

# THE ECLECTIC THEOSOPHIST

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*A Quarterly Journal  
of the Wisdom  
Tradition Following  
the Blavatsky/  
Point Loma Tradition*

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## Essential Wholeness: Transformation through Self Becoming

HELEN TODD

Moreover, the Secret Doctrine teaches:—"The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former— through the cycle of the Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle, or the OVER-SOUL,—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (*Dhyani-Buddha*). The pivotal doctrine of the Esoteric

philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

—*The Secret Doctrine* I-17

The above quotation constitutes the third of the three fundamental propositions which H.P. Blavatsky sets forth in the Proem of her great work. In its broad sweep it is a magnificent description of the doctrine of emanational evolution—the only genuine evolution the Esoteric Philosophy recognizes. Furthermore, it serves as an excellent introduction to the subject of our study: the Doctrine of *Swabhava*—The Doctrine of Self-Becoming.

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## EDITORIAL

### THE FUTURE OF THE THEOSOPHICAL MOVEMENT

As the year 1992 begins we need to look at the future of the Theosophical Movement. The Movement began its current cycle in 1875 and is now in its 117th year. In its early years it achieved a large degree of fame, even of notoriety; but in the year 1992 it is an almost forgotten relic of a magnificent past. Members of the various groups within the Movement are content to either quote earlier teachers or to follow the latest of the New Age gurus. The stringent and austere search for Truth that was there in the early Movement is now simply the repeating of the platitudes of the past.

Back in 1875 the Theosophical Society was vital and a leading expounder of the lost truths of antiquity, and one of the major sources for Eastern philosophy and religion being recognized by the West. Now in the year 1992 we have a large number of groups and sects who are engaged in transmitting the wisdom of the East to the West. These include Buddhist, Hindu, and Islamic organizations who at one degree of authenticity or another are making the Western mind aware of the Eastern traditions. What then is the role of Theosophists today in these areas?

With this issue the *Eclectic* is reborn as a quarterly, retaining the same slogan on its front page, "following the Blavatsky and Point Loma tradition." Just what do we mean by these words? If we look at the contemporary Theosophical Movement we can see three major traditions at work. The first is the Blavatsky tradition, which is fundamentalist in that it refers back to a specific, if limited, volume of works—essentially those of Blavatsky and the Mahatmic writings. However, apart from those few who stay strictly with these above sources, there are larger

groups within this classification who follow both Judge as well as HPB, and still others who include also successors such as de Purucker and/or Crosbie, called by some 'leaders' and by others commentators. This varied group, however, is importantly fundamentalist in that it points to that original corpus of writings as being the true source of Theosophy.

Then there is a second tradition which by some can be called progressive, since it is more concerned with what they view as later revelations, such as those contained in the writings of Besant, Leadbeater, Bailey, Krishnamurti, Steiner, and many of the New Age gurus. Many of the feuds and splits within the Theosophical Movement have arisen as a result of conflicts between the fundamentalists and the progressives.

The third position I am calling the Point Loma tradition though possibly this is a poor title. It is chosen to describe a middle position between the fundamentalists and the progressives, a position based firmly on the Blavatsky/Mahatma corpus, but which, like the Roman god Janus, looks in two directions — back beyond Blavatsky to what can be called the Source Tradition, and includes what HPB described in the Esoteric teachings of Hinduism, Neoplatonism, Gnosticism, and Kabbalism; and also looks forwards towards sound contemporary academic and scientific thinking.

Within the above context, the *Eclectic* wishes to open its pages to all Theosophists and seekers of Truth, regardless of the Theosophical organization to which they belong. We believe there are a number of issues, both philosophical and historical, that need consideration and discussion, and that our worldwide readership, which today has the advantage of the records of a century of theosophical history, will welcome such. Some of these issues are:

#### Note to Subscribers:

Due to increased cost of printing and postage, the new quarterly subscription rate is:

USA 7.00/year  
OVERSEAS 10.00/year  
(All overseas subscriptions will only be sent airmail.)



—The relationship between Truth and Brotherhood in the theosophical world.

—The issues raised by John Algeo, Jeannine Miller, Charles James, John Crocker, Geoffrey Farthing and others in terms of understanding and defining the structure of the Theosophical Movement both present and past.

—The relationship between the teachings of Krishnamurti, Steiner, and Bailey, and those of Theosophy.

—The deeper understanding of Theosophical teachings.

—Consideration of the current discoveries in Buddhism, Gnosticism, etc. in relation to Theosophy.

Also in future issues we intend to publish rare material on Theosophy

and Theosophical history, including never before published Blavatsky material. In doing so we wish to work in tandem with the *Theosophical History Journal*.

Finally we extend our hands in friendship to all true seekers and Theosophists and welcome them to contribute to the new *Eclectic Theosophist*.

—John Cooper

## COMPASSION, POETRY AND PARADOX: INSIGHTS ON BLAVATSKY'S 'VOICE OF THE SILENCE'

*Bhikshu Sangharakshita*

From the Introduction of the Publishers when this lecture was first given in 1954, we excerpt the following: "*The Voice of the Silence* has a universal message. Compassion Absolute, about which Bhikshu Sangharakshita writes, is the great archetypal virtue, the mother of all *Paramitas*."

"The lecturer, Bhikshu Sangharakshita, is an Englishman, born in London in 1925. When fourteen years old he read the two volumes of the world-famous *Isis Unveiled*, by H.P. Blavatsky. He writes: 'It liberated me from the bonds of dogmatic Christianity, and though I never became a theosophist, I am deeply sympathetic to certain aspects of the Theosophical Movement, though frankly speaking I regard some of the later developments as deviations.' He visited Malaya, Ceylon and South India, reached North India in 1949 and received the lower ordination (*pubbajja*) in Kusinara. In November 1950 he received the higher ordination (*upasampada*) at Sarnath. He has studied Pali and is well versed in the literature of both the *Hinayana* and the *Mahayana* Schools of Buddhism. He founded the Young Men's Buddhist Association at Kalimpong in 1950."

"The earnest student of *The Voice of the Silence* and the sincere practitioner of the Golden Precepts of that book will find in this lecture many valuable ideas not only of metaphysical theory but also of spiritual practice."

We give here then extracts from this lecture, first printed in fullness by *The Indian Institute of World Culture*, Basavangudi, Bangalore, India.

—Eds.

**B**uddhist canonical literature, which subsists not merely in volumes but in libraries, falls quite naturally into two



main groups, each possessing certain distinctive features. The *sutras*, as the works comprising the first and more important group are designated, purport to be discourses delivered by the Lord Buddha himself or, in a few cases, those given by Arahant and Bodhisattva disciples speaking either with his approval or under his inspiration. The *sastras*, the works comprising the second group, are treatises composed by the great *acharyas*, founders and exponents of the various Buddhist schools, in order to elucidate and systemize the teachings of a particular *sutra* or group of *sutras*. The distinctive features of these two groups of works . . . will be sufficiently indicated by saying that whereas the method of the *sutras* is direct and intuitional, aiming at spiritual awakening rather than intellectual conviction, that of the *sastras* is definitely more discursive and logical.

*The Voice of the Silence*, though it does not claim to be the utterance of a Buddha, is nevertheless akin to the *sutra* rather than to the *sastra* group of texts. Like the longer and more celebrated discourses, it seeks more to inspire than to instruct, appeals to the heart rather than to the head. To make use of De Quincy's classification, it belongs not to the literature of information, the purpose of which is to augment knowledge, but to the literature of power, the aim of which is to

move. So important is a clear understanding of the difference not merely between the kinds of effect they are calculated to produce and the organs upon which they are intended to act, that, according to *The Voice of the Silence* itself, the disciple at the very onset of his quest is admonished, "Learn above all to separate Head-learning from Soul-wisdom, the 'Eye' from the 'Heart' doctrine." . . . Just as it is the function of the 'Eye' Doctrine of the *sastras* to impart Head-learning, so it is the function of the 'Heart' doctrine of the *sutras* to stimulate the development of Soul-wisdom. We are not to suppose, however, that there are two doctrines, in the sense of two different bodies of teachings: it is a question of a difference of attitude, of approach. Inasmuch as it conforms to the *sutra* rather than to the *sastra* type of literature, *The Voice of the Silence* seeks to awaken Wisdom by appealing to the heart — not a physical organ but a transcendental faculty — and by encouraging the disciple to adopt an attitude in which the intellectual will be subordinated to the spiritual.

How does it do this?

Buddhism upholds the equal validity of reason (*anumana*) and experience (*pratyaksha*). The latter is twofold, consisting on the one hand of the contact of the five sense-organs and the mind (regarded as merely a sixth sense) with their respective objects, and on the other of the various levels of *dhyana* or *samadhi* wherein, though consciousness is intensified, the senses and the mind no longer function...

This distinction between the two types of meditational experience, one mundane, the other transcendental, is of the utmost importance, and had it been more widely known and uncompromisingly insisted upon the world would have been less at the mercy of teachings which, though claiming to issue from the Absolute, in fact proceeded only from the upper reaches of the phenomenal...

Since in *samadhi* the mind is transcended it follows that the various functions of the mind, such as perception, memory and ratiocination, are transcended too.... But the problem of communication remains. How is it possible to convey the nature of *samadhi* to one who has no personal experience of it when language, the main vehicle of communication, is derived from those very levels of experience which *samadhi* transcends?

Certain Zen masters solve the problem in their own way by endeavoring to dispense with language altogether. The traditional Buddhist solution of the problem is much less drastic. One group of *sutras*, of which those constituting the *Prajnaparamita* corpus are the most prominent, places its reliance mainly on the method of systematic paradox. Another group, which includes the *Saddharma Pundarika* and the Larger and Smaller *Sukhavati-vyuha Sutras*, has recourse to poetry, especially in the highly developed form of cosmic myth. *The Voice of the Silence* is probably unique in making use of a combination of both methods, a procedure which no doubt has much to do with the extraordinary effectiveness of this little treatise in awakening the dormant Soul-wisdom of the qualified disciple...

A paradox has been facetiously defined as a truth standing on its head to attract attention. As far as it goes the definition is not a bad one, for in its own way it does attempt to bring out two highly relevant points: firstly, that a paradox involves a contradiction and, secondly, that it contains an element of truth. In the case of a paradox in the merely rhetorical sense of the

term the contradiction is only apparent and the truth which it is intended to emphasize quite capable of being stated logically: the paradoxical form is no more than a literary trick to excite attention. The paradoxes of the Buddhist scriptures, however, are what may be termed paradoxes *per se*; the contradictions they involve are real contradictions, and the truths which, through those contradictions, they try to convey, or better to indicate, are truths not susceptible to logical analysis. Buddhist paradox, in other words, is an attempt to express in terms of logical contradiction that which transcends logic.

*The Voice of the Silence* uses paradox as a method of awakening Soul-wisdom in much the same way as the *Prajnaparamita*, though of course it does not use it on nearly so grand a scale. Even the title of these chosen fragments from "The Book of the Golden Precepts" is, as a moment's reflection will show, profoundly paradoxical. It is as though the hand which transcribed them for the good of humanity, and dedicated them "To the Few," had written in letters of fire above the sanctuary portal an awful warning that here was ground upon which the intellect could not tread, where only a chastened and sublimated spiritual intuition that worked not within the narrow bounds of formal logic could possibly hope to gain admittance. May

*"Compassion is no attribute.  
It is the Law of LAWS—  
eternal Harmony..."* ❁

that warning not go unheeded as we attempt to bring to the surface a few of the pearls of meaning which lie hidden in the abyss of this paradoxical juxtaposition of the contradictory terms "Voice" and "Silence"!

Mme. Guyon, the great 17th century French mystic who was the friend and spiritual adviser of Fenelon, makes a distinction which will be of use to us in approaching our subject. There are, she says, four kinds of silence: the silence of sound, the silence of desires,

the silence of thoughts, and the silence of the will. These are of course not unknown to Buddhist tradition. ...

In the *Samyutta-Nikaya* of the *Pali Sutta-Pitaka*, for example, occurs a passage which makes it perfectly clear that the *ariya-mona* or "noble silence" of the Buddhist texts corresponds to the third of Mme. Guyon's four silences (not to the first, the silence of sound, as generally imagined). After relating to the brethren how, when he was secluded and living all alone, there had occurred to him the discursive thought "The Ariyan silence! they say. Now what means this Ariyan silence?" Moggallana the Great, one of the two Chief Disciples of the Buddha, proceeds:—

Then friends, I thus thought: "Herin a brother, by the suppression of discursive thought and investigation, enters on and abides in the Second Trance, a state of internal calm of heart, concentrated on its object, free from discursive thought and investigation, born of mental balance, a state of zest and ease. This is called the Ariyan *silence*."

The *ariya-mona* [Silence] is plainly equated with the second *jhana* (Skt. *dhyana*), wherein, in contradistinction to the first *jhana*, there is no discursive thought and investigation (*vitakka-vicara*) but only concentration (*samadhi*), zest or joy (*piti*), and happiness or ease (*sukha*).

No less deep is the ultimate meaning of "Voice." In almost all religions and cultures the voice, speech or utterance of man, as he expresses his thought in words, has been regarded as symbolizing the creation of the world by God, the involution of the spiritual into the material, the manifestation of the Absolute as the relative. *Sunyata*, the ultimate principle according to Buddhism, is not regarded as exercising creative functions: it is neither the First Cause nor the existential ground of things. But it would be a grave mistake to assume that it is therefore devoid of a dynamic aspect. This dynamic aspect is *karuna*, compassion. According to the *Mahayana* School compassion is much more than an emotion. Three kinds of *karuna* are distin-

guished. In the words of Henri de Lubac, who prefers to render *karuna* by "pity":—

The first sort of pity has as its object the beings who suffer; it is *sattvalambana karuna*, the ordinary, inferior kind of pity... The second sort, which is higher, has as its object painful sensations themselves; this is *dharmalambana karuna*... A third kind of pity, is pure pity, the pity which has no object — *analambana karuna*... Ideal pity will therefore arise not from the love of creatures, nor to put an end to suffering, but from the love of pity itself. And, at this highest level, just as it is no longer directed towards any living being or any reality, so it is not the possession of any particular person. — (*Aspects of Buddhism*, 1953, p.40)

It is this third kind of *karuna* that *The Voice of the Silence* speaks of in the well known passage, "Compassion is no attribute. It is the Law of LAWS — eternal Harmony..."

[The lecturer then speaks of the paradox of the words 'Silence' and 'Voice', explaining that there are grades or types of silence. In its profoundest sense Silence is *Sunyata*, and "Sunyata is the Absolute Silence." "No less deep is the ultimate meaning of 'Voice'." And he then explains what is meant in Fragment I by 'the Path', and in Fragment II the meaning of "The Two Paths", the Path of Attainment for self alone, and the Path of Renunciation, for the benefit of all. As Theosophists know, this explains the important teaching and difference between the Pratyeka Buddha on the one hand, and the Buddha of Compassion on the other. The lecturer then proceeds:]

From paradoxes we pass to poetry. The poetry of *The Voice of the Silence* is in places as beautiful as its paradoxes are startling. By poetry we do not mean verse, for in their English dress at least these inspired utterances

fail to observe the rules of classical prosody. But what is poetry? For our present discussion... we shall take it that the essence of poetry is imagery.... *The Voice of the Silence* abounds in imagery. One can hardly turn a page without encountering at least one strikingly beautiful figure of speech. What could be more vigorous than the image in which it is said that the Disciple's sins "...will raise their voices like as the jackal's laugh and sob after the sun goes down;" ...or more vivid than the picture of the Hosts of Souls hovering birdlike over "the stormy sea of human life," or more solemnly beautiful than the simile which says of the newly arisen Buddha that he stands "like a white pillar to the west, upon whose face the rising Sun of thought eternal poureth forth its first most glorious waves"?

But imagery, though the essence of poetry, is not the whole of it. Other elements are also needed. For instance rhythm. Though it is nowadays generally admitted that poetry can dispense with metre and rhyme, it would be difficult to imagine it existing without some kind of rhythm, either regular or irregular... There is no doubt that the poetry of *The Voice of the Silence* is strongly rhythmical, and that its marvelous effects are owing in some cases at least as much to rhythm as to imagery. Consider, the following sublime passage, arranged in stanza form so that the reader may be the better able to appreciate how strongly, indeed regularly, rhythmical it is:

Let thy Soul lend its ear  
To every cry of pain  
Like as the lotus bares its heart

To drink the morning sun.  
Let not the fierce Sun dry  
One tear of pain before  
Thyself hast wiped it  
From the sufferer's eye.  
But let each burning human tear  
Drop on thy heart and there remain;  
Nor ever brush it off, until  
The pain that caused it is removed.

The prosodist will observe that the stanzas scan perfectly. In the first stanza two iambic trimeters are succeeded by two iambic tetrameters; the second is composed of trimeters and dimeters, while the glorious third stanza consists of four iambic tetrameters. ...All great poetry is incantation.... A poem is a kind of mantra. We might even say that while imagery is the content of poetry, the mantra is its form... In passages like the one quoted above, which is one of the loftiest peaks of that Himalayan range of spiritual truths that is *The Voice of the Silence*, all the constituents of poetry in the full sense of the term are present. It is as though whenever it has anything of special importance to impart the text either explodes in paradox or erupts into the imagery and starts shaking with the mantra-like vibrations of poetry....

*The Voice of the Silence* is not, however, all paradox and poetry... Little valleys of rationality and prose do intervene, for even the Himalayas are not all peak and precipice. But as he rests in them between bouts of spiritual mountaineering even the most casual reader should remember that the message of *The Voice of the Silence* is not to be understood unless we realize that it appeals to the heart, that it strives to develop intuition, to awaken Soul-wisdom, and that in so doing its principal methods are paradox and poetry.

## THEOSOPHY AND BUDDHISM

*Christmas Humphreys (1901-1984)*

Called by his peers "the gentle judge" when he was Q.C., Christmas Humphreys was descended from a line of lawyers. In 1924 he founded the Buddhist Society and 20 years later wrote the now famous Twelve Principles of Buddhism, translated into

14 languages. He is also the author of *The Buddhist Way of Life*, *Buddhism*, *Karma and Rebirth*, *the Way of Action*, and *Zen Buddhism*, *The Field of Theosophy*, and joint Editor of the *Mahatma Letters to A.P. Sinnett*. The following is reprinted from *the Middle Way*, November 1957.

In any comparison it is well to define or at least to describe one's terms. By

Theosophy I do not mean what is currently taught in most Lodges of the Theosophical Society, whose Headquarters is at Adyar, Madras. With the writings of Annie Besant, C.W. Leadbeater and others I am not concerned save as they extend and comment upon the teachings of the Masters M. and K.H. as given to H.P.

Blavatsky and by her given out to the world. When a doctrine of *Mahayana* Buddhism has roots in the Pali Canon it is clearly a part of the field of Buddhism; when a Theosophical doctrine taught today is an extension of the outline of that 'accumulated Wisdom of the ages, tested and verified by generations of Seers' which 'H.P.B.' wrote down in the *Secret Doctrine* and other works, it is reasonable to call it Theosophy. But when a doctrine found in Buddhism is by all reasonable test diametrically opposed to the original teaching it should not be known by that teaching's name. In the same way, if much that is taught in the Theosophical movement today is incompatible with the Masters' teaching as given by H.P.B., A.P. Sinnett, W.Q. Judge and some others, it should not be taught as Theosophy.

*In the end the teaching  
has no words, for words  
are the coinage of the dual  
world of thought.  
The essence of such  
teaching may be indicated,  
but the rest is silence,  
and a finger pointing  
the Way.*

Theosophy, so called from the *Theosophia* or "Wisdom of the Gods" of Ammonias Saccas of the fourth century A.D., is not a pastiche of doctrines culled from various religions and represented as a whole. It is the accumulated fruits of man's spiritual experience, as preserved by those who are self-perfected, whether called Arhats, Bodhisattvas, Rishis, Mahatmas or the Brothers. Much of this *Prajna* Wisdom is necessarily "esoteric", in the sense that the Integral Calculus must remain esoteric to a class of small children. But there is no "closed fist" for those who have earned the right to know, even though that which may be publicly disclosed must ever re-

main in quantity as a single leaf to the forest of trees around.

Masters have pupils, for those who have attained to *Prajna* knowledge are ever willing to help to enlightenment all who have ears to hear. These pupils have pupils in their turn, down a descending hierarchy to the beginner-student who humbly attempts to assist a friend who knows still less than he. But the pupil must teach as he was taught and not otherwise, and woe to him who takes the name of his master in vain. Whether the "transmission" be the handing on from student to student of intellectual understanding, or the direct passing in silence from Master to chosen successor of the unwritten wisdom as taught by the All-Enlightened One, the principle is the same. "Thus have I heard", says the Bhikkhu of his Master's teaching, "and thus have I found to be true". In the end the teaching has no words, for words are the coinage of the dual world of thought. The essence of such teaching may be indicated, but the rest is silence, and a finger pointing the Way.

The Theosophical movement is enormous. No one Theosophical Society is commensurate with the movement any more than one school of Buddhism is

Buddhism. There are many Theosophical Societies in the world, some faithful to the outline of the Wisdom given in the last century, some "extending" the Teaching out of all recognition. There are also scores of groups, bearing a chosen name or none. Finally, there are numberless individuals, many of whom know nothing of the name as such but yet carry out, consciously or sub-consciously, the will of those who have found Enlightenment and work in the world, or out of it, unceasingly for the benefit of all mankind.

Our knowledge of Theosophy, then, comes from the two Masters who trained H.P. Blavatsky for her mission in the world, and taught her by divers means the wisdom outlined in her writings, from *Isis Unveiled* and *The Secret Doctrine* to *The Key to Theosophy* and that exquisite gem, *The Voice of the Silence*. Later they corresponded at length with A.P. Sinnett, and their correspondence was made available to the world in 1923 in the *Mahatma Letters to A.P. Sinnett*. Other students, who imbibed the teaching direct or from the first pupils, included the famous Buddhist, H.S. Olcott, founding President of the first Theosophical Society, Subba Rao, a learned Brahmin, W.Q. Judge, who was largely responsible for the movement in America, and somewhat later, Mrs. A.L. Cleather, author of *Buddhism, the Science of Life*.

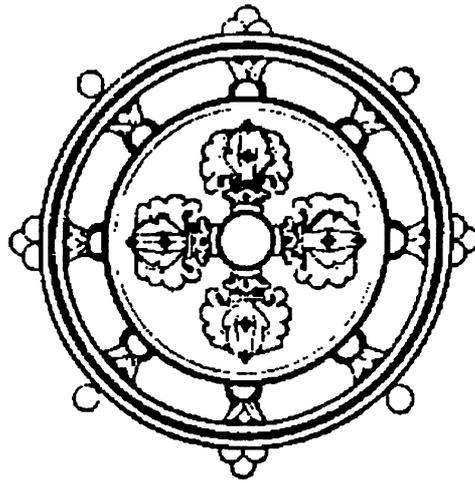
After the death of H.P. Blavatsky in 1891 the movement split up, as all such movements will, into several societies. Among them there are, as in Buddhism, always the Blavatsky or "original" groups and the "progressive" (*Mahayana* or modern Theosophy) groups. Always from time to time there is a sudden movement of "back to the source" of which the Zen and the present "back to Blavatsky" movements are examples.

And so to Buddhism, which is a Western term for the structure of thought built up over a thousand years about the Buddha's Enlightenment. Like Theosophy, it has no dogmas or authority; hence no intolerance of differing points of view. According to the



ancient Wisdom the Buddha is the fourth of the present line of Buddhas, and as such the "patron of the adepts", the holder of the supreme "office" in the hierarchy of self-perfected ones. The Buddha gave his deeper teaching to the Arhats; to the people he gave a limited yet magnificent way of life, which, at first transmitted orally, was written down as remembered in the first century B.C., and is now available to all as the *Pali Canon* of the *Theravada* school. When the *Mahayana* school arose it was a blend of the esoteric tradition and of doctrines developed from the earlier teaching by minds which, if not of the Buddha's caliber, were some of the greatest yet to appear in the history of mankind. Within a thousand years the various forms of the teaching had spread over a large part of the earth, and today at least a third of mankind accepts in one form or another the noble message of the All Enlightened One. As such it is as a whole the finest extant exposition of Theosophy, in the sense of the Wisdom which, appearing in fragments in all religions, is slowly receiving the endorsement of science, psychology and other aspects of Western thought. If this Theosophical attitude to the Buddha Dharma disturbs the sleep of Buddhist orthodoxy, its truth may be checked, as mine was gained, by thirty years of study of the entire joint field involved.

Comparisons may be odious but none the less useful to those who, without emotion or pre-conception, wish to know what Theosophy and Buddhism have in common. First, the Buddha. "We too have temples", wrote the Master K.H. to Sinnett, "but in them there is neither God nor gods worshipped, only the thrice sacred memory of the greatest as the holiest man that ever lived". Secondly, the Masters. Whether in Brahmin or in Buddhist bodies at the moment, they are in perpetual Prajna-consciousness, above all base distinctions, and serve the Buddha as their Master in the service of mankind. Coming to mere mortals, both H.P. Blavatsky and Col. Olcott took Pansil in Ceylon in 1880, and the



Buddha-rupa of gold which marked the event for H.P.B. is the most treasured possession of the Buddhist Society today. In the way of publications, they share *The Light of Asia*, by Sir Edwin Arnold (those who like "relics" may visit our Headquarters and sit in the chair in which he wrote most of it); *The Voice of the Silence*, described by the late Anagarika Dharmapala as "a pure Buddhist work" (and he took up Buddhist work at the behest of H.P.B.); and Olcott's *Buddhist Catechism*, still selling steadily and approved as "pure" Buddhism by the Sangha of Ceylon.

The basic teaching is the same, at least as I understand the Buddha's teaching. The unity of life throughout all manifestation, which in time, or at the end of that illusion, returns to the Unmanifest; the unreality of any self less than the Self which is a reflection of the Absolute and the property of no man; Karma and Rebirth, and a graded path to self-Enlightenment and finally Nirvana. Such was the teaching taught to Europe for thirty years before Buddhism appeared as a way of life, and it is thanks to the efforts of those pioneers that the way was prepared for the Dhamma as such when it finally appeared.

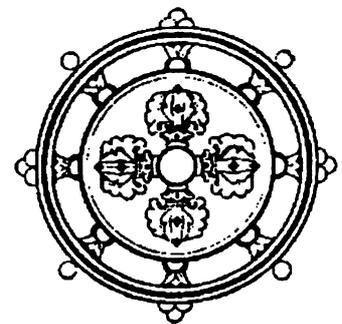
The difference between the two is a difference of emphasis. Theosophy is a modern exposition of the doctrine of the immemorial Wisdom on cosmogenesis and anthropogenesis;

Buddhism, at least in its early life, emphasized the Way. In neither are there Gods to dogmatize; only Guides, whether greater or less in their own advancement, to assist the pilgrim on his journey home. They agree on self-effort, self-preparation and ultimately self-Enlightenment. "When the pupil is ready the Master appears". Until then, and after, the individual works out his own salvation with diligence. Whether he follows the Arhat or the Bodhisattva ideal, or realizes that the two are modes of the same experience, matters not. In the end he can but

*In neither are there Gods to dogmatize; only Guides, whether greater or less in their own advancement, to assist the pilgrim on his journey home.*

enlighten himself; in the end he cannot save himself by working for himself alone. Compassion speaks and saith, "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" (*The Voice of the Silence*).

Theosophy, then, is the accumulated wisdom of mankind. Of those who have attained the enlightenment from which it flows the Buddha was and is the Master of Masters. His own message to mankind was of the Way which leads to the Enlightenment which is the birthright of each living thing. Let us study that Wisdom and add to it by treading that Way.





## AYURVEDIC HEALING

*The following is from "On the Lookout" in Theosophy magazine, Sept. 1991 (ULT, Los Angeles).*

In 1991 foreword to *Return of the Rishi* (Houghton Mifflin), Depak Chopra, M.D. says:

"I didn't write this book to say that Vasishta, Bhardawaja, and the other ancient sages are back. The rishi who has returned is inside you and me, for "rishi" also means the knower inside every human mind. When this knower is asleep, people forget themselves. They lose the memory of man's central place in the scheme of nature and therefore fall prey to disaster—war, sickness, turmoil, and unhappiness. The goal of life is to wake up from this false condition and regain the power of a rishi, whose slightest desire is taken as a command by the forces that shape reality."

Dr. Chopra describes his early medical training in India and later in the United States, where he specialized in endocrinology. Before he became the medical director of the

Ayurveda, the traditional system of Indian medicine. "Ayurveda," means "the science of life" in Sanskrit. Until a few years ago it was virtually unknown to the West, but now it is coming to the attention of people at large. Chopra explains why:

"Ayurveda contains the spiritual element that Western scientific medicine jettisoned three hundred years ago. Patients thirst for this missing element. They have experienced for themselves that a healthy body is meaningless if the mind remains in pain."

However, as Dr. Chopra points out, Ayurveda in its present form is not what it once was centuries ago, but... "As tenuous as it may appear to us, the core of Ayurveda has not been lost. It may be that its most wonderful flowering has yet to occur... The potential is there for transforming the face of medicine entirely, and not just in India. The herbs, daily routine, exercises, meditations, and diet I describe do not exist in modern

medicine. They do exist in Ayurveda. That is one of its great contributions. It gives the patient control over himself long before he becomes a patient." And he says at the end of his book:

"I have not gone into the multifold details of Ayurvedic procedures because I wanted to throw the sharpest possible focus on the personal lessons I have learned... Separation, fragmentation, fear, insecurity, hostility, result because we have lost touch with this continuum of life that is the source of all creation. When we are there, we realize that the Self, the rishi, is no other than this unity, and this unity is no other than the Self. With this realization comes compassion. With compassion comes love and with love comes peace. This must happen if we are to solve the problems that we have created. It took our diseased thoughts to create our imperfect world. Now, as the cure, we must learn to see other people in the light of love... I see glimpses of this future every day, treating patients in Lancaster. Even the most seriously ill look at me with the light that only deep silence and purity can bring. I hope every doctor has the privilege of taking up the responsibilities that Ayurveda places in the hands of the physician."

## BLAVATSKY'S RE-AWAKENING OF THE 'PERENNIAL PHILOSOPHY'

By W. R. Laudahn

With a brilliant heritage, Theosophy may review a long and good life filled with joys, sorrows, and challenges. Through the centuries certain commentaries on Buddhism, Gnosticism, Kabbalah, Mystical Christianity, Neo-Platonism, Sufism, and Vedanta have enlarged and enriched our un-

derstanding of God and Life by way of divine wisdom—Theosophia.

In the West, the philosopher and theosopher Plotinus, founder of Neo-Platonism, has influenced other mystics and thinkers, including Eckhart, Boehme, and Hegel. From India, Sankara has been honored by a similar wide following. Theosophy is the heart, soul, and mind of "the perennial philosophy."

In her article on "What Are the Theosophists?," H.P. Blavatsky said that one of her "most important objects is to revive the work of the god-taught" 3rd. century teacher "Ammonius Saccas and the transcendental side of the ancient Theosophy." This for the sake of "nature-searching, God-seeking science..." (BCW: 11,100). Ammonius and his followers looked primarily to the "single Supreme Essence," the fount of all changing and temporary forms.

A great ideal for Ammonius was to harmonize and reconcile the various world religions. On the surface level of organization and interpretation they still strike jarring notes, but a grander

theme lies waiting beyond the sound and fury. Ammonius wrote nothing, but his best pupil, Plotinus, put enough on paper to inspire and energize many others from that distant period to this.

Plotinus wrote that the person "who is to be wise and possess happiness draws his good from the Supreme, fixing his gaze on That, becoming like

*We can, hereby, know a little  
of the Unknowable that  
religion calls God.☛*

to That, living by That." This person, furthermore, "will attend" to others and events "in a reasonable attention to differing conditions..." (1st *Ennead* IV, 16) Plotinus went on to say that contentment does not hang upon actions and events, rather on ones' "own inner habit that creates at once felicity and whatever pleasure may accompany it... The Soul's expression is in... a contemplative operation within itself... this alone is Happiness." (1st *Enn.* V, 10)



Here is the height of religious philosophy or Theosophy, where truths and facts are recognized and appreciated. There is One eternal and infinite Source or Causeless Cause from which all in the universe is derived through emanation and evolution. We see, then, the truly divine Theos or God. It follows that there is a real need for appropriate attention to others and their happiness. We are all related and inter-related. In this area is that which is not always obvious, Sophia or wisdom—making the completion of Theosophia.

In our time, Karma and Reincarnation is said to be what Theosophy is all about. That famous twin doctrine has, indeed, been more heavily emphasized and more clearly defined since the Society's founding. An Adept wrote that "you were possessed of the Oriental views of reincarnation" sometime in the early 1880's. (*ML*: 2nd ed., p. 329) Presented also in Modern Theosophy is the ideal of Brotherhood and the example of advanced humanity known as Adepts or Masters of Wisdom. Then, there are cycles within cycles in perpetual motion. "The Unknown Mover, or the Self-Existing, is the absolute divine Essence," says *The Secret Doctrine*. "...it is Absolute Consciousness and Absolute Motion—to the limited senses of those who describe this indescribable—it is unconsciousness and immoveableness...Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three *one*." (*SD* 1 56) We can, hereby, know a little of the Unknowable that religion calls God.

In the first issue of her magazine *The Theosophist*, for October 1879, Blavatsky approved the idea that a Theosophist is one whose God is not based on revelation but on personal inspiration and experience. She went on to say that "there were theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the Eclectic theosophical system to the early part of the third century..." (*BCW*: 11, 88).

*Blavatsky noted that in the first glimmering of Theosophy "events... in the external world were regarded as expressing operations and experiences of the human soul."*

*Gnosis*, or a deeper and wider exploration of the Source of All, was a vital part of the old Divine Wisdom. The ancient Greeks called it Theosophia, for it was in their part of the Roman Empire that the Western version of the Teaching began. In whole or in part, this was handed down to Modern Theosophy. Even today certain students affirm that the more profound reaches of our sacred subject are "mind boggling." This is true to the extent that some more superficial seekers silently slink away. It is strong medicine for stout souls. The supreme essence of the Godhead or Absolute is the be-all and end-all of manifestation, according to the knowledge (*gnosis*) of the ancients. As Blavatsky said, in "this 'Wisdom' all the old writings show us an emanation of the divine Principle..." (p.89).

Mere "belief" is beside the point in this area. Knowledge, *gnosis*, Wisdom are the operating words. We observe subjects and objects and realize that they have or had an ultimate Source, which though empty is always full. As *The Voice of the Silence* puts it, "Thou hast to study the voidness of the seeming full, the fullness of the seeming void...look deep within the well of thine own heart and answer. Knowest thou of Self the powers, O thou perceiver of external shadows? If thou dost not—then art thou lost." (*Frag.* 111,243,244). The old Gnostics realized "the plenum in the Void." It is the hidden plenty before forms make their appearance. As Plotinus said, "there is always more."

With all thy getting, the Bible says, "get understanding." — (*Prov.* 4:7). Then we will be on the way to spiritual

abundance. We cannot "know it all" at once as we are a part (but, to us, an important part) of All. Our minds and creative imagination, however, can race ahead so that we may know, realize, and experience metaphysically more and more of the All and Nothing, the fullness of the Void. The objects, persons, and so-called "concrete" ideas may help—at least for a while and up to a point, for their days are numbered. Finally, we need contemplation and abstract ideas to match the abstract reality of the Void, the No-Thing behind all things.

Charged with being "too abstract," a Gospel minister changed the subject to—Jesus Christ, a concrete person. Like Buddha, however, the mystical title of Christ represents an abstraction. While many feel saved and satisfied in so-called fundamentalism, others feel the pangs of a greater hunger and look to broader horizons.

Such awareness is reflected in the *Vedas* of India, as well as in the *gnosis* of Greek philosophy. Both imply a special knowledge. As H.P. Blavatsky was a famous international Searcher for that Wisdom, she found it natural to merge East and West by way of a shared religio-philosophical or theosophic insight. The Wisdom teachings are global, cosmic actually, and apply to each in the person's own individual way.

All souls are rightfully represented. Blavatsky noted that in the first glimmering of Theosophy "events...in the external world were regarded as expressing operations and experiences of the human soul." This was the truth spoken by Ammonius Saccas who lived and taught "among the ancient theosophists of Alexandria (Egypt)." That city was the focal point of the Wisdom-Religion in the old western world, some 2,000 years ago. In the East, the spirit is perhaps much older.

Soul-spirit is God-spirit; this is the old theosophical theme and the tenor of traditional teachings. Precisely here is the long-sought union between Humanity and Divinity, where All is One and One is All.



Divine Unity is the noblest part of each unit and person. That "all will be saved," therefore is based on the One in a unique identity. Ancient theosophy followed the mystic way of Salvation. The true savior is an interior person, the Higher Self, abiding in the Eternal Now. The only time is the present. In a note on "Yoga Philosophy," Blavatsky observed that "In the eternity there is neither Past nor Future; hence—for the disenthralled Soul (or inner Ego) the three tenses merge into one, the PRESENT." (BCW: 11, 470)

Time is "in the mind." There also are all appearances, objects, forms. We may understand why they are called Maya or illusion, because of their temporary nature ranging from a few seconds to several billion years. All forms and ideas flow forever in and out of the Absolute Idea or Principle. This is the infinite circle, embracing all minor cycles. Primordial darkness hides the embrace and birth of the supernal Light and Love that is the hope of the world.

While—without attachment—we work hard on world-betterment and to move and improve our self and our soul, we should know that this old

world is incomplete, as it must be. Independence from hope and fear is found in the spiritual knowledge of ultimate completion and perfection. It is a paradox when the fall-out from the Perfect is so imperfect. The partial and temporary nature of these many effects explains their lack. Beauty remains in the eye of the beholder.

Men and women, flying and rushing about in a fanciful world of beauty and ugliness, are searching, they say, for "reality." It is so near and yet so far. The ultimate is the "self-existent," according to Blavatsky's magnum opus. "Spirit," says *The Secret Doctrine*, "is the first differentiation from THAT, the causeless cause of both Spirit and Matter. It is...neither limitless void, not conditioned fullness, but both. It was and ever will be." (SD: 1, 35).

"The Creator," is god to popular faith. In place of creation "pure and absolute Theosophy," offers that "which exists by itself without any creator." (BCW, vol. 11, 91). This is the spiritual Space of the Absolute, the beginning and end of all things. The radical and ultimate Source is everywhere as Infinity and for all time as Eternity. A true "amazing grace" is

our being in That as it is in us.

From these few quotations and observations we see that Universal Theosophy is more than meets the eye. A few popular but little-understood doctrines do not tell the whole story. In the ancient theosophical dawn, God comes first and last. The truth of divinity is not that of "a giant male," as Blavatsky puts it. Neither does the much abused word "Love" exhaust the meaning of the Absolute. What is Boundless has parts and attributes only to our mortal minds.

Minds can be expanded by sharing Blavatsky's vision of the vital role of ancient theosophy in the modern world. We will see the Light in the East, not physical but metaphysical. Well situated in the mystical East we will be more in tune with the Infinite and Eternal. These two, as Unity, may meet and merge at any one point and in any one person. That person can be you.

[W.R. Laudahn is also one of the contributors, with GRS Mead, Kathleen Raine and others, of *The Human and Divine Universe*, published in 1989 by Point Loma Publications.]

## THE WHOLE AND ITS PARTS

by Henry T. Edge

Some 40 years ago the philosopher John Elof Boodin wrote in his *Philosophy of Science* (Vol. 10, No. 4) a chapter titled "Analysis and Wholism", which was later reprinted as a pamphlet. At the time, Henry T. Edge, President of Theosophical University at Point Loma, wrote an abstract of this which we find among others of his unpublished papers in our archival files. As it presents in a clear and insightful manner a topic still of present interest, we reprint it here.

—Ed.

The theme of Dr. Boodin is that science has been viewing nature in separate parts, instead of as a whole; whereby the truth is missed and erroneous views obtained. The aim of science, he points out, is analysis; it tries to reduce nature to structural units, all of the same kind; and variety is

supposed to depend upon the structure of these units. But are there such structural units? We cannot determine this experimentally; for Heisenberg has shown that we cannot ascertain both the position and the momentum of an electron. When we turn on the light to see what happens, we interfere with the process, because light is a force which alters the process: we cannot tell what a thing looks like in the dark.

The electron or the photon appears now as a particle, now as a wave. Which is it? It is neither: for these are but twin aspects assumed by—something. The electron and photon are not entities but functions. So we get back to Heraclitus—there are no absolute entities. Everything exists through reciprocity; nothing exists by or for itself. To exist is to act (Plato).

What do we really observe? We observe only relations, says Relativity. We observe only probabilities, says Quantum theory. In fact, what we observe is 'a situation in nature'—in the spatio-temporal-physical situation. The constructions of recent physical theory are artificial. The space-time of relativity theory is only remotely connected with real space and time. The 'events' become nothing but 'junctures of metrical space-time numbers.' What a jumble! What can you make of that?

Einstein's space-time could have no meaning unless we first had an experience knowledge of ordinary space and time. We can locate a flying airplane by knowing the three spatial factors and the time factor. But the mathematician throws dust into our eyes by leading us to think that the

world of the physicist is nothing but numbers.

Causality. In classical physics, effect equals cause. In quantum physics, this is not so: there are new beginnings, emergent facts. This should console those who imagine that freewill and causality are incompatible. There is nothing in the law of Karma to hinder us from making new beginnings. The analogy given from physics is that the making of water out of hydrogen and oxygen is not a mere arithmetical sum; a new element, an emergent fact, appears—water. Recent physics has wandered from common sense; but this does not imply that it is any nearer to reality. It has tended to regard the microscopic world as the important world; but we live in the macroscopic world. This is the world we experience, but the microscopic world is inferential and hypothetical.

Psychiatry, soul-healing. This has failed because it has analyzed the human being into factors, and has not sufficiently regarded him as a whole. Reality has been atomized; it is not

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recognized that reality consists of wholes as well as of elements. We can understand the transactions of a living organism only when we recognize that it acts as a living whole. Physiology has found that there are delicate coordinations among vital functions—respiration, excretion, circulation, nervous activity.

The principle of wholism holds good on all levels of nature. The cosmos works as a whole-form. In embryological evolution we see a forward-looking adjustment, involving complex relations to environment and to the

future—a whole-control process in time as well as in space. The cosmic process is forward-looking: two factors—environment and inner urge; they cannot be separated. The cosmic process manifests itself as division and as synthesis: differentiation into units of matter and of energy, synthesis into forms. These processes are universal, the same types emerge everywhere. The cosmos is an organism.

It will be seen how these thoughts coincide with the Theosophical teachings. But even Theosophists have to be on their guard lest they allow the analytical habit to slip in unawares and overstep its due bounds. Our teachers have to present topics separately, but they always insist on the necessity of regarding these separate items as parts of a whole. They never lose sight of the unity and interdependence of all things. Man is analyzed into different principles, but nevertheless man is a unit. The whole and its parts: this sums up the entire cosmic plan, carried out on every scale from the highest to the minutest.

## A DISTORTED IMPRESSION OF THE MESSAGE OF H.P.B.

Widely shown on Public Broadcasting Stations in the U.S.A. and presumably in Europe, is a recent television program titled "The Occult History of the Third Reich". This shows, to say the least, complete ignorance of HPB's life and work and rightly brought many letters of strong protest from Theosophists. We learn from *Theosophy*, January 1992, issued by the United Lodge, that these protests "were of sufficient number to warrant, not an apology, but a long explanation from the producer of the program"; and then they quote words of so-called explanation from the producer of the TV program:

"With regard to HPB... it would be impossible to ignore her 19th century "root-race" theory no matter how badly plagiarized by 20th century Nazi interest. There is no reflection on the

aims of the Society she and others founded. In this respect the Producer consulted with the Theosophical Society in Edinburgh and was made aware of a considerable number of letters from Theosophists who underwent persecution in Germany during the Nazi regime. This, because the declared object of the T.S. was "to form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color" - an aim totally incompatible with the doctrine of the Third Reich. As requested, the Producer undertook not to mention the name of the Theosophical Society anywhere in the four programmes, two of which mention Madam Blavatsky. It is fair to point out that the series also makes mention of Charles Darwin, Rudyard Kipling, Francis Galton, Richard Wagner and Marie Stopes, amongst others, as unconscious contributors to the evolving Nazi race theme. In their wildest dreams, none

of these people could have foreseen the future outcome of their expressed beliefs. Hopefully, their followers will also understand this dilemma. ...The analysis attempted in the programmes in effect indicates how aspects of both Science and the Occult can undergo psychological manipulation by a political vested interest with catastrophic results to a social system and consequently to the world in general."

The *Theosophy* writer then comments: "While this may be true, it is also fair to say that these ideas were not specifically pointed out in the program itself, and viewers were left with a distorted impression of the message of HPB and everything she stood for. The producer [whose signature was unreadable] trusts that you will find this answer to your letter a satisfactory one. Most students who saw the program find his reply merely an excellent example of rationalization."

## THE LAST ADVENTURE OF DON QUIXOTE:

by Kenneth Morris

Kenneth Morris (1879-1937), Welsh writer of poetry, essays, and fiction lived at the Point Loma Theosophical Community for nearly twenty years. His unique stories of wonder and enchantment have captivated interest and acclaim the world over. Ursula Le Guin places Morris fantasy fiction with that of Tolkein and C.S. Lewis as the most significant of the century, and Irish mystic, poet and reformer, A.E. (William Russell), considered "The Last Adventure of Don Quixote" the finest short story in the English language. This story along with a collection of his other work will be published in the Fall of 1992 by PLP in "Through Dragon Eyes: the Fantasy and Mystical World of Kenneth Morris"

—Ed

Cide Hamete Benengeli relates this; though I cannot tell how he came by it. Indeed, it would be hard to say. All else he wrote was attested by numberless witnesses; but who could give testimony as to this? Perhaps it was for such a reason that his illustrious translator, having a passion for exactitude above all things, concluded to omit it from the Spanish version. — Though, again, it may have been among the many passages that were scissored out, as he tells us, by the authorities; or he may have felt an inferiority in its style, and have been too much the artist to allow it in. Yet it is but fair to the patient and accurate Cide that

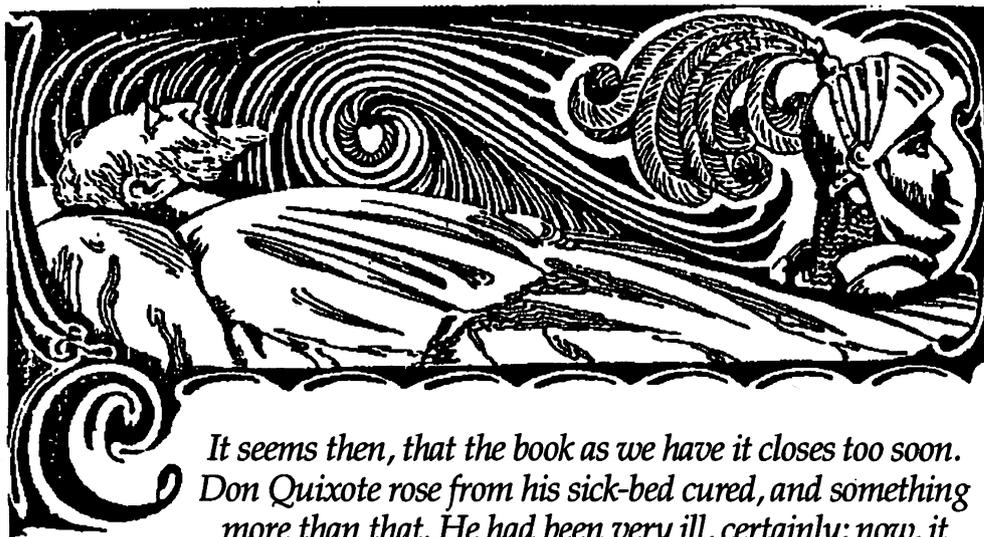
it should come to light at last; and let the critics judge for themselves!

It seems then, that the book as we have it closes too soon. Don Quixote rose from his sick-bed cured, and something more than that. He had been very ill, certainly; now, it pertained to the marvelous how little ill he felt. In all the long length of his body there was not so much as one ache or pain, unless one might speak of the ache of bounding and glowing health; while as for his mind—

He realized a curious clarity in it, quite unknown to him before. Of old he had always been troubled with a kind of uncertainty and haunting sense of shams. There had been as it were a wraith on the borders of his consciousness: one Alonso Quixano, called the Good: whose quiet prosaic life had somehow mingled its drab cotton with the rich silks and gold of his own. The powers of some enchanter had been wont to prevail against him, poisoning with a subtle confusion the truth of things. A giant or a paynim emperor with his hosts, heroically encountered, would loom up suddenly to mock him, on some fantastic plane of vision, as no more than a wretched windmill or a shepherd with his flocks; there had been times when, through the reality of glorious Rozinante, had trembled into view a lean miserable hack; when Mambrino's magical helmet had seemed a barber's basin. There had

been moments when to be God's Knight Errant had appeared a mirage, an unattainable splendor, and all attempts to come up with it a forlorn hope. One rode atilt at one's objective; but as in a dream stumbled and fumbled over irrelevancies; the atmosphere became as wet wool, or as treachery, about one; progress, so to say, evaporated; until, like a drunkard or a dreamer, one staggered at last into inevitable thwackings and ignominy. Not that he had ever broken the faith of his calling, or given an inch to doubt. He had known that that tremendous thing, the Glory of Service, of Knight-Errantry, did exist; as surely as the rainbow of heaven, as the flames of sunset and dawn, it was *there*, and one might come to plunge one's being in it: one might attain. But there was a world of deceits to fight one's way through first. And if he had never despaired, it was true also that the bright reality of hope had become a little unfamiliar to him. He knew he had been feeding his faith from the stores of conscious will: had had to provide for it himself; no manna of the spirit had fallen for it from heaven; nor ravens had brought it food, as they did to Elijah of old. He had not really hoped, but had only made himself hope—until now.

But now all was different; and he did not even hope, but knew. Master Notary had made his will, and the Curate had taken his confession; of which matters, though one would have supposed them solemn enough, he took the smallest account. Sancho, he recollected, had besought him with much blubbing not to be so injudicious as to die—whatever that might mean. It was somewhere about then that the change had come in the tide of his affairs: he must have fallen asleep for a little, to wake thus a new man, with the perfect assurance that going forth now, nothing but victories awaited him. So he looked on his surroundings, as on the recent past, with the detachment of a mind keyed to higher things. The people in the house seemed to him, as he passed out, shadowy and half unreal. There was the housekeeper,



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good soul, very busy about something, and apparently weeping the while; there was his niece, red-eyed and mouse-like quiet; Bachelor Samson Carasco, the Curate, and Master Nicholas the Barber, in consultation seemingly, and melancholy enough by the look of them—but unreal, unreal. It never occurred to him that he had business with them, or was called on to question or address them. Sancho, in the kitchen, he noticed as he passed its open door, blubbering over a very hearty meal. He would have had some kind of connexion with that Sancho, he supposed; or was it merely that the fat shrewd fellow had borne the same name as his own squire? It hardly mattered; since the day of real things had come. In the same vague manner he noted the general air of dejection, and wondered what its cause might be—but not much, for the business ahead was too insistent in its call.

He went out to the stable; and—there was, indeed, a lean miserable hack at the manger: a wretched horse-skin hung on bones and propped up on four caricatures of legs at the corners: just such a thing as he had been condemned, when the enchanter's power prevailed against him, to imagine Rozinante to be. But there also, beside that mockery upon Knight Errantry's companion the Horse, stood the real Rozinante, all fire and gentleness and beauty: limbs made for speed and endurance, glossyskin, hoofs like shells of the sea, proud mien and arching neck: Rozinante, veritably surpassing Bucephalus of old or the Cid's own Babieca. The beautiful creature whinnied him a welcome; as for the hack, it lacked only the strength to grow restive at the sight of that knightly man in his splendid armor. —For in armor Don Quixote was, though without memory how he came to be so clad; in armor he was, not to linger over it too tediously—all panoplied, like Don Apollo of the Heavens, in burnished radiance and rubicund gold.

To him there came Sancho Panzo: not the man he had seen blubbering and guzzling in the kitchen, but the

true Sancho at last, the right squire for a knight errant. "Is it your highness's will to ride forth?" said this Sancho. —"It is, good friend," said Don Quixote; "since now the day has come when we are to meet the grand adventure, and win vast empires to the glory of knight errantry." He had forgotten his Dulcinea del Toboso, or surely would have mentioned her here. —"As God wills," said Sancho; and without more words saddled the beautiful Rozinante and led him forth. On the road a mule was waiting, excellently caparisoned; having held the stirrup for his master, and seen him duly a-horseback, the squire mounted the mule and together they rode forward.

*A keen ecstasy and lightness encompassed Don Quixote, limbs and mind and spirit; his soul was nourished with wonder and inspiration, in tutelage to the mountains and to the fires of heaven. ❀*

Not, however, upon the familiar (and famous) Campo de Montiel; but through vast regions unlike any in La Mancha. In front there were the dim bluenesses of immense distance; on this side topless precipices soared dizzily into the heavens above; on that, fathomless abysses hid the far world beneath their carpeting of cloud. There were prodigious valleys, wide as the world; there were august mountains towering afar in faint turquoise and purple, about whose peaks in the sweetness of the evening clustered the large white flames of the stars. A keen ecstasy and lightness encompassed Don Quixote, limbs and mind and spirit; his soul was nourished with wonder and inspiration, in tutelage to the mountains and to the fires of heaven. Neither weariness nor need of food or drink overtook him; that gigantic beauty momentarily renewed and increased his strength.

He rode forward, conversing at whiles with his squire on the deeds

of knighthood; calm wonderful words came to his lips; noble and beautiful were the replies he had from his companion. —Long journeying elapsed before it came to his mind that the name of Sancho was somehow inappropriate for that one; he had listened to grave utterances of poetry and wisdom, at first without heeding their unwontedness, then with a growing surprise; until certainty at last took him, that he had never been squired by such an one before. He turned his glance wonderingly from the infinity before him, to behold the most kingly of men riding at his side. "Señor," he said, drawing rein—"Take it not ill, Señor Don Quixote," said the other, "that I ride beside your highness through these regions as your squire. My master, having taken account of your deeds and fame in La Mancha, desired that you should visit his court; he has set apart for you, if you will honor him by accepting it, command of a wide dangerous region in his dominions; knowing your ability to win victories against the most stubborn of his foes. Since the way is long, and not easy to find, he sent me to escort you to his palace."

—"Caballero," said Don Quixote, "for this graciousness thanks must be given in deeds rather than in words. My sword and lance are henceforth at your monarch's disposal." So they rode forward; but it did not occur to Don Quixote at that time to make enquiry as to the names and titles of his squire.

Vaster and wilder grew the mountains; wider the valleys as they advanced. Along the lips of chasms where blue infinity fell endlessly below them; by the shores of night-blue waters strewn with a million trembling flamesplashes of gold; night and day, night and day, they rode on; and ever the consciousness of immortal strength, the serenity of pure being, grew in the spirit and limbs of the knight. In what Spain were these lonely mountains? Had any Amadis of Wales, or Palmerin of England, ridden through them before?

continued on page 16

## THE PATH OF HEART WISDOM

*From "The Voice of the Silence", part two "The Two Paths", translated by Helena Blavatsky*

O Teacher, what shall I do to reach to Wisdom?

O Wise one, what, to gain perfection?

Search for the Path. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-Wisdom, the "Eye" from the "Heart" doctrine.

Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies.

But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.

The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience the mind needs breadth and depth and points to draw it towards the Diamond Soul [*Vajrasattova*]. Seek not those points in Maya's realm; but soar beyond illusions, search the eternal and the changeless SAT mistrusting fancy's suggestions.

For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek O Beginner, to blend thy Mind and Soul.

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body—thy shrine of thy sensations—seek in the Impersonal for the "eternal man"; and having sought him out, look inward: thou art Buddha.

Shun praise, O Devotee. Praise leads to self-delusion. Thy body is not self, thy SELF is in itself without a body, and either praise or blame affects it not.

Self-gratulation, O disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.

False learning is rejected by the Wise, and scattered to the Winds by the good Law. Its wheel revolves for all, the humble and the proud. The "Doctrine of the Eye" is for the crowd, the "Doctrine of the Heart," for the elect. The first repeat in pride: "Behold, I know," the last, they who in humbleness have garnered, low confess, "thus have I heard".

"Great Sifter" is the name of the "Heart Doctrine," O disciple.

# SKYWARD THE LONELY CRANE: MEDITATIONS OF SSU K'UNG T'U<sup>1</sup>

These meditations are based upon a poem by Ssu-k'ung T'u (Ninth Century A.D) which will be found translated in Gile's *History of Chinese Literature*. Ssu-k'ung T'u puts a great deal more abstruse thought into this poetry than perhaps any other of the great Chinese poets did; not however to the detriment of its beauty. Here an effort has been made to simplify and elucidate his meanings. A word should be said in advance as to "Tao"— which can be pronounced as rhyming with 'now', 'vow'. It is the Absolute, the Secret, the Heart of the Universe, the Way, Method, or Pattern of Existence, the ultimate Simplicity behind all complex life.

—K.V.M.

I  
Spending our strength, we drift down to decay;  
But in the Great Void all strength is renewed:  
In that No Thing I seek the Lonely Way.

This side the clouds, this side the lightnings' play,  
This side the heights where morn and midnight brood,  
Spending our strength we drift down to decay.

Ah, but beyond, where comes not night nor day,  
Midmost of all abideth Quietude:  
In that No Thing I seek the Lonely Way.

Here, where awhirl our little concepts stray  
Backward and forth, a restless multitude,  
Spending our strength, we drift down to decay.

Yet may who will, forgoing these essay  
The infinite beyond, the Eternal Mood;  
(In that No Thing I seek the Lonely Way.)

There, without effort holding fast, to sway  
Time and the world in moveless solitude.  
Spending our strength we drift down to decay.  
In the No Thing I seek the Lonely Way.<sup>1</sup>

II  
Unspeakingly, all the quietude It fills;  
It soareth heavenward with the Lonely Crane;  
Unseen, through the unimagined vast it thrills.

As some bamboo-flute tune with little trills  
Heard in the twilight into silence wane,  
Unspeakingly, all the quietude It fills.

As some warm breeze aflutter from the hills  
Stirs a silk robe, and then is mute again,  
Unseen, through the unimagined vast It thrills.

Essence the Eternal Harmony distils,  
Where the white sun's in austere splendor reign,  
Unspeakingly, all the quietude It fills.

We chance on It unsought, and all our ills  
Vanish; we seek It life on life in vain:  
Unseen through the unimagined vast It thrills.

Form after form It brims and over-spills  
And flows away. Who grasps shall not retain.  
Unspeakingly all the quietude It fills;  
Unseen through the unimagined vast It thrills.

\*Note: 'It' is Tao, of course. The "lonely crane" symbolises the man of high aspirations who puts by the things of this world.

<sup>1</sup> Extracted from "Skyward the Lonely Crane: Taoist poetry of Li Po, To Fu, Ssu Kung Tu, Wang Wei, etc." versions by Kenneth Morris to be published Fall 1992 by PLP.



*continued from pg 13*

They came, early of an evening, to the top of a barren pass; there the road branched, one way leading to the right high up along the mountainside, the other sweeping clean down into the valley. Far off, shining like a huge coronet in the sunset, gleamed a city with many gem-bright cloud-soft towers and minarets: beyond the immensity of the valley beyond and above ranges upon ranges of snow-capped mountains, all velvet blue and dark and pale purple below their snows, whose austere splendor it crowned. "It is the high metropolis of my king," said the squire.

"What dark army is that, that moves in the valley?" said Don Quixote. "Whose grim castle is that, yonder in its depths to the southward?"

"It is the army of my king's enemies," said the other anxiously, and with a sigh. "The castle is their chief stronghold; thence their leader, a great insurgent baron, works huge oppressions against the world."

The soul of Don Quixote swelled into grandeur within him. "Señor," he said, "I little thought the opportunity would be granted to me so early, to prove the faith of my new allegiance."

"Do not think of it, Señor Don Quixote, I beseech you! Taking this road to the right, we shall avoid them and act prudently; it is to be consid-

ered that they are numberless and puissant. It will be yours presently to ride against them at the head of many; but now—"

But the spirit of Don Quixote was unshakable as the mountains, luminous as the rising sun. "Señor," he said, bowing and with a haughty gesture, "I have the honor of knight errantry to consider"; and with the words, couched lance, spurred steed, and away with him.

Down the slope thundered Rozinante; with less danger of stumbling than the renowned Pegasus of old charging through middle air. Enchantment, as he came to the level ground, flickered over the scene and mocked his sense: it was a thousand windmills he was riding against; it was a forest of trees; it was a flock of sheep; it was— Enchantment could prevail nothing against him now; right into the grim host flashed the golden figure of him; lance did its work, breaking the outermost ranks, and was gone; and in his hand in its place flamed a falchion out of the mythologies. On he went; a roar of consternation rose about him, and he heard his own name carried to the horizons. Borne on still by the impetus of his charge, he hacked and hewed to right and left of him; nought in mind but the ideals of his

profession, and the gloomy standard, held aloft by giants, towards which he had aimed his horse from the start. They receded; then gathered and surged in on him; but he fought on and on; the force of his charge was spent, but he fought forward. He was in the very center of them; he was close to the standard; standing in his stirrups, he drove a great blow at the standard bearer; blows rained upon his shield and upon his armor; he had but the one thing in mind. He grasped the standard-pole...and fought and reeled and struggled...and it went hard with him. To and fro they rocked, Don Quixote, bearing up but nigh overwhelmed under their masses—but winning, but winning!...And there came towards him one vast as a mountain, grim as the storm of a night in November, bearing a mace whose falling hardly the mountains might withstand...

A trumpet sounded behind from the hillside, and suddenly the dim air was filled with golden light and the rushing of myriad wings. The dark host receded; a cry of dismay went up from them, and as it were they melted away before the whirring of the wings that passed: a cloud of darkness pursued afar by a vanishing glory and aureole of light. But not before the knight had won the standard. He sat his horse proudly in the midst of the empty plain; the one who had passed as his squire was at his side.

"Señor," said Don Quixote, "to whom am I honored to owe my deliverance?"

"Señor," said the other, "make nothing of the deliverance! I am, in truth, the Captain-general of the war-hosts of my sovereign. I am styled, Don Michael of the Flaming Sword."

Side by side in pleasant converse they rode forward to the palace gates: Don Quixote of La Mancha and Don Michael Archangel: each wondrously pleased with the nobility and high bearing of his companion.



## BOOK REVIEWS

### ZEN BUDDHISM: A HISTORY, VOL. 1 INDIA AND CHINA, VOL. 2 JAPAN

Macmillan Publishing Company,  
New York, 1988.

In 1963 Pantheon in New York published *A History of Zen Buddhism* by Heinrich Dumoulin. This book is a translation of *Geschichte und Gestalt* which was published in Germany in 1959. The English translation contains xiv + 335 pages. Dumoulin has now produced a much larger work in two volumes which is much more than a rewrite of the earlier volume as more than half of its contents have been rewritten, and the new edition contains in vol. I xxiii + 349 pages, and the second volume has x + 509 pages.

There are two different approaches to the study of Zen Buddhism. The first suggests that Zen is beyond history and metaphysics. This is the method used by D.T. Suzuki which sees Zen as being para-historical and, essentially, beyond words and thoughts. The second approach is to look at Zen from within the framework of religious thought and the general historical background of India, China and Japan. Fortunately Dumoulin sides with the latter of these two approaches and presents us with a readable and fascinating outline of the history of Zen Buddhism and of the development of Zen Buddhist thought. Of particular value is the manner in which the author presents differing versions of Zen Buddhist traditions. He presents the historical data and the way in which it has been mythologised. An example of this is the legendary story of the Transmission of the Lineage from the Buddha to Mahakasyapa. Here we can read the essential words of this story as given in the five earliest Chinese texts that describe the transmission, finishing with the comments from the *Mumonkan* which transferred this story into a Zen koan.

Dumoulin uses the same approach in dealing with Bodhidharma, the semi-

legendary founder of Zen Buddhism in China. He quotes from the few historical accounts of the alleged life of Bodhidharma and then moves on to describe the legends that have developed around his life. The possibility that Bodhidharma never existed is referred to, but could have been treated in more detail.

The book is of special interest when Dumoulin deals with the famous Sixth Patriarch, Hui-neng, and the split between the Southern School of Sudden Enlightenment and the Northern School of Gradual Enlightenment. He includes an account of the manuscripts discovered at Tun-huang, which allows us to look at the split from the Northern perspective. He also comments at length on the Tun-huang version of the *Platform Sutra of the Sixth Patriarch*.

These two volumes cover the history of Zen Buddhism from the time of the Buddha until Zen is brought to the West mainly by the work of D.T. Suzuki. The volumes are highly recommended, both to the general reader and to the scholar. In reviewing these volumes I have used "Zen" throughout although it is more correct to write "Ch'an" when discussing the Chinese developments of this School of Buddhism.

—John Cooper,

### PORPHYRY ON THE CAVE OF THE NYMPHS.

Translated by Thomas Taylor, with an  
Introduction by Kathleen Raine. Cloth,  
\$20.00; paper, \$7.00

This classic exposition of a chapter from the *Odyssey* is shown by Porphyry to be an allegory of the Cosmos in the symbolic Cave of Ithica. The revealing metaphor is couched in the elegant style of obscure phraseology typical of Taylor, and one is struck by its appeal to the intuition. It provides consummate proof of the plethora of hidden meaning in the Homeric Hymns, and is a boon to serious students.



Porphyry shows that mortals descend into the dual-gated cave of generation through the gate of desire, eventually reascending through the second gate of liberation when the soul has learned its destiny through worldly travail. The loom of the Nymphs, the moist spirits of generation, weave the phenomenal existence through which the soul must pass. There are valuable clues provided by inner causes generated by the planets, parallels with other cosmogonies, and Taylor's invaluable notes appended.

Kathleen Raine provides an introduction showing Taylor's influence on the moderns, and brief highlights of Taylor's life. The book is nicely printed on acid-free paper.

—Guy Usoricorowitz

### THE BUDDHISM OF H. P. BLAVATSKY

Compiled and annotated by  
H.J. Spierenburg, Point Loma  
Publications, 1991, 349 pp., \$12.50.

Students of the writings of H.P. Blavatsky are already indebted to Dr. Henk Spierenburg for his two earlier books on the teachings of Blavatsky—*The Inner Group Teachings of H.P. Blavatsky* and *The New Testament Commentaries of H.P. Blavatsky*, both also published by Point Loma. With this new volume our debt of gratitude deepens, for Dr. Spierenburg has collected together virtually everything that Blavatsky wrote on Buddhism, including material from the 14 volumes of her *Collected writings* and from her major and minor books, including *The Secret Doctrine* and *Isis Unveiled*.

These quotations are structured in a logical sequence commencing with the metaphysical statements of Tibetan *Mahayana* Buddhism such as those concerned with Buddha Nature —*Adi*

*Buddha* and the *Dhyani Buddhas* and then moving onto the former Buddhas, the life of the Buddha Gautama, followed by the history of the Buddhist religion in general and the history of Tibetan religion in particular. This is followed by sections on the Scriptures and the broad teachings of Buddhism.

Now the above ordering of material requires months and years of devoted labor. Yet Dr. Spierenburg has gone further. First of all he clearly states that the Buddhism expounded by Blavatsky cannot be placed within any one Buddhist school, although he himself sees a close relationship to the *Yogacharya* school of *Mahayana* Buddhism. This raises the fascinating question of just what school of *Mahayana* Buddhism was behind Blavatsky? She herself suggests that the Prasanga school (a later development of Madhyamaka) is closer to the esoteric teaching than the *Yogacharya* school. (See *Collected Writings*, VOL. 14, p. 439). In looking at this question Dr. Spierenburg has attempted to locate the Western sources on Buddhism used by H.P.B. in her writings. These sources include both Western translations of Buddhist texts and comments on Buddhism by Western scholars. These sources are often quoted in this book. An example: Nagarjuna's biography from *The Theosophical Glossary* is shown to be taken from E.J. Eitel's *Handbook of Chinese Buddhism* (1888), and this explains why in the GLOSSARY Nagarjuna is said to be the first teacher of the *Amitabha* doctrine as this error is in Eitel.

Dr. Spierenburg also quotes from a large number of contemporary texts on Buddhism to clarify Blavatsky. The Bibliography of books consulted runs to almost 15 pages. These include texts in German and French, plus a number of very rare works mainly published in India.

Yet there are matters that require comment in this book. As already stated this volume is a result of exhaustive research and, at last, allows us to look at what Blavatsky wrote on Buddhism *in toto*. If we look, say, at Nagarjuna we find that although Blavatsky praises

his teaching and recounts some of the legends that arose about his life she gives us almost nothing on his teachings. His superb dialectic and his refutation of all opinions is not mentioned.

For students of Blavatsky 1991 has proven to be a fortunate year in that it has given us this book, plus the invaluable *Cumulative Index* as prepared by Dara Eklund, Nicholas Weeks, and others. Now is the time for Blavatsky studies to commence.

—John Cooper

**BY THE HOLY  
TRETAKTYS!: SYMBOL  
AND REALITY IN MAN AND  
UNIVERSE,**

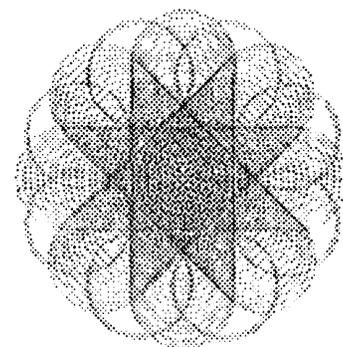
*By L. Gordon Plummer (Point Loma Publications Study Series No. 9), with diagrams and illustrations, 92 pp. \$5.95.*

Pythagoras held the knowledge of geometry sacred and said, God geometrizes. The Mystery-Schools of old taught geometry as the Occult Alphabet and called it the Divine Music of the Spheres. It is this sacred alphabet that comes to light in this book.

The depth and clarity in which the author presents this teaching is no doubt based on the pattern followed by the Mystery-Schools of old. In a masterly way he shows how the study of the five Regular Polyhedra found in Nature can be combined to write both geometry and universal philosophy, relating them analogically to both Cosmos and Man.

The appeal that this book has to serious students of Theosophy is that the teachings of the Ancient Wisdom lead far beyond our present human understanding into those realms of thought that are studied by the very Gods themselves.

Each diagram represents as many aspects of the teaching as can be grasped by the individual student. However, it is not just the intellectual grasp of geometry which lands us on the holy territory of the Gods, but the intuitive response of the student to relate these figures to the theosophical teachings regarding Man and Universe, Globe Chains and Rounds—macrocosmically as well as microcosmically—which fi-



nally unlocks the portals to Divine Knowledge. Each diagram is a key which may be turned as many times as the student learns how to do so. It is a study of Consciousness and therefore is limitless. Thus the book geometrically expresses the true meaning of life. Writes the author: "Truly, the Regular Polyhedra are like windows through which we can look and see the divinity mirrored everywhere. Then we discover it within ourselves. Even more, we come to realize it IS ourselves."

Finally, in the Addendum, showing how the figures were constructed to build the Maze, the author in a sense sets it spinning, and we can imagine the truly impressive sight. "One feels he has in his very hands a symbol of the Universe itself; and, with the interpretations of that symbol, a philosophy that reveals the relationship of all life to the Universe itself and to all parts of it. Separateness is an illusion. At heart we are One, and that oneness is itself - "THE BOUNDLESS."

—Pervin Mistry

**LAO-TZU TE-TAO CHING,**

*Translation and commentary by Robert G. Hendricks, Ballantine Books, N.Y., 1989, 283 pages, Hardback, \$19.95.*

In 1973 two manuscripts of the *Tao-Te Ching* more than 500 years older than any previously discovered texts were found in the excavation of a tomb at Ma-wang-tui in south-central China. While Hendricks only mentions them in passing, other ancient manuscripts were also discovered, including the oldest known manuscript of the *I-Ching*. The manuscripts date from at least 168

B.P.E. (Before Present Era), which was the date of the death of the nobleman in whose tomb the scripts were found.

The newly discovered manuscripts differ significantly from the later manuscripts used as source for all previous translations of the *Tao-Te Ching*. The new find and translation should be closer in content to the original sayings of the almost mythical Lao-tzu, who is believed to have lived in the 6th century B.P.E. From a limited comparison, to this writer the new translation seems less heavily recondite, closer to explanatory prose, and easier to understand than translations from previous manuscripts. This new manuscript find and translation is definitely a very important event for students of eastern philosophy and will likely make previous translations from later manuscripts superfluous. (With manuscripts coming from refugees of Tibet

after the Chinese takeover and destruction of Buddhism there, and as well from many earlier discoveries in the Gobi and Taklamakan Deserts, translators of eastern scripts have far more material this century than they can master.)

The Ma-wang-tui manuscripts have two halves of the *Tao-Te Ching* in reverse order from current editions, and some chapters also differ in order. As Hendricks writes: "The standard texts of *Lao-tzu* are divided into two parts, chapters 1 through 37, which are sometimes called the *Tao* ("the Way"), and chapters 38 through 81, sometimes called *Te* ("Virtue"). The Ma-wang-tui texts do have the same two-part division, but in reverse order: the 'Virtue' part preceding 'the Way.'" Because of this reversal, Hendricks' translation is titled *Te-Tao* instead of *Tao-Te Ching*. It is thought this reversal

may be from something so insignificant as a scribe pulling these second group of chapters out of a box ahead of the first.

G. de Purucker [*The Esoteric Tradition*, I, 78-9] holds that Lao-Tzu was a messenger of the Trans-Himalayan Mahatmas and an incarnation (*avatara*) of *Maha-Vishnu*. Lao-Tzu is held to have lived in the same general time period as Buddha, Pythagoras, and Sankara, and this is significant because in Theosophical teachings certain time periods, often at the beginning of new cycles, are held to be most propitious to awaken elevating ideas in humanity. Blavatsky holds that the earliest Lao-Tzu texts and commentaries were purposely removed from public access by initiates, because of unveiling or revealing too much and thus a danger at that time.

—M. Jaqua

## ITEMS OF INTEREST

### DRAMA-DOCUMENTARY VIDEO: THE LIFE OF HELENA PETROVNA BLAVATSKY

The Blavatsky Trust in association with the Theosophical Society in England (Geoffrey A. Farthing/ Ianthe Hoskins) are jointly sponsoring this video to be produced by Shipman Productions Ltd, who have discussed the project with a number of theosophical students. The video "is planned to be in two parts, taking about two hours altogether. A 52-minute program will be available for worldwide distribution to television networks, etc. In addition to the biographical material there will be an account of the development of the Theosophical Movement and an outline of theosophical teachings.

"The Blavatsky Trust has undertaken to assist in raising the funding of the production program. The Trust exists solely for the promotion of Theosophy. It is independent of any Theosophical organization, but the trustees are in total sympathy with the work and objects of the Theosophical Movement."

For details about welcome financial aid and other matters write to: The Blavatsky Trust, c/o The Theosophical Society, 50 Gloucester Place, London W1H 3HJ, England (Tel:071-935-9261)

### RUSSIA AND THE REVIVAL OF THEOSOPHY

The Autumn 1991 issue of *Pathways*, issued by the Theosophical Society in Victoria, B.C., Canada, under the above title devotes sev-

eral of its pages to memoirs of Andrei V. Gnezdilov, President of the St. Petersburg Theosophical Society (Russia). These were presented in lecture-form to members of the newly-revived Moscow Theosophical Society, and they describe the lives and work of little known Russian Theosophists during the dark decades of Communist rule. *Pathways* editor writes: "As far as we know this is the first time this particular material has been printed outside of Russia...and we are deeply grateful to De. Lubov V. Bytchikhina, International Secretary of the Theosophical Society of Russia, for making it available from the Victoria Lodge of the T.S. in Canada." (Interested readers wanting copies should write to that lodge: P.O. Box 5733, Sta B, Canada, V8R 6S8).

What follows is also from that Autumn 1991 *Pathways*. The Editor writes:

"...Russian theosophists in their challenging task of rebuilding theosophy and spiritual culture in their land are eager to develop contacts with well-established groups in other countries. Significant ties are already being forged; for instance, for the first time in 70 years Russian theosophists attended the European Theosophical Congress held in Aroisen, Germany, July 1991. Also of interest are the travels earlier this year of the International Secretary of the Theosophical Society of Russia, Dr. Lubov Bytchikhina. In the Spring Dr. Bytchikhina attended the School of Wisdom in Adyar, India. Soon after, she was invited to Finland to take part in their



White Lotus Day celebration, the anniversary of H.P. Blavatsky's death. From there she went to Holland, Belgium, and South Korea. Everywhere she was received warmly by theosophists and presented talks on "Russian Theosophists" and "Russian Spiritual Culture."

### MORE OF THEOSOPHY IN RUSSIA

In January 1992 "The Theosophist" (Adyar), the editor Mrs. Radha Burnier, reports that she attended a three-day conference in Dnepropetrovsk (formerly Ekaterinoslav), the birthplace of HPB, where a memorial plaque was fixed in the house where HPB was born. After the Deputy Mayor of the town had announced that the street would be named after Mme Blavatsky, Mrs. Burnier was asked to unveil it. At a function on 13 September in the Lenin Library in Moscow the first copies of *The Secret Doctrine* in Russian sent from Adyar were donated to the Lenin Library and some other libraries at a function organized by 'Peace through Culture'."

Several hundred more have since been donated to other libraries in Russia, as well as to those in Moldavia, Uzbekistan, Arme-

nia, and the Baltic countries. The Lenin Library also has a rare collection of material connected with HPB, presented by her niece just before the Communist Revolution and provisionally preserved in its basement.

### THE T. S. IN NEW ZEALAND

The 95th Annual Convention and the 5th Indo-Pacific Conference was held January 2-8, 1992 at HPB Lodge, 371 Queen Street, Auckland 1. Guest speaker was Jeannine Miller; others included Victor HaoChin, Jr. (Philippines), Joy Mills (Krotona School, Ojai, California), Dr. Argawal, J.G. Patterson, D. Mirza, and S. Skarschoff.

### 1992 AUSTRALIAN NATIONAL CONVENTION

January 18-25, 1992, hosted by Hobart Lodge, and held at the University of Tasmania. The international guest speaker was Joy Mills, Director of the Krotona School of Theosophy, Ojai, California.

### LOS ANGELES CENTER FOR THEOSOPHIC STUDIES

This Branch of the T.S. in America, with headquarters at Wheaton, Illinois, presented a new series of public programs in the Fall of 1991, at the Hollywood Theosophic Center, 2560 North Beachwood Drive: Sept. 23, 1991, "Born Again, Again and Again-Reincarnation and Christianity" by Nancy Coker, a member of the T. S. Pasadena; October 28, 1991 "A Meeting with H.P. Blavatsky-Lecture and slide presentation that allows you to glimpse the first days of the Theosophical Society, see the tremendous task that lay before HPB, and meet the fascinating people she touched along the way", by Brett Forray, President of LACTS Brett Forray; November 25, 1991, *The Egyptian Book of the Dead* - lecture and slide presentation, Martin Liederman; December 23, 1991, "Open Forum; The Relevance of Myths," hosted by LACTS staff.

LACTS also gave an eight-week course on Core Concepts of Theosophy: 1) The Theosophical Worldview; 2) The Three Propositions of Theosophy; 3) Sevenfold Constitution of Man; 4) Karma and Reincarnation; 5) After-Death States; 6) The Cycles and Human Evolutions; 7) Psychic Laws and Phenomenon or Spirituality vs Spiritualism; 8) The Ethics of Theosophy. The text for this class was *The Key to Theosophy* by H. P. Blavatsky and *The Ocean of Theosophy* by W. Q. Judge. Location Western Federal Savings, 101 N. Larchmont Blvd., Los Angeles, California.

### THE CANADIAN THEOSOPHIST

Official notice by S. Treloar, President-General Secretary of the T. S. in Canada, states that beginning with the March-April number this year he will be the new editor of the C.T., replacing Ted G. and Doris Davy. He

extends heartfelt thanks to them "for all their hard work, and I am sure that our members will say 'Amen' to that to."

Change is inevitable in life, but, as we recall, the name of Davy has for some 30 long and difficult years kept high the standards of theosophical editing in *The Canadian Theosophist*, holding fast to the great constructive teachings of Theosophy, with wide diversity of writers, and thus also carrying on the sound tradition of its former editors, Dudley Barr and A.E.S. Smythe. And that brings reflection. Perhaps only another editor may in degree realize the burden required to sustain unflaggingly an editorial effort for so many years, yet at the same time can guess a bit at the inner joy when that effort is for a great Cause.

The theosophical world will greatly miss the guiding hands of Ted and Doris Davy and wish them well in the coming year. Our best thought, too, goes to the new editor, Stanley Treloar.

### KROTONA 1992 WINTER/ SPRING PROGRAM

At the Krotona School of Theosophy, Ojai, California, Joy Mills continues her "Studies in *The Mahatma Letters*, and *The Secret Doctrine*" (the latter focusing on Stanza IV of Vol. I); other courses are "Mystical Meanings in Music" (Hugh Dixon); "Living Beyond Death" (Gordon Clough); and as a special event, a week-long workshop with Anna Lemkow, based on her book, *The Wholeness Principle*, published by Quest.

### SOUTH AFRICA

A new study group, writes Rosemary Vosse, has been founded in Wynberg, South Africa, in the False Bay area—which (she writes) "may sound a bit unpromising by its title but consists of a very enthusiastic small group of ladies who have embarked on the study of What Is Theosophy?"

### JANUARY-APRIL 1992 GERMAN "INFORMATIONSBLETT"

Helga Rex announces that the Theosophical Forum to be held in Bad Hersfeld 11 October 1992, will be at Hotel am Kurpark. For full information write her at: Grunenburgweg 106, 6000 Frankfurt am Main 1, Germany. —Her No. 21 booklet again gives address and contact persons of various theosophical organizations, meeting places of meetings, and is accompanied by another 20 page pamphlet with information listing books published by all theosophical organizations worldwide. Indispensable for Germany.

### VIDYA (ULT MAGAZINE)

This theosophical journal now extends a warm welcome for contributions of original writings or reprints (articles which have already been printed) of general Theosophical interest. "Original articles must be signed,

although authors' name and pen name are not customarily published." The editors also welcome suggestions about *Vidya* in general. Write to: VIDYA, 1407 Chapala Street, Santa Barbara, California, 93101.

### MICHAEL FREEMAN AND THE H.P.B. LIBRARY

*The Canadian Theosophist*, Sept-Oct. 1991, tells of the death of Michael Freeman on July 14, 1991. He had been custodian of the H.P.B. Library (established by Alice Leighton Cleather as an independent center in 1917) since 1969. "...From the historical angle the Library houses complete collections of original bound volumes of old Theosophical magazines, such as *The Theosophist*, *Lucifer*, *The Path*, and many lesser known publications. It is also a depository for much interesting and informative correspondence between members of differing standpoints during earlier and critical periods in the Movement"

### EMORY WOOD

We have been informed of the passing last September 29, 1991 of Emory Wood, a long-standing member of the Canadian T.S. He had celebrated his 101st birthday on May 12th. At the family's request a Theosophical Memorial Service was held on October 2nd, at which Ted Davy and Ernest Pelletier officiated.

### TIME APPROACHING

For: International Theosophical History Conference to be held on the former Point Loma TS Headquarters grounds on Point Loma, now occupied by the Point Loma Nazarene College. Time: June 12-14, 1992. Write to the convener, Dr. James Santucci for program details; Department of Religious Studies, California State University, Fullerton, California 92634.

### FRAGMENTS FROM HPB'S 'MYSTICAL HISTORY'

This is a series of articles, titled above, of a manuscript translation of biographical material about H.P. Blavatsky written for and published in 7 issues of the Russian journal *Rebus* in 1883 by HPB's sister Vera Zhelihovsky. In the monthly numbers of *The Theosophist*, May through November 1991, these articles were reprinted in their entirety. The compiler, Michael Gomes, on extended stay working in the Library at Adyar, writes: "They will provide readers with some background on the life of Mme. Blavatsky from an original source. Mme Zhelihovsky went on to write a number of other biographical sketches about her famous sister, but this one has never been printed in English before. The footnotes by HPB were transcribed by myself and appeared as Appendix 2 in Vol. 14 of *H.P. Blavatsky Collected Writings* series, 1985, pp.476-496."

Readers will find these pages of fascinating interest and it is hoped they will later appear in book form available to libraries and individuals worldwide.

### NEWER THEOSOPHICAL MONTHLIES OR BI-MONTHLIES

*The High Country Theosophist* (Denver/Boulder, Colorado, R. Slusser, editor) in its December 1991 issue explores "The Moon Chain Question"; its January 1992 issue leads with the famed quote from *The Mahatma Letters*, The Tower of Infinite Thought, with article on the subject by G. de Purucker published in *Studies in Occult Philosophy*; commentary on Adam Warcup's article "Discord is the Harmony of the Universe" (*American Theosophist*, December 1991), and commentary on "Why Study Rounds and Races?" — Full of sound study material.

*Messiah* (Marcheta Henry, Editor, Weaubleau, Missouri). Its Winter 1991 issue has an article by Samara on Euthanasia, and by G. Cardinal LeGros on "Divine Willingness", and continued notice about the Threshold Correspondent Courses, this theosophical center conducts, with mention this time of Course No. 2, on Judge's *Ocean of Theosophy*.

*Protagonos* (Mark Jaqua, Ed., M-793 Road 7, Napoleon, Ohio 43545). Its Fall 1991 number carried sound study matter: "The Tibetan Doctrine of Tulku" by G. de Purucker; pertinent quotes from Judge's "Echoes of the Orient", and "To Dissipate the Shadow" by Montague A. Machell.



### LOTUS: JOURNAL OF INNER PEACE, MINDFULNESS AND COMPASSIONATE LIVING.

Winter 1992 issue among its challenging articles carries an interview with Jacques Cousteau, "Educating the Public"; "Finding Our True Self" by Charles L. Whitfield, MD ("Recovering from Co-dependency and Reclaiming our Life"); "Remembering Who We Really Are" by Joan Borysenko ("The message that underlines healing is simple yet radical. We are already whole.") The editor/publisher, Rick Nurrie-Stearns writes: "Lotus is a non-profit organization that relies on subscriptions for funding; it is independent and unaffiliated with any fraternal or religious organization...It hopes to energize, stimulate and inform you on your journey of self-awakening." (64 large size pages, quarterly).

## AND OF BOOKS...

### INTRODUCTION TO SANSKRIT

Thomas Egenes, Ph.D., Fairfield, Iowa: We checked the OCLC computer listing of where to find the book *Introduction to Sanskrit* in libraries, and it turns out 56 college libraries now have the book. Also, the German translation is finished, and an agent is now looking for a publisher there. Also South Africa has placed a large order for the flashcards.

### THE SECRET DOCTRINE

In New Zealand: Every University Library in New Zealand in 1991 received complete sets of the unabridged *Secret Doctrine*. What more practical HPB Centenary commemorative gift could have been given! [Bravo!]

### THE VOICE OF THE SILENCE

Facsimile reprint of this theosophical classic, first published in 1889, exactly as HPB wrote it. It contains the glossary prepared by HPB herself, and also has an introduction and index by Boris de Zirkoff, a distant cousin, who tells the reader how the *Voice* was written. cloth \$15.95, paper, \$5.95. —Theosophical

Publishing House, Adyar, Madras 600 020, India.

### THE OCCULT WORLD OF MADAME BLAVATSKY

Just published. The story of H.P. Blavatsky's life in the words of those who knew her. Compiled and edited by Daniel H. Caldwell. Order from: Impossible Dream Publications, P.O. Box 1844, Tuscon, Arizona 86702, USA 336 pp., paperback, \$13.95 plus \$2.00 postage/handling. Canada: send personal check in Canadian dollars for \$15.95 plus \$3.00 postage; or Int. postal money order in US dollars for \$13.95, plus \$2.75 postage; Other countries: Int. P.M.O. in US dollars or check on any US bank in US dollars for \$13.95, plus \$4.00 postage surface mail (\$8.00 airmail). In this book we find "reminiscences by more than fifty of Madame Blavatsky's contemporaries...striking word portraits, incidents humorous and with descriptions of encounters with Master Koot Hoomi and Morya. More than 30 black and white drawings.



### HANOVER, GERMANY

Verlag Esoterische Philosophie GmbH has published in December of 1991 the following translations of books by G. de Purucker: *Eltern & Kind: Fragen die wir alle stellen (Questions We All Ask: Oldsters and Children)*. Selections from public lectures begun in 1929 and continued weekly for many months during 1931 and 1932 in the Temple of Peace, Point Loma. (hard cover, 260 pp with frontispiece)

Also *Worterbuch: Esoterische Philosophie (Word Wisdom in the Esoteric Tradition)*, a series of Class lectures given at Point Loma in 1913-1914, rearranged in this translation under topic headings from A (Absolute) to Z (Zyklyn) (Cycles). (hardcover, 286 pp.) For catalog and information write to: Verlag Esoterische Philosophie, GmbH, Culemeyertrift 5, D-3000 Hannover 21, Germany.

## FROM LETTERS RECEIVED

### REGARDING THE NEW QUARTERLY ECLECTIC

From different parts of the world well-wishes have reached us for the new series and with appreciation for the just-closed bi-monthly. We quote here only a few:

Dorothy Abbenhouse, National President, T.S. in America: Just received the November/December *Eclectic Theosophist* and read with

great excitement your editorial "of most vital importance" therein. Certainly I can join you in the hope you express of "a worldwide association, an eclectic theosophical society" coming into existence. Does it not exist already (not generally announced) in those members of all theosophical societies everywhere in the world who hold those Truths dear and try to live them? These Truths are (put forward) "proposed" by HPB when she suggested the first TS organization "to collect



and diffuse a knowledge of the laws which govern the Universe."

To provide a purpose as described, and at the same time provide freedom of thought, no dogma and no loss by "impudent distortion" of the teachings seems a challenge impossible to face successfully without the "how to" of the Golden Stairs emphasized.



As each seeker climbs those stairs, Knowledge comes and provides the impetus to go on with the work, thus will theory become practice, and each new generation will come along, the old truths stepping forth in new clothing. In this way the vision of Brotherhood is kept alive in the hearts and minds of those members and is expressed as the true work of the organization worldwide—truly a worldwide organization?

Our long-time neighbor and friend Ted G. Davy, in "The Canadian Theosophist," Nov.-Dec. 1991, in "A Reader's Notes": The announcement that the Nov.-Dec. issue of *The Eclectic Theosophist* is to be its last, at least in its present form, comes as a great disappointment. Since its first number in March, 1971, it has maintained an enviably high standard of Theosophical journalism, and provided a service that is not duplicated among the many magazines published in this movement.

One thing among many that has impressed me about the *Eclectic* over the years is its editorial integrity. It really is "eclectic" the activities of just about every Theosophical organization in the world has been noticed at one time or another in its pages. In truth, its light has shone on all. And this has been achieved without compromising its avowed object of "Following the Blavatsky and Point Loma Tradition." We are all, regardless of our affiliation, deeply indebted to the Editor.

Happily, the announcement is not without its bright side. Starting in January, 1992 (later changed to Spring 1992), will appear a new journal with obvious indebtedness to the old. It is named *The Eclectic Theosophist: An International Quarterly*. As a quarterly, it will be increased in size from the present 12 to 24 pages. Two Associate Editors have been named: John Cooper, of Australia, and Ken Small. Here's wishing them much success, and may they keep up the standard of the previous 21 years.

Willy Schmit, Director, Point Loma Publications/Netherlands and for the Study of the Esoteric Philosophy, The Hague: We received your last *Eclectic* with the news about *The Eclectic*, New Series, a cycle of three times seven years has ended. Your article "Of Most Vital Importance" gives the essence of your endeavor during all these years: "Study the teachings" and "A world-wide Association of Theosophists." "Study the Teachings" coincides with the words in *The Voice of the Silence*: "Shun ignorance and likewise shun illusion." We can read this booklet with devotion and reverence, but only with the help of thorough knowledge of the teachings is it possible to realize what is meant by those words. Our study of the *Voice* led us to the words of W.Q. Judge in his *E.S. Answers to Correspondence* (Echoes III, p. 391)

To me it is incomprehensible that the works of WQJ and GdeP still do not receive the appreciation they deserve. They teach us the

higher psychology, the psychology of the inner man. An example is given by W.Q.J. in his clear exposition of the state of affairs prevailing in the Theosophical Movement of his time. But as it was then, it is still now. "We can go by two methods," he says, "one that of study and devotion combined; the other that of devotion. But the latter is no easier than the former. It is vastly longer, and extends over many more lives than the other. Our purely sentimental moral acquisitions will not save the Society, unless to them we add all that we can possibly obtain of knowledge and wisdom..." Our best thoughts for the two co-editors.

Ernest Pelletier, Edmonton Theosophical Society, Canada: I read with interest the Editorial in your *Eclectic* Nov.-Dec. issue. I think the renaming to *The Eclectic Theosophist: an International Quarterly* and adding John and Ken as Associate Editors is an exercise in sound judgement. From your comments I am assuming that the style and tone of the publication will be maintained, and look forward to the first issue of *The E.T.* reborn.

Ruby Welbourne, Don Mills, Canada: I send hearty welcome to the new-born *Eclectic*: as a quarterly, with two Associate Editors added to the masthead. May every success attend its rebirth, not only in memberships, but in the spiritual help that will be promulgated by the message of the teachings of the never dying Ancient Wisdom.

Mark Jaqua, Editor, "Protogonos," Napoleon, Ohio: Congratulations on the tremendous accomplishment of the 126 issues of *The Eclectic Theosophist* to you all, and good luck to the new effort.

Renate Schmidt, Berlin, Germany: I appreciate very much your issues of the "Eclectic", and also your far-sighted attitude with which you point out the essence of our great teachings, which contain all the wisdom that our present state of mind can comprehend and beyond. But yet, sadly, it is always personality which drifts us apart where unity is called for.

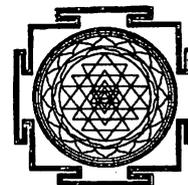
Siglinde Plocki, Berlin, Germany: I read with great interest *The Eclectic Theosophist*, and I feel happy about the clear language you use to speak out for Theosophy. I feel forced to write now after reading again the perfect translation of two longer articles in the *Eclectic*, (No. 117 "The New Religion of Humanity" by G. de P., and yours in answer to the "Algeo Article," No. 121), in *Der Theosophische Pfad*, July/October 1991. As there is a wave of the pseudo-esoteric in pseudo-spiritual groups, organizations and literature nowadays, it is of vital interest to point out as clearly as possible what Theosophy really is. We are not here to live up to the others' expectations,

e.g., to give them psychic or other teachings which are not Theosophy. We are here to hold Theosophy high like the Banner of Truth which it really is. The misunderstanding starts with the idea that Theosophy, to meet lowered standards, could be 'modernized'. But Theosophy is eternal, something much deeper and greater than most of so-called modern philosophers can imagine. I am therefore grateful to Mrs. Irmgard Scheithauer and Mrs. Behrenbeck that they translated your words and made them available to our German readers.

Herbert Edlund, Trollhattan, Sweden: I am very glad to hear that the *Eclectic* will continue its work for the Cause. I am well acquainted with all the problems and difficulties that are associated with the publishing of a magazine, and I really hope that you and the editorial staff will get the strength and other means to go on with it, for the *Eclectic* is really needed in the efforts to reunite the Theosophical Movement.

I continue my study circles in Goteborg and Trollhattan, and now and then I give lectures in other places. The interest in Theosophy seems to be increasing, but the great problem is the 'marketing' of the theosophical activities. I am trying (one method) with a sort of "open house" in Goteborg, one Sunday each month. People may come and bring up the topics they want and ask questions which I answer from the theosophical point of view. The attendance has been very good so far, so these meetings will continue. There are many ways in which we can further the theosophical cause, and we must try them all. But it would in my opinion be much easier and more successful if the Theosophical Movement could act united as one body.

Co Post, Voorburg, The Netherlands: The years go as a day into the "Past". It is good to recall that we have the same inner intention for our work as "Theosophists", to work toward becoming a World Movement, a Movement which started at the *Dawn of Manifestation*, to continue in Wholeness, in a variety of forms as we learn from experience and responsibility. You have done and do a needed very good work with your *Eclectic Theosophist*, and I have tried to do the same here. But how slowly does mankind become alive to such endeavors, even the theosophical groups, to *One large Movement in a new alliance*. It is a pity that individuals persist in having their groups, not seeing the broader background of Brotherhood.



Continued from front page



We do not become "through the grace of a God"; we become whatever we are or are to be through our own selves; we make ourselves; derive ourselves from ourselves; become our own children, have always done so, and will forever do so. This applies not only to man, but to all beings everywhere.<sup>1</sup>

The word *swabhava* is, of course, Sanskrit. It is actually compound: *swa*=self, *bhava*=becoming, from the root *bhu*=to become. Therefore it means self-becoming. Geoffrey Barborca points out that *swa* also carries the sense of *own*.<sup>2</sup> This implies that there is in every being its own particular aspect or quality of self—what G. de Purucker calls its "essential characteristic." Thus we have the double significance: a) the essential characteristic or inherent quality of each and every being; and b) the becoming aware of and finally becoming this essential self—an ongoing creative process continuing throughout the manvantaric cycle. At first there is just an unconscious impelling urge functioning in elemental forms; then an instinctual type of self-expression in the lower kingdoms; and progressively a developing individuality, activated first "by natural impulse and then by self-induced and self-devised efforts in the human kingdom."

Obviously it is when we study the human kingdom that we can most reasonably talk of a "self". What do we mean by this term? Is there not more than one self in man? Every system has its own special use of the term; and it would take a lengthy and detailed study to exhaust all its possible meanings. As an introduction to our main theme, we here discuss briefly two ways in which this question has been answered. C.G. Jung considers the Ego as that part of the psyche which is conscious, while the Self is a term he reserves for denoting the totality of the

psyche, embracing both the conscious and the unconscious. The aim in life is towards wholeness where the unconscious is brought up (out) into consciousness and completely mastered. As this is progressively achieved, the person comes to lead a more intelligent and more liberated existence, free from the small confined egoism which functions within a narrow circle. This process of self-becoming Jung calls "The Way of Individuation"; but because he does not consider the possibility of a succession of earth-life experiences for the Ego, he maintains that this wholeness is never fully realizable, remaining nevertheless the highest goal of earthly existence.<sup>3</sup> His studies on this subject are full of deep insight; and though the orientation is quite different, in a sense they closely parallel elements of self-development in certain Oriental systems.<sup>4</sup>

Another, quite different, orientation is that of the Buddhist Schools, where an abiding self in man is strictly denied, according to western scholars. But these latter, through misinterpretation of some of the Hinayana scriptures, have missed the fine point that the Buddha made in his teaching: i.e., that there is no fixed self but rather a continual *becoming*. This last is beautifully illustrated in one of the Buddhist scriptures where the following conversation takes place between King Milinda and the venerable bhante (lord or sage) Nagasena.<sup>5</sup> Milinda asks the sage to give an illustration of the absence of a fixed personal identity in man.

"It is as if, your majesty, a man were to light a light— would it shine all night?"

"Assuredly, bhante, it would shine all night."

"Pray, your majesty, is the flame of the first watch the same as the flame of the middle watch?"

"Nay, verily, bhante."

"Is the flame of the middle watch the same as the flame of the last watch?"

"Nay, verily, bhante."

"Pray, then, your majesty, was there

one light in the first watch, another light in the middle watch, and a third light in the last watch?"

"Nay, verily, bhante. Through connection with that first

light there was light all night."

"In exactly the same way, your majesty, do the elements of being join one another in serial succession: one element perishes, another arises, succeeding each other as it were instantaneously. Therefore neither as the same nor as a different person do you arrive at your latest aggregation of consciousness."

Both the above references (to the Jungian scheme and to the Buddhistic) contain the idea of a "becoming"; and as with all valid systems, they can both be studied to great advantage, each contributing and accentuating one special phase of this deep subject. Comparing them with the various classifications of man's consciousness centers given in the Esoteric Philosophy can be very rewarding. According to this latter teaching, Man is a composite being while active in earth life. Elements and principles which originate in the Cosmic Hierarchy contribute their potencies to the egoic centers that make up the complete human hierarchy. We often find that the word *self* is used to denote these various centers: and we must then use distinguishing forms to differentiate them, thus: self, Self, SELF. This is awkward; it indicates the lack in English or other European languages of adequate terms. Therefore it has been customary to use the Sanskrit term *Atman* with qualifying descriptive prefixes:

<i>Atman</i>	-	the Divine Self
<i>Jivatman</i>	-	the Spiritual Self
<i>Bhutatman</i>	-	the Human Self
<i>Pranatman</i>	-	the Personal Self

Above the *Atman* is the *Paramatman*, the "Beyond *Atman*," that totally unknowable and ineffable Center in which we live and move and have our being.

Finally there is the *Sutratman* or Thread-Self which from one point of view can be called that "consciousness-stream, or rather stream of consciousness-life, which is the fundamen-

tal and individual Selfhood in every entity and which, reflected in and through the several intermediate vehicles of the invisible constitution of man, produces the egoic centers of self-conscious existence."<sup>6</sup>

All the above, together with the physical body and its astral model, make up the totality of man during his repeated periods of life on earth.

### A True Science of Psychology

Now all this may seem an unnecessary array of names and terms; but a close study will reveal a subtlety and precision of concepts that belie on the one hand just a stereotyped listing and, on the other hand, any vague "mystic" imaginings. These Sanskrit terms embody a true science of psychology and pneumatology, the light of that knowledge of man's nature which Seers have studied and handed down from age to age.

To elucidate briefly: In the core of our being we spring from—are indeed coeval with—that "Unknown Root" of the Universe that H.P. Blavatsky speaks of; and for this reason the possibilities of the eventual evolution of spiritual powers from within ourselves are virtually limitless. Our Divine Self (*Atman*) is our link with the Greater Cosmos. Our true swabhava in the hierarchy of man inheres, however, in the Spiritual Self (*Jivatman*), a *swabhava* that is reflected, as said, in the lesser centers of our being in varying degrees of diminishing clarity and purity. The Spiritual Self is of the essence of the Buddhic principle, and therefore *on its own plane* it represents enlightenment, discrimination, and wisdom. But it will not have a conscious existence in man until the Human Self (*Bhutatman*) through its own efforts recognizes its parent and becomes one with it. Thus it is said that whereas the Spiritual Self is "immortal," the Human Self is only provisionally so. Yet this Human Self contains within its nature lesser aspects of the Buddhic principle, which are expressed by those qualities we most admire in a human being: large-heartedness, breadth of interests and

*The Human Self is the Pilgrim,  
incarnating in life after life,  
drawn magnetically to earth  
yet searching for its true  
identity in spirit. ♀*



sympathies, keen intelligence, and withal a modest and unassuming nature. The Human Self is the Pilgrim, incarnating in life after life, drawn magnetically to earth yet searching for its true identity in spirit. The Personal Self (*Pranatman*) is a lesser self, a reflection or mask of the Individuality in matter. Its magnetic pull is downward. Yet during our life it is a necessary vehicle. The very fact of its being "sunken in materiality" makes it suitable for our necessary contacts with the material world, for by means of it we can live in this world, gain experience of it and in it, and therefore learn from it.

### Search for the Spiritual Self

Each time we re-enter earth-life, the same basic task is before us: a search for our Spiritual Self. The new-born child does not know this. He is born with a diffuse consciousness which must first of all become centralized or focused into a realization of himself as a person distinct from any other. From this first step he begins to differentiate between subject and object, to observe the world about him; he begins the business of living. The autistic child, whose consciousness does not become focused, lives in an inner world of fantasy and can make little or no contact with external reality. His progress in living is thwarted right from the start.

For the normal child this discovery of himself is a pleasurable experience

and of vast importance. An incident comes to mind that illustrates this: A small child, under three years of age, meets a man and asks him, "Who are you?" "I'm John Smith. Who are you?" "I'm ME!" the child answers earnestly, astonished that the question need even be put to him. The man's response is no response at all from the child's point of view. And of course the child is right; his reply goes straight to the heart of the matter. He has established the foothold of self in his inner kingdom from which he can look out upon the world. The first important step has been taken.

To the parents the growing Personal Self of the child is a delight to observe; it expresses itself in many innocent and pretty ways. But unless the child is trained wisely, seeds of selfishness all too soon are planted which, harmless-seeming at first, will sprout and wax strong when the mind (*Manas*) begins to awaken.

In the school years, the Personal Self is still all-important. "Self-esteem," as the psychiatrists term it, is desirable up to a point; the youth should feel sure of himself and take his place with ease among his peers. It is in these school years that native talents, which are reflections of his Individuality, begin to appear. With a growing awareness of these natural gifts and talents, ambition arises, dreams of future power and success fill the consciousness. This again has its place; it is a natural and necessary spur. But if, at the same time, there has not been inculcated a sense of values that will conduce to right judgments, a sense of fair play, integrity, and understanding of the viewpoints and interests of others, the Personal Self will begin to turn these talents wholly to the interests of its own aggrandizement. It is in these plastic years that life-patterns become set; and without the wise guidance of parents and teachers, the years of maturity may witness a dragging down of these creative qualities, with which the Personality then preens itself. In such case there is soon exhibited a tendency to a prostitution of spiritual gifts which is a type of



materiality far more subtle and therefore more potentially harmful than the passion for acquiring things.

### The Human Self and the Personal Self

Midway between the Spiritual and the Personal Self is the Human Self, as our list indicates. With the reaching of maturity we take it for granted that this is where our consciousness is well established. Yet is this a fact? Even our virtues can be appropriated by the voracious Personality, which then assumes an air of superiority over others it thinks are not so well endowed; or perhaps it sinks into a smug complacency over its supposedly assured spiritual status. Self study can extend this list of instances where we turn over to the Personality those virtues which rightly belong to the true Human Self and which should be assiduously guarded against the taint of materiality.

We often hear the phrase, "Oh, that's just human nature." This is not the Human Self that is spoken on; it refers largely to the antics of the Personal Self which is only too often the most prominent factor even in the adult makeup. Most people are not even aware of a distinction between these two natures in us.

We deplore the present tendency to downgrade the human status, to idolize the "anti-hero" in novels, on stage and in the movies, and to emphasize the brutish instincts in man—"the naked ape." We do not accept as a picture of the human family anything so depraved. Irretrievable harm can be done by portraying such an image as the human norm, or as being something desirable for us all to aspire to. Visualization is a powerful agent both for good and for ill; and in contrast to this approbation of depravity, there are many who, in their various ways, are holding up a picture of hope and promise for the human race.

As said, it is the Human Soul that experiences repeated incarnations on earth. Without this provision, the whole process of self-becoming would be meaningless. Once we have purified

our aspirations and directed our will towards finding our Essential Self, through successive lives the great cosmic Law of Karma works along with us. By its unsparing yet benign action it keeps us from swerving from the course we have chosen. This may not always be a pleasant experience. Yet we know that each such life has its significance; nor is it wasted if we can read the riddle that Karma has posed. It will not be solved by mere logical reasoning, but requires the light of intuition; and in our very effort to call upon intuitive insight, we have moved that much nearer to our goal; for the development of intuition brings us in rapport with our Spiritual Self. Besides this, in our solving of the riddle, if we are sincerely searching, we are much more likely to guess what it is that life is offering us and accept it without either rebellion or an evasion of its challenge. We can then say with conviction: "This is what I asked for. This is what I need." Or perhaps fortune smiles upon us and life offers a chance for the flowering of inherent talents which have long been seeking an outlet. Then we shall be grateful and apply ourselves with a will to their development along the highest lines.

### Essential Self, the One and the Many

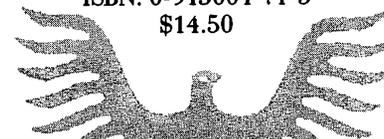
Once our goal is fixed in our consciousness—the attainment of knowledge of and becoming at one with our Essential Self—there is no circumstance in our life, no object, no person that one meets that does not give us a clue as to what is and what is not the true Way. Observation and awareness are excellent teachers. There are, moreover, many books of ethical precepts which are treasured by all aspirants; while, on the other hand, there are uncounted numbers of self-culture systems which do not necessarily bring the desired ends since they often tend to focus on the Personal Self in however seemingly elevated terms. Better than all such is one simple precept given by "H.P.B.". "To reach Nirvana one must reach Self-knowledge, and Self-knowledge is of loving deeds the child." And

### Reincarnation:

#### The Phoenix Fire Mystery

Joseph Head and S.L. Cranston  
Foreword by Elisabeth Kubler-Ross  
M.D.

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"I hope that many searchers will take the time to read this volume... it will stimulate any serious searcher who tries to re-evaluate their own life and...enhance a willingness to...make this life experience a more positive one."  
—Elisabeth Kubler-Ross, M.D.



### The Buddhism of H.P. Blavatsky

Compiled and Annotated by  
H.J. Spierenburg  
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D.T. Suzuki spoke of Helena Blavatsky as "one who had truly attained," and praised her *Voice of Silence* as being "true Mahayana Buddhism." The Lama Kazi Dawa Samdup, who translated the *Tibetan Book of the Dead* with Dr. W.Y. Evans-Wentz, said Blavatsky's writings showed "...intimate acquaintance with the higher lamaistic teachings..." and the sixth Panchen Lama wrote an introductory preface to the 1925 Peking edition of her *Voice of Silence*. Here for the first time is a compilation in one volume of her perspective, both controversial and of stimulating value, for all interested in the Buddhist and Theosophic world view.



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we call attention again to our opening citation from H.P. Blavatsky where she speaks of "self-induced and self-devised efforts." This means nothing if it does not indicate that the effort to reach our goal must eventually be made from within ourselves.

Zen Buddhism is, of course, full of such admonitions. Dr. D.T. Suzuki writes of a Zen pupil who asked his Master: "What is Zen? What is reality? What is Truth?" The Master replied: "Well, I can tell you, but what I tell you is not yours, it is mine. Truth must be found in yourself. What you can have from others does not belong to you. If there is any Satori or awakening, that must take place within yourself."<sup>5</sup> Self evident—but what a hard lesson to learn!

When the goal is finally won and the aspirant becomes the Awakened One, what then? What of Gautama Buddha's teaching that there is no abiding principle in man, only an Ever Becoming? At this point we need not be concerned with metaphysical dialectics; nevertheless this question is germane to our subject.

The Master K.H. writes—and this is undoubtedly the most authentic source available in our present thinking:

"My Brother—I have been on a long journey after supreme knowledge, I took a long time to rest. Then upon coming back, I had to give

all my time to duty, and all my thoughts to the Great Problem. It is all over now: The New Year's festivities are at an end and I am "Self" once more. But what is Self? Only a passing guest, whose concerns are all like a mirage of the great desert..."

So there we have it. Even the Spiritual Self is transitory from the cosmic standpoint, though useful as long as there is work to be done in the manifesting worlds. It is as though all our "Selves" are but robes which the Eternal Pilgrim wears along the way back to the Cosmic Source. But he takes back with him the rich treasure he has found within himself to return it to the Heart from which he journeyed forth in the uncountable aeons of the past.

This is the essence of the Recondite Doctrine of *Swabhava*. Our *Selves* are transitory; but as a part of the One we are immortal. Within the Circle of the "One becoming the Many" and the "Many returning to the One," the evolutionary journey is accomplished. The fullness of this doctrine is beyond human comprehension. The Becoming is our present concern.



## AFTER-WORD FROM THE EDITOR

We would be sadly lacking in our devoir if we failed to seize this opportunity in this first issue of our quarterly to thank our *Eclectic* readers for their loyal support over the many years. It is this which has made our 21-year onward march possible. We now assure them that, holding firm to our sound and tested policies, we look forward with confidence to the future. Sooner or later surely all dedicated students come to realize that it is in the original teachings, the "pure Theosophy, the

philosophy of the rational explanation of things", as H.P. Blavatsky told us over a hundred years ago, that we can find the light "needed to guide humanity on its path." And, we add, it is in the understanding acceptance and living of those teachings that lies the strength of the whole Theosophical Movement, the secret for its continued active existence.

These lines, then, titled "After-Word" are in reality a Fore-Word—and all that that implies.

—W.E.S.

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3. C.G. Jung, *The Integration of the Personality*, tr. by S.M. Dell (London, Kegan Paul, 1940).
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Helen (Savage) Todd was born in England, but much of her life was spent in California at the Theosophical Center at Point Loma. At Theosophical University she was lecturer in etymology and semantics, was chief librarian, and later joined the editorial staff and served as Dr. G. de Purucker's literary secretary. When she left the Headquarters she took up residence in San Francisco with her late husband. She was for some 12 years co-editor with W. Emmett Small of the publication *The Eclectic Theosophist*.



BUT WHAT AM I?

Tennyson wrote in his poem *In Memoriam* (liv):

Behold, we know not anything;  
I can but trust that good shall fall  
At last—far off—at last, to all,  
And every winter change to spring.

So runs my dream; but what am I,  
An infant crying in the night:  
An infant crying for the light:  
And with no language but a cry.

I was musing over these lines as I stepped out into the gentling light this December day. The sun had set. The new moon's sickle touched the top of the California redwood across the lane. The early winter air was fast cooling. "We know not anything," but yet we trust—in what? In an essential fondness at the heart of things that somehow will make things right—"at last, far off!" It is the lament, honest and melancholy, of millions on this globe, a dream, a cry, but yet, a hope. But tree, moon, sun, we may ask, what really are they? And what is man? And what the thoughts of man on this atom whirling in the infinity of space?

It is perhaps not enough to say that Theosophy has the answers, and points to a universe meshed with purpose and to human beings who in the long, long run will learn to be in harmony with that enduring purpose. Those who have come upon Theosophy, especially in their early years and have a lifetime to reflect on what it unfolds, will have their own inner ever-growing understandings. But for the inquirer, one karmically not yet "knowing," what can one say reassuring and telling enough to make him feel that life really has meaning, that there does exist a Gupta-Vidya, a wisdom-knowledge, that provides a guiding Ariadne's thread that can lead the searcher confidently through the labyrinth of life?

In response to this, a thought, very old and well known but yet somehow ever-new, hovers in my own consciousness. It is this: within the simple is the complex, within that which is nearest us, if we regard it carefully, is the secret of what is far away, within our very selves—if we learn to know ourselves—are the keys to understanding the universes. In ages past the

ancient Hermetic maxim expressed it: *As above so below, as below so above.*

There is a way, it seems to me, of visioning, of really seeing. Seeking to explain this to a class I conducted over some years in Creative Writing, I would put it this way. Put your thumb and forefinger together to make a circle. Catch that spider-web low in the honeysuckle hedge over there. Throw that branch of Torrey pine overtopping the canyon cliff against the flame of the sunset. Don't try to imprison the vast horizon. If you do, you get a flat panoramic view, but you don't get a picture you can live with and study and love. So you select. You choose. You capture only what is in your circle. Then you love it into perfection. And you find that within that circle you now see more than you first saw. Within it is the vast horizon; within it are the heavens; within it is the story of Man.

*Within each one of us . . . is  
the sleeping Christ,  
the unawakened Buddha, the  
Divine Sun, waiting to be  
reborn.*

Now this illustration may not be inapplicable to theosophic study. What, we may ask, is the difference between what some may consider, on the one hand, the abstruse or technical or the "far away," and on the other, what is the simple, the near and at first easily grasped? The latter, we find, are as deeply significant as the former; and also for the one who "knows," the abstruse is as clear as the seeming simple. What, for example is karma? Oh, everyone knows what karma is! Do we? Karma, said H.P. Blavatsky, is the *ultimate* law. What do we know of that ultimate? Is it not clear then that what is exoteric to one, to another is esoteric? The difference lies in the mind of the individual, in one's particular self-made "ring-pass-not," in the ability to see or not to see, to understand or not to understand? Within the circle of finger-and-thumb for one is the a-b-c of dawning knowledge; for another the architecture of universes. . . .

Returning now, however to the thought that impressed us as we

stepped into the evening air, of that wondrous simplicity at the heart of all complexity. Why does it come with such compelling insistence each time the year is dying and the new year is about to be born? Is it a whisper, if only that, of what is the very heart-essence of all religions? Within each one of us, it seems to say, is the sleeping Christ, the unawakened Buddha, the Divine Sun, waiting to be reborn. *Tat twam asi. That the Divine, O learner, O disciple, O child of life, thou, even at this moment, art.*

Why is this thought of such immense importance? Because it banishes fear and replaces it with understanding and vision. Fear of alienation or expulsion from the universe haunts man in his early questioning years, preys on his thoughts during life, and becomes an almost unbearable horror as he approaches death. But there is no fear when you know you are a part of the Universe, inseparable from it forever. This is Theosophy's central theme, and like the fugues of the great Bach, its notes can be traced throughout all true theosophical literature. It is the golden thread that binds the multicolored tapestry of all esoteric writing: deep, intricate in scientific and philosophic exposition, but goldenly simple and clear because of this sutratma-pattern: *man's essential unity with Nature.* What inspiration in moments of darkness this one thought alone gives to the soul faced with the awful sufferings and problems of this land of Myalpa! With it, how sustained by courage and brightened by faith become his actions! How filled with inner light, and, at times, spiritual exultation becomes his inner life! And yet a child can in degree understand it; and a Sage remain engrossed by the endless convolutions of thought it offers.

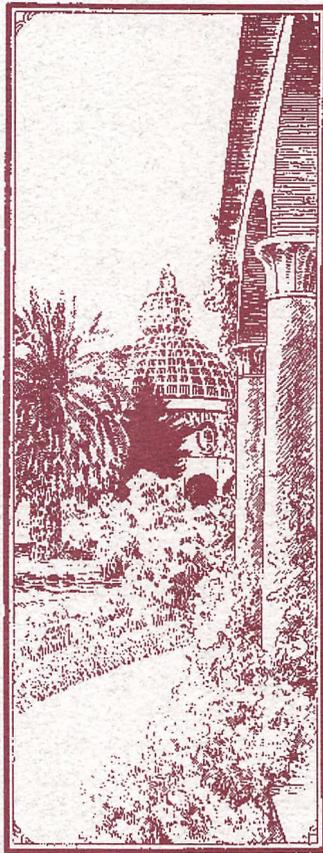
"But what am I?" An infant crying in the night? Nay, the ancient call is: *Aham asmi Parabrahman, I am the Boundless, I am the Beyond-Brahman.* And that Divine Mystery is in your heart, and at the heart of every being and every point of space.

What is the Simple in Nature and what is the Complex? Shall we leave it a question for each to ponder?

—W. Emmett Small, *Theosophia*,  
Spring 1979

*Be what you love. Strive after what  
you find beautiful, and high, and let  
the rest go. Harmony, sacrifice,  
devotion: take these for keynotes;  
express them everywhere and in  
the highest possible way.*

*William Q. Judge*



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