff edited from 1944 through 1980, we find affirmations of a lifetime to those sound principles of the esoteric tradition for which he dedicated his life. His indebtedness to H. P. Blavatsky and to those who became his immediate teachers is unswerving and candid. Above all, his profound belief in Theosophy as the hope of the world is royally portrayed: its flag waves high, as does his own unshakeable belief that the unrolling cycles will see a world accepting its basic ideas, uplifted and entering a new Dawn. This — so clearly for him — is the Dream that Never Dies.

A revealing autobiography gives a picture of his boyhood days in Russia and how when the Revolution came he and his family fled the country to Sweden; how he learned there about Theosophy, and how he came to Point Loma, California.

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FROM LETTERS RECEIVED

L.C., Rector, Arkansas:

I like the ‘new’ *Eclectic* very much. The additional material is interesting and helpful. Liked the way you addressed the issue of M.A.D. in the June-July issue.

D.L.G., Corunna, Michigan:

Somewhere a long time ago I read that a Methodist Bishop had said that it would be impossible to live Theosophy. And now, reading “The Wholeness of ‘Theosophy’” (*Eclectic* No. 69, May-June) I thought what a clear and powerful response to the good Bishop!

E.D.F., Fair Lawn, New Jersey:

The Eclectic Theosophist has truly spread its wings!

St. Norbert College, De Pere, Wisconsin:

“Thank you for sending the copies of *The Eclectic Theosophist* containing Katherine G. Heck’s wonderfully kind and complimentary review of our *Lloyd Alexander, Evangeline Walton Ensley, Kenneth Morris: A Primary and Secondary Bibliography*. I am pleased to report that the critical response to the volume has been uniformly positive. Professor Boyer and I are proud of the book, and deeply indebted to you for all of the help you gave us. Thanks again.” (from Kenneth J. Zahorski, Professor of English)

P.M., Papua, New Guinea:

I need to study Elsie Benjamin’s series 5, 6, 8 (Point Loma Publications Study series) over and over again for that is the core of our teachings. I also feel that to know about these Rounds and Globes one must Be them and experience them *consciously*. That seems to be the eventual way to really realize and retain that teaching and that knowledge. Studying does help and encourages us to ponder and investigate further, and Elsie Benjamin does just that: she points out the Teaching. To Become it is up to the individual, and that is why it is such a difficult teaching. Isn’t the very purpose of this life to know and master what these teachings tell us about Globes, Rounds, etc.? And that includes everything else, all the other six ‘Jewels’.