

The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

ISSUED BI-MONTHLY BY POINT LOMA PUBLICATIONS, INC.

P. O. BOX 6507, SAN DIEGO, CALIFORNIA 92106

Subscription (6 issues)

\$4.50; foreign \$5.50 (by air \$7.50)

Per Copy 75¢

NO. 75

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MAY/JUNE, 1983

LIGHT!

When in Holland last fall saying good-bye to friends I was handed a small wooden plaque with these words carved on it: HEAVEN DOTH WITH US AS WE WITH TORCHES DO – NOT LIGHT THEM FOR THEMSELVES. Shakespeare, of course.* It had stood for many decades on the desk of Jan H. Venema, that stalwart Theosophist, President for many years of the Point Loma branch of the T. S. in the Netherlands, and later Founder and Director of the School for the Study of the Esoteric Philosophy at The Hague.

Yes, Shakespeare, in the simple analogy relevant to his day, says it: Receive the Light, but not for yourselves, only to pass on to others, to help them, to illumine their way.

And in more lofty vein, because directed specifically to students of the esoteric philosophy, HPB tells us of the long and arduous spiritual climb upward of the aspirant. In lifetimes past he had “entered the stream,” become Srotâpati. And now the goal is in sight. But “Compassion speaks and saith, ‘Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?’** He chooses. He makes the Great Renunciation, sacrifices himself in the service of all that lives. He becomes a Buddha of Compassion, a ‘Pillar of Light’ for those still in darkness.

On this same theme GdeP writes explaining perhaps the holiest of the ancient initiations which neophytes in the initiatory cycle take at the time of the Summer Solstice, and in which, if they pass the test, they renounce the Nirvânic Peace. “There they stand like pillars of light, these great and noble ones...” “There they remain through the ages without thinking of their reward, and endure and endure and endure.”*** They are the ‘torch’ of heavenly light, which they hold, not for themselves but for unending lines of toiling ‘pilgrims’. They have become, to use another metaphor, the Guardian Wall protecting mankind.

Help for the physically suffering and needy in the best sense is a labor of love performed by many. But the Theosophist has an even greater work. It is to give to the intellectually and spiritually suffering meaning and purpose and direction, and Light, to act, therefore as ‘torches’ so that others, in degree, may first discern there *is* a way, a path, and then that they may realize that within their very selves there is that Light too.

We all can give that help. It is not some impossible task reserved for the few. Each has something to give. If the Christian can respond to this, and the Buddhist, and the devoted followers of all the great religions, as in degree they do, how much more then the Theosophist with his far extended view. A strong thought, a spoken word, a quiet deed, a pondering on the universal Teaching, a firm stand ever for principle – you will know. Seizing this overall idea, and harmonizing your thought with it, there comes a joy, a Buddhist quality deeper than what we call human happiness, that will underly the very rhythm of your life.

What light, then, you have of the Ancient Wisdom, Theosophy, accept it, carry it, hold it high. Let that Light so shine that the Way for others will be illumined. We all, in our own way, *can* give. Give Light! – Thank you, Shakespeare, and thank you, Holland.

– W. E. S.

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A pure, strong, unselfish thought, beaming in the mind, lifts the whole being to the heights of Light. From this point can be discerned, to a degree, the sacredness of the moment and the day.

– Katherine Tingley: *The Wisdom of the Heart*, p. 61

PRIORITIES

Vonda Urban

...Whether we are aware of it or not, the desire-will pattern operating in our own nature has constructed our lives upon a totem pole of priorities. The personal

* *Measure for Measure*, 1.01.32

** *The Voice of the Silence*, Fragment Three, ‘The Seven Portals’

*** G. de Purucker, *The Four Sacred Seasons*, p. 52

selection of our preferences arranged in the respective order of their importance discloses by what we choose all that we have become. We pursue our interests in either an organized, systematic drive for achievement, or may, perhaps, waver floundering about willy-nilly on uncharted seas of chaos and confusion; but whatever may be the overruling purpose that each one of us lives for — or if it is an emotional compulsion that enslaves us — that objective or emotion is the predominating center of our consciousness, the primary consideration upon which our thoughts, desires and emotions are focused. This is the “top man” on our totem pole who so visibly reveals our character, showing how we conduct ourselves in our struggle to attain that which we desire “more than anything else in the world.” Here is where our strengths and weaknesses disclose what ethical shape the principles *by which* we live while capturing the prize *for which* we live.

All that we essentially are is our character. It is the sum total of our soul, the record of all our past now streaming forth through our consciousness in the thoughts we think, the emotions we feel and the deeds we do, or fail to do. What we choose is in keeping with our spiritual enfoldment — or lack of it — for the motivating dynamics within our human ego can manifest only at the level through which it functions, and which is, in fact, the ethical-moral base of our character. Thus if the overall primary objective of our life is rooted in worldly attractions with our desire consciousness centered in our personality — which is the lower self, and which craves material objectives such as power, fame, wealth, superiority and pleasure — or if it is more largely focused upon duty and living for others, this outer manifestation of the general selfish or selfless trend in our nature stems from the amount of spiritual light that is able to shine through our consciousness — so very clearly marked by our priorities.

Within the obvious frame of our visible character and subtly hidden in varying depths beneath it, live our motives. Here is where our spiritual light emblazons every noble deed; here is where we also lose our way groping through plutonian mists of fancy, the murky light obscuring secret purposes in seeming goodness that hides an evil core; here is where our moral code of right and wrong is measured, not in deeds alone, but even more, the acts committed or omitted are held accountable with the degree of our responsibility; here is where unerring scales of justice weigh our human soul, and with meticulous exactness balance it with debts or credits that will come to us in future days . . .

H. P. Blavatsky speaks about moral responsibility with unmistakable clarity. The passage referred to is in her *E. S. Instruction No. 111*:

“Good and evil are relative, and are intensified or lessened according to the conditions by

which man is surrounded. One who belongs to that which we call the ‘useless portion of mankind’, that is, the lay majority, is in many cases irresponsible. Crimes committed in Avidya (ignorance) involve physical but not moral responsibilities or Karma. Take, for example, the case of idiots, children, savages, and other people who know no better. But the case of each of you, pledged to the HIGHER SELF, is quite another matter. *You cannot invoke this Divine Witness with impunity*, and once that you have put yourselves under its tutelage, you have asked the Radiant Light to shine into and search through all the dark corners of your being; consciously you have invoked the Divine Justice of Karma to take note of your motives, to scrutinize your actions, and to enter up all in your account. The step is as irrevocable as that of the infant taking birth. Never again can you force yourselves back into the Matrix of Avidya and irresponsibility . . . Though you flee to the uttermost parts of the earth, and hide yourselves from the sight of man, or seek oblivion in the tumult of the social whirl, that LIGHT will find you out and lighten your every thought, word and deed . . . And know further, that if Karma relentlessly records in the Esotericist’s account, bad deeds that in the ignorant would be overlooked, yet equally true is it that each of his good deeds is, by reason of his association with the Higher Self, a hundredfold intensified as a potency for good.”

— *Blavatsky Collected Writings*, XII, p. 640

As students of the Ancient Wisdom seeking the path upward, our first priority, then, is to put our priorities in order. This is a matter of putting spiritual values first; a matter of living every day in accordance with the highest ethical standards and in the true spirit of brotherhood. It is a matter of undertaking the superhuman task of detaching ourselves from the world of selfishness, while at the same time dealing with it and working through it. Nothing is more difficult in all the world than mastery over our animal self; and spiritual unfoldment is an unending effort throughout many lifetimes; but gradually as we climb upward the radiance from our Higher Self ensouls our human consciousness, slowly transmuting the personal into the universal, selfishness into compassion. The degree of growth in any one lifetime depends upon the intensity of spiritual aspiration abiding in our human desire nature, the amount of will power driving that desire, and the intelligence to judge accurately and choose wisely.

The only sure way that we can grow in compassion is to become vitally interested in, and genuinely

concerned about, everyone. To recognize, and to be able to feel in a very real sense, that we are a part of every other human being, and they a part of ourselves, is to understand the reality of brotherhood. It bridges the gap of separateness by cutting away the very cause that breeds prejudice, competition, strife and hatred between men; and the feeling of oneness curbs the tendency of worshipping those we look up to, or condemning those we look down upon, for all are but pilgrims marching together through eternity. The more we lose ourselves in selfless service for others, the more do we participate in the Grand Scheme of Universal Life spiraling ever upward, adding our strength to the forces of light in the world. Each must find his own way and grow in his own time; and as the spiritual light in each of us increasingly shines more brightly, expressing ever more largely that Spark of Divinity within the core of us, we behold the metamorphosis and see, emerging from our human animal — a godly man!

— *Theosophia*, Vol. XXXIII, No. 4 (146)

IN THOUGHT OF H. P. BLAVATSKY

“The world as yet recognizes but slightly the debt that it owes to H. P. Blavatsky, but the time is most assuredly coming when these her teachings shall be developed by the greatest minds among men, who then will recognize, and recognizing will show, what her real work was, and how great she was in herself, to have been chosen for the dissemination of what we may truly call a body of teachings based on Cosmic Realities.”

— G. de Purucker: *H. P. Blavatsky, the Mystery*, p. 126-27

[With the above words, and in cherished memory of H.P.B. and White Lotus Day, commemorating her passing on the 8th of May 1891, we introduce a few quotations from some of her 1889 writings. These are all in Volume XI of *Blavatsky Collected Writings*. — EDS]

Nothing to Dread — from TRUTH

The undersigned — save a few occult truths which she is pledged not to reveal — has no secrets, no desire to create mysteries, and is willing to let the whole world see her private and inner life. She fears nothing, and is ready to face every enemy and slanderer of hers, and bids him or her to do his worst. She has nothing to dread *from truth*.

— p. 306: “To All Theosophists, ‘The Esoteric Section of The Theosophical Society’ and its Enemies”

Ask Your Enemies

If you want to know yourself ask your enemies, not your friends, to describe you; and however great the exaggerations, you will find more truth, and profit more by the opinion of the former than by that of those who love you.

— p. 481, “Theosophical” (?) Dogmatism and Intolerance

Emulation, Not Rivalry

Those who desire to succeed in abstract or practical Theosophy, must remember that disunity is the first condition of failure. Let a dozen determined and united Theosophists get together. Let them work together, each one according to his taste, along this or another line of universal science, if he so prefers, just as long as each is in sympathy with his neighbor. This will be beneficial even to ordinary members who do not care for philosophical research. If such a group, selected on the basis of esoteric rules, were formed among mystics alone; if they pursued truth, helping each other with whatever light they may have, we guarantee that each member of such a group would make more progress in the sacred science in one year, than he would make in ten years on his own. In Theosophy, what is required is emulation and not rivalry; otherwise, he who boasts of being the first, will be the last. In true Theosophy, it is the least who becomes the greatest.

— p. 275 “The Beacon of the Unknown”

A Note Has Just Been Struck

But you, Occultists, Kabbalists and Theosophists, you well know that a Word, old as the world, though new to you, has been sounded at the beginning of this cycle, and the potentiality of which, unperceived by others, lies hidden in the sum of the digits of the years 1889; you well know that a note has just been struck which has never been heard by mankind of this era; and that a New Idea is revealed, ripened by the forces of evolution. This Idea differs from everything that has been produced in the nineteenth century; it is identical, however, with the thought that has been the dominant tone and the keynote of every century, especially the last — absolute freedom of thought for humanity.

— p. 133, “The New Cycle”

“I Should Be Judged on Facts”

I work for *TRUTH*, and in accordance with *my* sacred pledge and vows, which I, at least *will never break*. But I demand, in the name of Humanity, stern justice only, and that I should be judged on *facts*, not on the word of my enemies, none of whom have I ever offended consciously or unconsciously. Personally, I forgive them; but to defend the Theosophical Society I will fight till my last breath.

— p. 559: “An Open Letter To All The Fellows Of The American Section Of The Theosophical Society”

The Zohar

. . . that glorious light shining in darkness called the *Zohar* of Shimon Ben Yochai. (*Zohar*, the Book of Splendor)

— p. 23 “Qabbalah”

PERPETUALLY RENEWED

. . . The word 'ark' is akin to the Chaldean *argha*, meaning the Womb of Nature, the crescent moon, and a cup; and it is the receptacle wherein are preserved the seeds for a new birth. Death means rebirth, and destruction means renewal. These processes are everywhere observable in Nature; but scholarship, with an inverted logic, has supposed that their correspondences in human life are merely poetical analogies; whereas the truth is that physical Nature but repeats outwardly the laws and workings of interior nature. The human race is perpetually renewed; for each human individual is in his essence an undying Self, preserved perpetually through manifold successive changes of his outer vesture; and men, races, and worlds, eternal in their essence, are, as to their outer form, perpetually passing away and reappearing in the cycles of rebirth.

— Henry T. Edge: *Esoteric Keys to the Christian Scriptures: IX - 'The Flood Myth'*

NOT ANTISCIENCE

The late René Dubos said that the use of technology does not inevitably result in something worse than the original ecosystem. (*The Wooing of Earth*, Scribner, 1981, paperback.) Many areas we now consider 'natural' are in fact the work of man. In south Asia's flooded rice paddies, for example, a variety of flora and fauna live in perfect harmony. "This completely artificial ecosystem is probably as stable as any in the world," Dubos wrote, "and more productive than most with regard to both quantity and diversity of food." In France and England, the hedgerows, some of which date back to the Middle Ages, break up the open countryside into a patchwork of fields, but far from disrupting the natural flow of life, "have become complex populations of trees, shrubs, flowering plants, grasses, small mammals, songbirds and a host of invertebrates, that have an ecological diversity of their own." John Todd, of the New Alchemy Institute on Cape Cod, would agree:

"We aren't antisience or technology. I think it's essential to save science and technology — but it can and must be done on a human scale. We believe that the quality of the whole depends on the quality of the smallest parts, so we concern ourselves with what we hope are micro-solutions. We are looking back to the Renaissance alchemist, Giordano Bruno, who saw science as a sacred discourse with nature."

— 'On The Lookout' *Theosophy*, December 1982.

The Example of Our Lives

Eldon B. Tucker

The word 'Occult' should not be eliminated from T. S. literature. The word is popularly associated with some undesirable social manifestations involving psychic phenomena, but this is to be expected. Whenever any public presentation is made of the Esoteric Philosophy, an opposing force is generated. The brighter the new light of Truth shines, the darker and more distinct the shadows cast. And the more cogent and persuasive the public presentation of Theosophy becomes, the more dark and ominous appears its Shadow.

Every concept found in theosophical literature — even the very terminology itself — can be seen to cast its shadow on the Collective Mind. And both the dark and the luminous sides of each Truth struggle for dominance until one emerges victorious, a new Archetype. The Archetypes represent the established patterns of thought and feeling and action impressed in the Astral Light of our globe. A so-called normal life is led by following and living out these patterns of consciousness.

The Theosophical Movement involves the introduction of many high and noble metaphysical truths and accompanying principles of morality; its counterpart could be said to promote a vicious anti-intellectualism and a relaxation of morals. And while Theosophy directs one toward leading a more divine, god-like life, the other points towards the potential darkness of the age, the Kali Yuga.

An individual is personally conscious to the extent he has differentiated himself from the collective patterns of our sub-race in the Astral Light. Otherwise he but follows the popular tide of events. To tread the Path, though, requires one to experience and become conscious of things that the greater mass of humanity will not reach for millions of years. It is an easy, comfortable thing to drift with the multitude and realize the higher things in the distant 'appropriate' Round and Race; it takes a herculean effort to step out of line and resist both social and psychical pressures to conform.

The higher one rises above the norm in thought, aspiration, and living, the greater the Shadow created within. At Initiation, this Shadow, sometimes called the Dweller on the Threshold, is enough to drive the unprepared neophyte mad. There is always the possibility of the darker side winning, especially for the unprepared. And were the gates to the Greater Mysteries opened today, it is likely that the majority would be overwhelmed by the call of Matter and would tread the Left-Hand Path.

To the extent that the Veil of Isis has been lifted for the world this struggle is already waging on a collective scale. The fact that the Theosophical Philosophy is misrepresented and misused in certain

quarters should not cause surprise or astonishment. Once these principles were released in the world there could be no recall; they will either brighten or darken the world. There can be no backing down, no retreat. If students of Theosophy become too timid to assert the true meanings of the Ancient Wisdom the darker meanings will take hold. We should do well to heed what the Mahátman K. H. has said:

. . . He who would lift up high the banner of mysticism and proclaim its reign near at hand, must give the example to others. He must be the first to change *his* modes of life; and, regarding the study of the occult mysteries as the upper step in the ladder of Knowledge, must loudly proclaim it such despite exact science and the opposition of society. 'The Kingdom of Heaven is obtained by force' say the Christian mystics. It is but with armed hand, and ready to either conquer or perish that the modern mystic can hope to achieve his object . . . *

THE ECLECTIC PHILOSOPHY

Alexander Wilder

Dr. Alexander Wilder was born May 14, 1823, in Verona, Oneida County, New York, and died in Newark, New Jersey, September 8, 1908. Theosophists will recall H. P. Blavatsky's reference to him and the "Eclectic Theosophical system" in her *Key to Theosophy*, Chapter 1, and that he contributed to material composing the section "Before the Veil" in *Isis Unveiled*. The following are extracts from Wilder's *New Platonism and Alchemy*, one of the valuable Secret Doctrine Reference Series published by Wizards Bookshelf, Box 6600, San Diego, California. The full title reads: "New Platonism and Alchemy: a Sketch of the Doctrines and Principal Teachers of the Eclectic or Alexandrian School; also An Outline of the Interior Doctrines of the Alchemists of the Middle Ages" by Alexander Wilder, Albany, N.Y., 1869. Wizards Bookshelf also gives a brief sketch of his life. — EDS.

The name by which Ammonias Saccas, designated himself and his disciples, was that of *Philaletheians*, or lovers of the truth. They were also sometimes denominated *Analogeticists*, because of their practice of interpreting all sacred legends and narratives, myths and mysteries, by a rule or principle of analogy and correspondence, so that events which were related as having occurred in the external world were regarded as expressing operations and experiences of the human soul. It has, however, been usual to speak of them by the designation of *Neoplatonists* or New Platonists, and, indeed, by this name they are generally known.

* A. T. Barker, ed., *The Mahatma Letters to A. P. Sinnett*, rev. and ed. by Christmas Humphreys and Elsie Benjamin (Adyar: Theosophical Publishing House, 1962), pp. 6-7.

Writers have generally fixed the time of the development of the Eclectic theosophical system during the third century of the Christian era. It appears to have had a beginning much earlier, and, indeed, is traced by Diogenes Laertius to an Egyptian prophet or priest named Pot-Amun**, who flourished in the earlier years of the dynasty of the Ptolemies.

The establishment of the Macedonian kingdom in Egypt had been followed by the opening of schools of science and philosophy at the new capitol. Alexandria soon became celebrated as the metropolis of literature; every faith and sect had representatives there. There had always been communication between the sages of Bactria and upper India and the philosophers of the West. The conquests of Alexander, Selencus and the Romans had increased the acquaintance. The learned men now thronged Alexandria. The Platonists seem to have been most numerous and to have held their ground the longest. Under Philadelphus, Judaism was also planted there, and the Hellenic teachers became rivals of the College of Rabbis of Babylon. The Buddhistic, Vedantic and Magian systems were expounded along with the philosophies of Greece. It was not wonderful that thoughtful men supposed that the strife of words ought to cease, and considered it possible to extract one harmonious system from the various teachings. . . .

Ammonius Saccas, the great teacher, who would seem to have been raised up for the work of reconciling the different systems, was a native of Alexandria, and the son of Christian parents, although associating much with those who adhered to the established religion of the empire. He was a man of rare learning and endowments, of blameless life and amiable disposition. His almost superhuman ken and many excellencies won for him the title of *theodidaktos*, or God-taught; but he followed the modest example of Pythagoras, and only assumed the title of *philaletheian*, or love of the truth . . .

. . . Under the noble designation of Wisdom, the ancient teachers, the sages of India, the magians of Persia and Babylon, the seers and prophets of Israel, the hierophants of Egypt and Arabia, and the philosophers of Greece and the West, included all knowledge which they considered as essentially divine; classifying a part as esoteric and the remainder as exterior. The Hebrew Rabbis called the exterior and secular series the *Mercavah*, as being the body or vehicle which contained the higher knowledges. Theology, worship, vaticination, music, astronomy, the healing art, morals and statesmanship were all thus comprised.

Thus Ammonius found his work ready to his hand. His deep spiritual intuition, his extensive learning, his familiarity with the Christian fathers,

** This name is Coptic, and signifies one consecrated to Amun, the god or genius of Wisdom.

Pantaenus, Clement and Athenagoras, and with the most erudite philosophers of the time, all fitted him for the labor which he performed so thoroughly. He was successful in drawing to his views the greatest scholars and public men of the Roman Empire, who had little taste for wasting time in dialectic pursuits or superstitious observances. The results of his ministration are perceptible at the present day in every country of the Christian world; every prominent system of doctrine now bearing the marks of his plastic hand. Every ancient philosophy has had its votaries among the moderns; and even Judaism, oldest of them all, has taken upon itself changes which were suggested by the 'God-taught' Alexandrian.

Like Orpheus, Pythagoras, Confucius, Socrates, and Jesus himself, Ammonius committed nothing to writing. Instead, he only inculcated moral truths upon his auditors, while he communicated his more important doctrines to persons duly instructed and disciplined, imposing on them the obligations of secrecy, as was done before him by Zoroaster and Pythagoras, and in the Mysteries. Except a few treatises of his disciples, we have only the declarations of his adversaries from which to ascertain what he actually taught.

This was, however, no exception to the common rule. The older worship, which was preserved in a certain degree in the Mysteries, required on oath from the neophytes or catechumens not to divulge what they had learned. The great Pythagoras divided his teachings into exoteric and esoteric.

Letter From H. P. B. To Count Wachtmeister

In our Point Loma Publications Archives we find the following, a transcription of facsimile of original manuscript in H. P. B.'s handwriting, presumed to have been written by her to the son of the Countess Wachtmeister, who rendered her such invaluable personal help, while she was writing *The Secret Doctrine* at Wurzburg, Ostende, and London.

We follow this with a letter from W. Wachtmeister which is self-explanatory. — Editors

Esoteric Section

(S e a l)

Sept. 11, 1887

There is no religion
higher than Truth
H. P. Blavatsky

My dear Count,

I answer only today because I did not like to answer *from my own head*. The advice is this: Lead the most regular life you can lead, — going to bed

rather early than late. Enter the Conservatory at Leipzig trying to make some preliminary arrangements for the privilege of *less hours* of study on account of health. If you take bodily exercise in the morning or in the evening it is quite enough. *Men may be kept in health even without* much exercise if you can manage to keep your thoughts centered and all engrossed in music — *harmony* rather. For *harmony*, mental, psychic and spiritual, your very soul bathed in it, will have a strong influence on the physiological portion of the system. It is when the man is tossed about mentally or can center his thoughts on nothing in particular that disharmony and hence a diseased condition, is produced in his body. Hold fast to music & its philosophy & all other philosophies will come to you naturally.

I hope you have understood me, but if your mother is with you she will explain to you the Master's words.

Wishing you success and health and thanking you for your confidence *believe me* ever yours fraternally,
H. P. Blavatsky

ROYAL MINISTRY
FOR
FOREIGN AFFAIRS

Stockholm, April 3, 1974

Mr. Iverson L. Harris
President
Point Loma Publications, Inc.

Dear Mr. Harris,

Thank you for your letter of March 25 regarding a letter written in 1887 by Madame Helena Petrovna Blavatsky to a person presumed to have been the son of Countess Constance Wachtmeister.

In answer to your question as to my relationship to this lady and to her son I wish to inform you that Constance Wachtmeister was born in 1838 as a daughter of Marquis de Bourbel from Normandie, France. She married Count Carl Wachtmeister, a diplomat, Foreign Minister in the years 1868-71. She died 1910 in Los Angeles. Their only son, the presumed addressee of Madame Blavatsky's letter, Carl Axel Raoul Georg Henrik Wachtmeister, a musician and composer, was born in 1865 and died in 1947 in Nice, France.

My relationship to Constance Wachtmeister's husband and son is a distant one. Her husband was a cousin of my great grandfather's.

I hope that this information may be of some interest to you and you are, of course, free to publish it in your newsletter.

Yours sincerely,

(sgd) W. Wachtmeister
Ambassador

G. de P. on "Yoga Training"

"The Theosophical teachings themselves are helpful, but I would like to know a few rules showing me how to *live*." At a gathering of esoteric students Dr. de Purucker responded as follows:

Companions, you know me well enough to realize that I would not say an unkind word about anyone; yet I will tell you frankly that I was hurt, and have been hurt, when receiving these communications, which although not numerous yet do reach me from time to time . . . What these dear people were really after was instructions in what they thought was 'Yoga-training.' What they really craved was Hatha-Yoga exercises. They wanted instructions as to concentrating the mind at certain hours, and to be shown the best way of doing it, and to be told what positions the body should take, and to be given astrological instructions as to 'concentrating' in the proper planetary positions, etc., etc.

Now I will tell you something really important, and I ask your most earnest attention: Your Pledge, if you will only *live* it, and not merely talk about it, will be all the training that your mind and heart and imagination can possibly understand and follow. 'Live the life and you will know the doctrine.' Live the life and you will achieve Masterhood. The whole effort in our E. S. is exactly the same as what it was in H. P. B.'s E. S., for hers and ours are one and have always been the same. The E. S. is a distinct school of training in Chelaship and is an attempt to develop our students so that by living the life they may grow inwardly, so that they may develop their spiritual and intellectual and psychical faculties and powers; and I will tell you frankly and once and for all that you will never develop these powers by any Yoga-practices whatsoever — never! It simply cannot be done. It is a running after will-o'-the-wisps of faulty imagination; and this is my only objection . . . to these itinerant Yogis from the East traveling around and teaching Yoga — usually for a price. The doctrines of the Vedānta that they teach are usually beautiful as doctrines; and if they are the teachings of the genuine Vedānta these teachings are unquestionably fine; and if they are of the genuine Vedānta of the Adwaita-cycle, they are mostly our own doctrines; but these doctrines by themselves and without the esoteric keys that are given in the E. S. do not emphasize the need of ethical living, of noble thinking translated into noble action. And I will tell you that if you follow the Pledge which H. P. B. gave to us, and which we now have, you will have all the Yoga-exercise that you can possibly manage to take care of. Certain ones of the higher Yoga-exercises are good and are occasionally followed by our Masters' own chelas for specific and particular reasons; but usually, if not always, they are followed in the cases of less advanced chelas whose lower principles are so strong that they

need particular subjugation . . .

Live nobly, think nobly, feel nobly, do your duty to all at all times and in all places, and by all men. Speak the truth, fear naught, stand up for others when they are unjustly attacked; never add your voice to the burden of condemnation of others: rules like these are the rules that our chelas follow. And I tell you truly that you will have your hands full and your mind full and your heart full in following them.

And, in addition, if you wish to undertake another aspect of the Chela-training . . . then follow the teaching of the ten Pâramitās of Buddhism, which are always followed in the true schools of esoteric training . . . The Pâramitās are ten, sometimes they are enumerated as seven, sometimes as six. The six are the easier; the seven are a little more difficult; and the ten are for those who intend to devote all their life, and the next life perhaps, and possibly the next life after that, to that resigning of the lower self to the Higher in service to the world.

There, in these rules, is the whole Path of Achievement. The Masters have no other training than what I have told you, and it is the same that their chelas invariably follow; only the Masters follow this training more grandly, and on a scale which is wider, and with reaches which are much more extended, than what their chelas can comprehend. I might say without feeling that I am wandering into hyperbole, that the very gods follow the same thing, inasmuch as they live for the Universe; and I trust that the day will never come when our School will see the introduction of Hatha-Yoga practices of any kind! Should it so happen, it will mean that our School has broken the link and is on the way to mere quasi-secret, sectarian degeneration.

AND WE QUOTE . . .

The Circulations of the Soul

And by the circulations of the soul being merged in a profound river and impetuously borne along, we must understand by the river, not the human body alone, but the whole generation (with which we are externally surrounded) through its swift and unstable flowing. For thus, says Proclus, Plato in the Republic calls the whole of generated nature the river of Lethe, which contains both Lethe and the meadow of Ate, according to Empedocles; the devouring jaws of matter, the light-hating world, as it is called by the gods; and the winding rivers under which many are drawn down, as the oracles assert. But by the circulations of the soul the cogitative and opinionative powers are signified; the former of which through the soul's conjunction with the body, is impeded in its energies, and the latter is Titanically torn in pieces under the irrational life.

— *Introduction to Plato's The Timaeus*, 425 (Taylor)

A Word on Chelaship

There are as many chelas as there are individuals in the Universe. I sometimes think that everybody is a chela in degree. I sometimes think that even the greatest sinner, as we say, is a chela, because he is learning, poor devil! Of course he is not a great chela, he is a very weak and humble one, a poor, stumbling, weak specimen of mankind. A true chela hence is one who is living the Life and knows the Knowing, and combines the two into one, and thereby loses interest in himself, forgets himself. Self-forgetfulness, love of others: if men could only follow this as a life even in their ordinary intercourse, if we could only realize how uninteresting I am and how awfully interesting the other fellow is. That is all there is to chelaship; and the greatest man is he who can express that the most, the best. That is why, as the Buddha said, we attain Nirvana, we attain the stage of the 'sammāsambuddha', when the dew-drop slips into the shining sea, when the little knot and point and focus of I-consciousness expands to be the Universe.

I will add this: I for one have no patience with those who segregate themselves from others and go out, away from others, and think that they are holier than others. That is not chelaship. You can starve till your bones stick through your skin, and you can burn yourself and torture yourself until the body, wracked with pain, dies; and you are no more chela than a snap of the fingers, because all your searching is upon yourself; you become an imbodiment of self-seeking egoism. That is not the way to attain chelaship. Chelaship is an inner being, an utter self-forgetfulness in its greater reaches, it is an inner change and forgetting yourself; and in proportion as you do it, so much farther will you be on the chelapath, because of an ever-enlarging consciousness and wisdom and love.

— G. de Purucker: *Studies in Occult Philosophy*, pp. 228-29

Creative Power

One of the Masters referred to the esoteric philosophy as "the study of man as an integral Brahm." This is a powerful thought. We are not small and insignificant. Each of us is an integral part of the creative power which builds worlds. We are the "Builders" although we have momentarily lost sight of the fact.

Let us wake up and remember who we are and, having done so, let us endeavor to make our human nature a worthy shrine for the indwelling Presence, and the world around us a place of beauty and order — a cosmos instead of a chaos. We can begin by asking ourselves "What kind of thoughts are ruling my world?" If we don't like the answer to this question, then we can begin here and now to transform our patterns of thought and action. We can ask ourselves what we can do in our immediate environment to create beauty and to inspire and uplift others.

Having received an answer from within — and we will receive an answer if we ask in the proper spirit — we can begin to act upon our inspiration. We can identify around us those causes and movements which seek to uplift mankind and we can add our support to the work they are doing. We can tell others about the creative power of constructive thought. This is good news, indeed, a gospel worth preaching.

By changing ourselves we *can* change the world. This is not a trite cliché but a statement of cosmic law so crucial to the future of humanity that it is impossible to overemphasize its importance. As H.P. Blavatsky wrote to the American Convention in 1891: "In your hands, Brothers, is placed the trust and welfare of the coming century."

— Doss McDavid: in *The American Theosophist*, April 1983, Extracts from an article "What Can We do?"

From an Inner Knowing

The lack of emphasis upon the teaching of *individual* responsibility and the over-emphasis upon the one-life idea, have been the principal causes of man's present moral weakness. Moral strength comes from an inner knowing that we must reap the consequences of all our actions. Thus one learns to accept courageously one's own destiny as being fair and just because it was self-made. This molds a man's character into a thing of beauty and strength, and produces in him an attitude that brings him inner peace and more wisdom to deal with the problems of life.

— G. Cardinal LeGros, "The Ever-Enduring Truth"

Eternity

I saw Eternity the other night

Like a great *Ring* of pure and endless light,

All calm, as it was bright,

And round beneath it, Time in hours, days, years

Driv'n by the spheres,

Like a vast shadow mov'd, in which the world

And all her train were hurl'd . . .

— Henry Vaughan: 'The World'

THE BLAVATSKY ARCHIVES OF BORIS DE ZIRKOFF*

Dara Eklund

Chiefly the archives consist of documents Boris had gathered over the fifty years he researched the *Collected Writings* of Helena Petrovna Blavatsky.

* Based on notes given me by Boris de Zirkoff as co-executor of his estate, and in response to the questions: What yet remains of the Blavatsky Collected Writings to be printed? And: Was it part of his plan to publish HPB's Letters as part of the series? These natural queries call for a clear statement of fact, which I have endeavored to embody in this report. It should be understood that time of publication is the decision of the Theosophical Society in America. — D. E.

His key to this material is an Historical Card File. This Historical Card File is now adjacent to the archival storage cabinets in a temperature controlled rare-book room of Olcott Library at the American Section Headquarters of the Theosophical Society (Adyar), in Wheaton, Illinois.

This card file contains much information not readily available, which took many years to collect, concerning both H. P. B. and a great many other persons and books. The larger part consists of data pertaining to Blavatsky's literary work. Then follow other portions which deal with her contemporaries: Sir Wm. Crookes, Judge, Olcott, Brown, Mead, Sinnett, etc. One of the larger sections is entitled "Microfilm". It lists complete contents of all the microfilm rolls, keying them to the correct storage box in the same cabinet at Wheaton. Keep in mind that some items are spliced together, so that this key file guide is essential. Beyond that, there is a large section marked "Miscellaneous" in which all sorts of subjects may be found pertaining to Theosophical works, people and events, alphabetically arranged.

A second portion of the Historical File is almost wholly occupied with *Blavatskyana*, listing all authors of known articles, books, booklets and pamphlets, whether by eye-witnesses, contemporaries, or later writers which treat of H. P. B., her family, her character or works. Encyclopedia accounts in many languages were xeroxed for this file. This Section alone could serve later as a solid basis for a *Blavatsky Bibliography*.

While actual photographs of H. P. B., her family, and a good many other personalities are in a special file, all the *negatives* of such photos are in the historical card file, protected in small transparent envelopes. This information is of crucial importance, since officials of various Theosophical lodges and individual students were ordering them from Boris during his lifetime, sometimes for their books or journals, and now continue to need them for reprints. At Wheaton they are used in the production of the *Collected Writings*, now preparing for Volume 14 of the series.

Should a monograph ever be prepared on the compiler's literary life work the correspondence of B. de Z. with Mary Stanley of London regarding the production of *Isis Unveiled* may prove of use. Similarly for other letters and data procured from universities around the world for the entire series. A historian of the T. S. and the Movement would certainly need these.

Boris intended these archives to be available to sincere students everywhere, regardless of affiliation. The Theosophical Society of America, being the largest numerical outlet of the Movement as a whole, as well as publisher of the *Collected Writings* of H. P. Blavatsky, was entrusted with these resources. Perhaps it could be arranged that photographs be lent, or photocopies made, of documents, at the discretion

of the Librarian, for those unable to come in person to the archives at Olcott.

BCW Volume Thirteen of the numbered series was published in January 1983, and Volume Fourteen, completing the *numbered* series, will probably be published in 1984 or 1985.

It is of marked importance to note that Boris outlined thoroughly his plans for an *unnumbered* Blavatsky series as well. We already have *Isis*, *The Secret Doctrine*, and *From the Caves and Jungles of Hindostan*. At Wheaton there are manuscripts, annotated or edited by Boris for this projected *unnumbered* series. Here is an outline of them provided Dr. Björn Eek and myself as co-executors of Boris' estate:

UNPUBLISHED MANUSCRIPTS

Cumulative Index

This can hardly be called a "manuscript", because it exists at present only in the shape of a card-index on slips covering many drawers. It extends from Volume I through Vol. XI, plus slips for *Caves . . .* (whose index of course is complete within that volume). It was prepared by Joy Arnevig from the individual indices in the various volumes. This includes also all works quoted or referred to; in other words, we do have a cumulative index of a bibliographic nature.

Naturally, it should contain everything in Volumes XII, XIII and XIV in due time. However, it should not contain anything from *Isis*, *S.D.*, *The Key to Theosophy* or *The Voice of the Silence*, because all of these either have or will have working indices within themselves. *Caves* should also be considered in this category.

The *Cumulative Index* will have to be gone through rather carefully, and some principle will need to be adopted in finalizing its contents. It probably can be shortened also, since its length will depend on how it is to be printed. There are several ways to determine this. An effort should be made to have it in *one* volume, even if a thinner paper is a prerequisite. We must not overflow into a second volume. It should consist of just two parts; General Index and Bibliography.

Whether it is to include anything from *Caves and Jungles . . .* will be up to the compiler. [Since the above was dictated to me the index slips in handwritten form for Vol. XII were sent to Wheaton along with Boris' library and files. These slips have not yet been interfiled.] Due to newer technology it may be decided to computer type-set the index directly from the printed volumes. However until the master index comes into print it would be wise to keep the slips for students at Olcott library who may need to refer to it in using the complete set of the volumes there.

LETTERS OF H. P. B.

There is on hand a very large collection of Letters written by H. P. B. to numerous people. It consists of all published letters and some unpublished letters, faithfully transcribed or translated from various Theosophical Archives.

There are about 600 letters all told; they are in thirteen separate folders, along with many carbon copies thereof. These are arranged chronologically, as far as ascertainable, since there are many that are undated. To publish them as they are now, seems inadvisable, and for this reason: most of them contain names of persons and descriptions of events or circumstances totally unfamiliar to present-day students. A large number of footnotes or explanatory notes should be appended here and there to explain who the persons mentioned were and to give some idea as to the circumstances involved; in a few cases, longer introductions should explain historical background. This takes time and effort, probably dovetailing with the selection of an editor capable of devoting full time to the project.

Source material for footnotes and editorial introductions can be found in the archives and in already published volumes of the *C. W.* series. In April 1980, Boris wrote:

"I think this material and all the Letters themselves could (and really should) be contained in *two* volumes (and not three), if we choose some thinner paper. The volume does not have any number; it could be entitled: *Letters of H. P. B.*, or something like it. Some students suggested that these volumes of Letters not be included at all as volumes of the *C. W.*, but that an authoritative biography of H. P. B. be written, and the Letters published then, under the general title: *Life and Letters of H. P. B.* This is possible, of course, but is it advisable? I talked with Manly P. Hall on the subject of these letters, and he was very definitely against the idea of making them a separate Series, with a Biography of H. P. Blavatsky. He felt quite strongly that they should be an integral part of the entire *C. W.*; but he was in favor of publishing together with them a fairly extensive biographical sketch of H. P. B.'s life, and the full data about her family, as these would help the student in understanding the contents of the Letters themselves."

Boris also pointed out that this collection of Letters cannot yet be considered complete, because new letters have been discovered from time to time, and may very well be discovered again. The uncertain dates of some of the letters will need to be verified. We definitely know of a series of letters H. P. B. wrote, as for instance a 40-page letter to J. Ralston Skinner. (A source for the letter has been located since Boris passed away.) As far as the T. S. Archives are concerned Boris held that he had on hand everything they contained of such letters. He stated that a Bibliography would not be involved at all, but an

Index would be badly required, as many statements are of vital importance.

TRANSLATIONS FROM THE RUSSIAN

The first volume of this series is *From the Caves and Jungles of Hindostan*. This has been published and is available. There is material for another volume which might be considered a sequel to the one mentioned above. Such a volume would contain:

- 1) *The Mysterious Tribes of the Blue Hills* (or the Nilgiri Hills)
- 2) *The Durbar at Lahore*
- 3) *A Voice from the Other World*
- 4) *From Across the Sea, from Beyond the Blue Ocean*

This would complete placing H. P. B.'s contribution in her own native language into an English text translation.

This volume should have the same Historical preface as the one containing the story of the *Caves and Jungles* translation, since it outlines various facts which directly concern the above-mentioned stories as well. While the *Durbar at Lahore* has been actually printed in the pages of *The Theosophist* (August, 1960 through March, 1961) it may be better to follow the text in Boris' type-written sheets for that story, because some small alterations have been made at a later date.

The folders have, appended to every story, several sheets noting which items remain to be checked for accuracy, or improved in some respects. Bibliographical information should also be completed. Some additional illustrations may be supplied, if found.

(To be continued . . .)

ITEMS OF INTEREST

Reminiscence of Boris de Zirkoff from Holland

[The following is by Dr. J. H. Dubbink, writing in the Dutch journal *Theosofia*, and reviewing *Theosophia: a Living Philosophy of Life*. Tribute issue, Summer 1981. We are indebted to Jan H. Molyn for the translation. — Eds.]

"For a great many years *Theosophia* was published by Boris de Zirkoff, best known for his editorship of H. P. Blavatsky, *Collected Writings*. He lived from 1902 to 1981, was a second cousin of H. P. B., fled from his native Russia some time after the 1917 Revolution, and settled down in Point Loma, at the headquarters and community of what in Holland came to be known as 'het Theosofisch Genootschap'.

"The title page of this tribute issue of *Theosophia* shows Boris as a young man in a military looking uniform, which men in that community were accustomed to wear during those years. The booklet (32 pages) contains tributes by friends as from the year 1950. (Owing to causes still obscure to me the editors

of *Theosophia* did not receive the booklet until just recently, and hence my overdue reminiscence of Boris).

"I remember that about 1978, when visiting Adyar, I often stood with him in front of Leadbeater Chambers. He felt unhappy in the local weather conditions. I did not. Both of us were unhappy in and about the spiritual climate there. The time of twilight is very peculiar in Southern India; night falls rapidly, but it is not totally dark at once. A quietude, and a slight drop in temperature, are noticeable, and the sound of birds die down. On these occasions Boris and I exchanged impressions and thoughts. Often such exchange was superfluous; we were both filled with the essence of Theosophy, beyond all words. We had the same feelings of alienation from all secondary movements, which were so painfully present in buildings, temples and invisible separations between 'initiates' and 'outsiders' such as we were. I avail myself of this opportunity to call attention to the coming publication of the principal articles from de Zirkoff's pen: *The Dream That Never Dies*, to which we hope to revert before long."

The Kiu-te Project

David Reigle (P. O. Box 192, Ashland, Oregon 97520), writes: "Regarding the Kiu-te Project announced in your Nov.-Dec. 1982 issue, we have obtained a xerox microfiche printer and can now supply photocopies of any Kiu-te text or commentary in Tibetan (from the Lhasa Kanjur and Cho-ne Tanjur respectively), and many in Sanskrit (from unedited manuscripts). Cost is ten cents per copy (two folio sides)."

Reprints of "The Theosophist"

David Reigle, now associated with Eastern School Press, P. O. Box 684, Talent, Oregon 97540, further informs us that Volume 2 of *The Theosophist* will soon be photographically reprinted. The cost is \$10.00 paperbound, or \$18.00 class-A library binding (highest quality hard-binding available.) Pre-paid subscription is asked for, the actual date of publication depending on the number of subscriptions received. (\$1.25 should be added for shipping; foreign higher.)

This volume will be followed by volumes 3 through 6, also by pre-subscription at the above prices.

(Persons pre-subscribing volumes 2 through 6 hardbound at the same time — a cost of \$90.00 — may send their paper-bound copy of Volume 1 to be uniformly hardbound in class-A library binding at no additional cost.)

Mr. Reigle writes that a Theosophical Publication Fund has been established to which donations may be made with the idea of republishing not only *The Theosophist* but also *Lucifer* and *The Path*. "It has been set up in such a manner that it can *only* be used to reprint, and keep in print, those three periodicals, through the year 1891, thus avoiding all possible

controversy." Subscriptions should be made payable to: Theosophical Publications Fund, and sent to Eastern School Press, at above address.

Krotona Institute, School of Theosophy, Ojai, Calif.

Among the interesting courses offered at the Spring semester we select here only these few: "Man's Origin and Evolution", presented by Adam Warcup, visiting from England. He is a graduate in human and physical sciences from the University of Surrey. (2) "Man" (introduced by this quote from H. P. B.: "To arrive at the macrocosmical you must begin with the microcosmical, *i. e.*, you must study men.") The speaker is William J. Ross, who has been a member of the T.S. for over 50 years. (3) "Encountering Reality: The Way of the Mystic", presented by Joy Mills, Director of the Institute and former Vice-President of the T.S. (Adyar). The program carries this note: "Mysticism has been called the direct encounter with an inner reality or with the numinous, transforming the consciousness and the life of the individual. The nature of mysticism, the stages on the mystic way, and the statements of some of the mystics will be examined in the light of the theosophical worldview."

Geoffrey Hodson

The March issue of *The American Theosophist* pays tribute to Geoffrey Hodson "who passed quietly in his sleep from physical life on January 22, in New Zealand at the age of 96." His membership in the Theosophical Society (Adyar) covered seven decades, and by those who knew him "he is remembered and loved for his inspiring lectures, his many books, and for the thousands of individual contacts made and maintained with those who came to him for healing, advice, and comfort."

The Eclectic Theosophist will review his latest book *Basic Theosophy* (1981, Theosophical Publishing House, Adyar, Madras, India) in a forthcoming issue.

Marguerite Arnold Barton

As we prepare copy for this issue we are informed that early Easter Marguerite A. Barton died at her home in Porterville in Central California, after several months' illness. She was the daughter of Mrs. Emily Lemke, who married Emil A. Neresheimer at Point Loma in 1919. (Mr. Neresheimer was a prominent and loyal supporter of W. Q. Judge in the early days of the T.S. in New York.) Mrs. Lemke had brought her daughter from England to the Point Loma Theosophical Headquarters some years before, and Marguerite completed her education in the Theosophical school and University, later teaching Art there and also editing, with her husband Hildor Barton, the children's international magazine *The Raja Yoga Messenger*. Later the Bartons opened their own school in the Topanga hills north of Los Angeles, where it flourished until their own children

had graduated. They then moved north, and Hildor pursued his other great love, organic gardening, in which he did successful pioneer work, and Marguerite taught Art (water colors, oil painting, charcoal sketching, etc.) in the Adult Education there. Marguerite will be greatly missed by a host of friends and loving family. The Bartons were outstanding examples of those who, receiving Theosophy in early life, held firmly to its principles, living them in meeting all the challenges that life brings. To her two sons and two daughters and their families we send our most understanding sympathy.

Re "The Elder Brother"

To think that so much of the "Leadbeater problem" — decades' worth — could have been non-existent had this information been 'put on the table' at the time! Then (perhaps) it could have been dealt with conclusively, and Societal energies directed elsewhere. — (T. H., Palm Desert, California)

Your reflections on 'The Elder Brother' were both lofty and relevant My copy has already been studied by others. If enough people see this book he (CWL) will have made a more significant impact than ever he imagined. — (W.R.L., Ojai, Calif.)

FROM LETTERS RECEIVED

C.I., Los Alamitos, Calif. — I save all back issues of the *Eclectic* and find by going over these I am always able to learn something new. There was a letter in the March/April issue that particularly warmed my heart. It was from E.A.D., of London, England. It states exactly how I feel and what my thoughts are on life at this present stage. Such a complete statement. Thanks for all the fulfillment and learning I get out of every issue of the *Eclectic*.

T.H., Palm Desert, Calif. — I xeroxed entire page 1 of E.T. #74 and sent it as Easter greetings to friends. Then, clipping off masthead, which might cause some hardcore religionist to confiscate them (!), had a friend run off 50 copies for me and placed them (10 copies each) in 3 Catholic and 2 Protestant churches here and in neighboring town.

W.A.J., The Hague, Holland. — *The Dream That Never Dies* truly is "The dream that never dies"! To me the chapter "Farewell to Matter: Science Approaches Theosophy" is most interesting in relation to *The Tao of Physics* by Fritjof Capra. He, as you know, is a scientist who, in addition to his grasp of modern physics and the subatomic field, is knowledgeable in Hinduism, Buddhism.

P.M., Taranto, Italy. — While in Bombay we visited the Canary and the Elephanta Caves. Both are very beautiful and impressive. They are gigantic in structure and only herculean strength could have accomplished such awe-inspiring work of art. While both these caves have the 'lingam', the Canary are dedi-

cated to Lord Buddha and the Elephanta to Shiva. Out of all the carvings at Elephanta the statues of 'Nataraj' (dancing Shiva), Ardha-Nari and the Triple-Face were most impressive. More than the size and beauty of the images, it was the connecting water caves that are most baffling. Although miles apart, both these caves are surrounded by a gigantic labyrinth of water tunnels. The water is too deep to swim in or have a wash and could not have been there as drinking reservoir as there are lakes and rivers nearby. But surely these labyrinths must have been built to serve some purpose. And imagine the strength and also the artistic ability to carve out these caves from solid rocks!

R.T., Aromas, Calif. — I must mention my pleasure in the references to Talbot Mundy in *The Eclectic Theosophist*, and to *OM, The Secret of Ahbor Valley* in particular. This has been a special favorite of mine for many years. I have it in my own library and have read and re-read it many, many times. It is an absolute masterpiece, and the descriptions are fabulous; but the ending always brought sadness, wondering how San-fun-ho would survive in the Western World with all its intolerance, hatred, and materialism — things she had never known in her years as a chela I remember hearing long ago that Talbot Mundy lived at Lomaland for a time.

C.W., Cockeysville, MD. — Another 1982 Quest volume on healing is a supremely touching first-person account of dealing with cancer, by Evelyn Eaton, novelist and author of *I Send A Voice*. The new book is *The Shaman and the Medicine Wheel*. If you pick it up and read page 194 you may feel you have to buy the book, but if you have any doubt, try pages 136, 48 and 200, and see if you can still resist. \$6.50.

I.S., Berlin, Germany. — Seven minutes to the old Greek Theater on Point Loma for a look into the past, the present, and, who knows, into the future We have the books and the ideas, and we have the knowledge that there has been Point Loma at a certain spot on Globe 'D', but also in our hearts we know: that spirit remains and will last forever and help us in future incarnations if only we ask for it. Seven minutes' walk and you are midst that wonderful spirit of all who were gathered there formerly. How wonderful to have those quiet moments

CONTRIBUTIONS

Since our last reporting the following contributions have been received. To their donors our warm thanks and appreciation: J.P., \$10.00; D.M.U., \$10.00; A.S., \$136.00; M.L., \$15.14; D.M.U., \$11.00; P.S., \$25.00; T.T., \$10.00; L.G. McC., \$15.00; N.A., \$25.50; G.P., \$15.00; C.I., \$10.00; H.T., \$5.50; J.N.S., \$10.00; J.O.K., \$100.00; C.C., \$5.50; E.L., \$25.00; W.D. McD., \$100.00; V.U., \$50.00.