

The Eclectic Theosophist

NO. 62
JAN/FEB, 1981

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

ISSUED BI-MONTHLY BY POINT LOMA PUBLICATIONS, INC.
P. O. Box 6507 — San Diego, California 92106

Subscription (6 issues)
\$2.50; foreign \$3.00

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THE WORLD OF IDEAS

Words learned by heart as a boy long ago often come to mind from George Eliot's poem "The Choir Invisible," where she writes "Of those immortal dead who live again/In minds made better by their presence . . ." Those thoughts, the words of which are preserved, do indeed awaken in us vibrations of a similar nature, and the great of heart and mind do live again in our own perception. But is there not more to the poet's musing than that? For those thoughts can stir within us a hidden something which becomes an undying inner urge to seek the same Source from which they drew. And what is that Source? It is the great Ideative Plane, the world of ideas.

H.P. Blavatsky speaks of this in her little known article "The Religions of the Future" (*The Theosophist*, May 1883; also BCW, IV, 451). We commend most careful thought to its opening lines:

"Occultism teaches us that ideas based upon fundamental truths move in the eternity in a circle, revolving around and filling the space within the circuit of the limits allotted to our globe and the planetary or solar system; that, not unlike Plato's eternal, immutable essences, they pervade the sensible world, permeating the world of thought; and, that contrary to chemical affinities, they are attracted to, and assimilated by, homogeneous universals in certain brains—exclusively the product of human mind, its thoughts and intuition; that in their perpetual flow they have their periods of intensity and activity, as their durations of morbid inactivity. During the former, and whenever a strong impulse is imparted on some given point of the globe to one of such fundamental truths, and a communion between kindred eternal essences is strongly established between a philosopher's interior world of reflection and the exterior plane of ideas, then, cognate brains are affected on several other points, and identical ideas will be generated and expression given to them often in almost identical terms."

And H.P.B. adds: "The correctness of this doctrine was often ascertained by modern occultists, and is once more shown as something above a mere plausible conjecture just at present." The year she wrote this was, *nota bene*, 1883—within those spiritually-intellectually sensitive years ascribed to any last quarter of a century.

And we find that this same important theme is dwelt on by Boris de Zirkoff in the Fall 1980 issue of *Theosophia*: "Ideas," he writes, "a conception which has nothing to do with ordinary thinking . . .", but which, from a certain standpoint, may be considered "the incorporeal principles

of the planetary world . . . It is with them that the most advanced members of the Hierarchy are intimately connected."

But, as explanatory words in his article suggest, it is also for all of us to seek to rise to that plane. This is the present challenge. We have those "fundamental truths" in Theosophy, those great ideas which are the archaic Wisdom of the ages. They are not unfamiliar to us. They become the nutrient for meditation, for thought, for action in our lives. And they are what in essence, if once grasped, we carry with us from life to life. Not, mind you, the psychic embroideries, which are trivia compared to the great sweeping truths. Most Theosophists know of those fundamental truths, but how many truly *know* them? How many have the inner realization which cannot be shaken and which brings recognition from themselves of that within which vibrates synchronously with the harmonies of the Eternal? This recognition is a first step.

A second step calls for a mental action—rejection that this line of thinking is only for the few. It is for all. Millions in this world—not only the relative few of Theosophical Societies—are ready to make communion between their "interior world of reflection" and the "exterior plane of ideas" H.P.B. speaks of. To seek to do so is in mild measure to sound positively within ourselves that inner note which harmonizes with the great "Keynote of Truth" set by the planetary Spirit at the beginning of this Round. Let it vibrate as the underlying note in our lives. Let it be the song to which we joyously respond. Thus, to revert to George Eliot's thought—and perhaps give extension to its meaning—may we join that 'choir' or group or association of minds and hearts that through their thought and action "make undying music in the world."

—W.E.S

MEDITATIONS — 22

The mission of the planetary Spirit is but to strike the KEY NOTE OF TRUTH. Once he has directed the vibration of the latter to run its course uninterrupted along the catenation of that race and to the end of the cycle—the denizen of the highest inhabited sphere disappears from the surface of our planet—till the following 'resurrection of flesh.' The vibrations of the Primitive Truth are what your philosophers name 'innate ideas.'

—The Mahatma Letters to A. P. Sinnett, p. 41

AGE OF AQUARIUS — 1981

John Draais

In cycles of 2160 years the sun passes from one zodiacal sign to the preceding in its annual northward passage across the ecliptic at the Vernal equinox. Shortly the sun will make such a transition from the house of Pisces into that of Aquarius. The precise point on the ecliptic separating houses being a matter of contention, there has arisen considerable debate concerning the commencement of the Age of Aquarius. Perhaps this kabala of Israel will clear away the doubt.

The ancient traditions of Israel make one communally responsible at age 20, since at least one Jupiter-Saturn conjunction will have passed. These conjunctions occur periodically with a frequency varying about a mean of 19.80+ years, and mark the institution of a new dispensation characterized by its position. Zodiacal signs are categorized according to their elemental correspondence (Earth, Air, Fire, Water), the triplicities; and to their seasonal relationship (Cardinal, Fixed Mutable), the quadruplicities. If three consecutive conjunctions precess through the zodiac and are of the same triplicity, for example, Earth, then the next three will be Air; the next, Fire; and the next, Water. Furthermore, the leading Great conjunction of each triplicity set through the sequence of these twelve Normal conjunctions is of the same quadruplicity. That is, four sets of three begin with, for example, Cardinal signs, then the next four begin with Fixed signs, and the next with Mutable. This pattern of all 36 possibilities is experienced in about 712.84+ years and is repeated three times in each Prophetic Age of 2160 years. And, as three of these cycles is 21.45+ years less than 2160 years, the gap is filled with a fourth conjunction in the just finished triplicity set. This extra conjunction, number 109 = (3 x 36) + 1 is the Magnificent conjunction and marks the final dispensation of a Prophetic Age.

A Cardinal-Earth Great conjunction in Capricorn on November 28, 1901, was followed by the other earth sign Normal conjunctions on September 10, 1921 in Virgo, and in Taurus on February 15, 1941. The following conjunction was not, however, Cardinal-Air; but a fourth earth sign occurred February 18, 1961 in Capricorn. This was the Magnificent conjunction of the Pisces-Aquarius transition, and will be followed by the Great conjunction of Cardinal—Air (Libra) marking the first dispensation of the Prophetic Age of Aquarius.

As if to emphasize how auspicious is this time, the 1981 Great conjunction is split into three aspects all in Libra: December 31, 1980; March 4, 1981; and July 24, 1981. The Normal conjunctions in this air triplicity set follow in Gemini, 2001, and Aquarius, 2021. The next three score years promise to stagger the world with change, as the seed upon which the New Age must build is planted in the Earth of the Old.

AND WE QUOTE . . . Cutting at the Root of Dogmatism

Theosophy allows a hearing and a fair chance to all. It deems no views—if sincere—entirely destitute of truth. It respects thinking men, to whatever class of thought they may belong. Ever ready to oppose ideas and views which can only create confusion without benefiting philosophy, it leaves their expounders personally to believe in whatever they please, and does justice to their ideas when they are good. Indeed, the conclusions or deductions of a philosophic writer may be entirely opposed to our views and the teachings we expound; yet, his premises and statements of facts may be quite correct, and other people may profit by the adverse philosophy, even if we ourselves reject it, believing we have something higher and still nearer to the truth . . .

To sum up the idea, with regard to absolute and relative truth, we can only repeat what we said before. *Outside a certain highly spiritual and elevated state of mind, during which Man is at one with the UNIVERSAL MIND—he can get nought on earth but relative truth, or truths, from whatsoever philosophy or religion.* Were even the goddess who dwells at the bottom of the well to issue from her place of confinement, she could give man no more than he can assimilate. Meanwhile, every one can sit near that well—the name of which is KNOWLEDGE—and gaze into its depths in the hope of seeing Truth's fair image reflected, at least, on the dark waters.

—H. P. Blavatsky, 'What Is Truth?,'
Blavatsky Collected Writings, IX, 40-1.

PARACELSUS RECOGNIZED

Students may recall H.P.B.'s strictures concerning the allopaths, who were the enemies of the homeopaths of a hundred years ago, referring to their indifference to psychological realities and their reliance on institutionally approved methods. A writer in *Lucifer* (I, 270) spoke favorably of the homeopathic remedies of Count Mattei, and they were given high praise by Mr. Judge (*Path* VII, 189). H.P.B.'s highest praise, however, was reserved for the great physician-occultist, Paracelsus, who understood, she said, the true basis of healing in Magic. "Had not a criminal hand put an end to his life, years before the time allotted to him by Nature, physiological Magic would have fewer secrets for the civilized world than it now has."

A deeply encouraging sign of the times is the present-day recognition of the greatness of Paracelsus, bringing appreciation, also, of the sources of his practical wisdom. The professor of history at the Massachusetts Institute of Technology, Giorgio de Santillana, writes of him in *The Age of Adventure* (a work on Renaissance philosophers):

"Paracelsus is a sincere and passionately religious soul, an authentic reformer, the 'Luther of medicine.' He is the man who wrote: 'The art of medicine is rooted in the heart. If your heart is just, you will also be a true physician . . . One for whom the ultimate instance is man's distress.

Privilege and lineage pale to nothingness, only distress has meaning.'

"Paracelsus is acquainted with the former philosophy of his time. But he proclaims himself an initiate to a higher philosophy, one whose aim is not merely cognitive but operative. Like his distinguished predecessor, Agrippa von Nettesheim, he would gladly insist on 'the uncertainty and the vanity of the (verbal) sciences', for to him truth is that which, once grasped, allows us to transmute nature and heal men. Such a truth is perforce 'occult', for it is not for everyone; but not in the sense of trade secrets and magic formulas confined to jealously guarded books, or of a riddle of undecipherable obscurity. Occult means simply what looks insignificant, paradoxical or commonplace to the vulgar, but will be intuitively understood by such as have reached a high degree of spiritual preparation and attunement to the cosmic order. To any mind thus constituted, it becomes the 'light of nature' itself, the voice of the universe, which dictates its further thought."

The mood of this unusual scholar is revealed by a paragraph in the Introduction to *The Age of Adventure*, in which he says:

"There is hardly a speculative mind in the Renaissance which does not respond to the idea of Truth as a 'mysterium-fascinosum'. Even the hard-boiled skeptics are only rebelling against it in an ineffectual way. Cusanus's Pythagorean wisdom, Pico's occult concordances, Cardan's doctrine of 'subtily', Paracelsus's 'light of nature', Kepler's 'cosmographic mysteries', are just high points in the pantheistic, pan-psychistic jungle which luxuriates over the whole epoch. As thinkers find revealed in God the deepest elements of man's soul, they find also revealed the immanent presence of God in all things. Even the sedate Sir Thomas Browne will distrust rational theology and like to 'lose himself in the contemplation of mystery'. Most of this rests on the shadowy Secret Doctrines or Great Tradition."

This may be called the new spirit in modern scholarship—a spirit of honest inquiry and respect for ancient wisdom. Its full fruit may not become evident for a half-century or more, yet its effects are already visible in the younger members of the professions, many of whom seem astonishingly free from the prejudices of past generations.

—*Theosophy*, 'On the Lookout', January 1979
(U.L.T. Los Angeles).

WORD WISDOM — In The Esoteric Tradition

Elsie Benjamin

While reading this book we were forcibly impressed with what we owe to GdeP regarding the use of words. Sometimes different religions or philosophies will use a word giving it the same meaning, but—a matter of semantics—with a wholly different connotation, such as DOGMA, highly approved of by the Christians, quite the

reverse by Theosophists, though meaning the same thing. Or, as an example of a word that has a multitude of meanings: GOD. Recently, on a BBC program "Any Questions," the four answerers were asked: "What do you (or I) mean by God?" We could not discern from any of the answers what each one did mean by the use of the word: an Almighty Being made in the image of man? An extra-cosmic Deity ruling his creation? A vague beneficent 'something' up above?

The writings of HPB, GdeP and others give us ample instruction as to what we mean by the term. GdeP excelled in this field, as the book shows. (Unfortunately the Lessons came to an abrupt end after eight sessions.) Take the word AVATARA. He has given pages of detailed instruction about this word in his various books, turning the many-faceted jewel around so that our understanding of it grows as our consciousness expands. Sometimes, as in this book, he will epitomize a whole teaching into a concise definition: "the passing or crossing down of a divinity from the god's natural state into the life of man to incarnate in a human body."

Or he will take two contrasting words and unfold a whole philosophy from them, such as ATMAN (Spirit), and SOUL: "The difference between Spirit and souls may be likened to a sun and the rays of the sun. ATMAN is the source and center of consciousness. Each ray may be considered as a soul. The soul, psychologically speaking, is that aspect of the human individuality which incarnates. Atman does not incarnate . . ."

Or, the contrasting words: SPACE (the most difficult word because it is subject to so many interpretations) and CHAOS, the first dawn of manifestation, the first flutter of life below that of material homogeneity, the first material extension *in*, not *of* space. "SPACE in Theosophy means not merely all that is, but also the source of everything past, present, or future, endless, beginningless, boundless." Then he details three ways of looking at SPACE. CHAOS is the opposite of KOSMOS. *Kosmos* is that which is set in order, marshalled, arranged. *Chaos* is the opposite, the lack of material shape, form, order—not disorder . . ."

Again, PLEROMA: "It is a Gnostic word . . . It was a word used by a number of societies or associations (about the time or a little before the beginning of the Christian era), of men who were banded together in an endeavor to find the truth in the different religions of the time . . ."

The student might well find it helpful to make his own alphabetical list of the terms thus illuminated. They are not treated of alphabetically in these Studies.

—Extracts from Commentary in *CFL Bulletin*, No. 406, Nov. 1980

—*Word Wisdom*, 160 pp., \$5.95, is the second in the "Study Series" being published by Point Loma Publications. Nos. 1, 3, and 4 are respectively: *Search & Find* (compiled by Elsie Benjamin; 156 pp. \$3.95); *Design and Purpose, A Study in the Drama of Evolution*, by Henry T. Edge (24 pp. \$1.25); *Archaic History of the Human Race as Recorded in 'The Secret Doctrine'* by H. P. Blavatsky, by Gertrude W. van Pelt, M.D. (52 pp. \$2.00).

New York Times Book Review
November 2, 1980

H.P. Blavatsky's The Secret Doctrine

The Synthesis of Science, Religion, and Philosophy

new edition with 500 page index and bibliography

"Some of our ablest scientists, Albert Einstein and Robert Millikan [Nobel said to have had **The Secret Doctrine** on their table all the time." (*The History*, Summer, 1974.)

Volume I of **The Secret Doctrine** treats of the genesis of the cosmos; the origin of human life on this planet. Both volumes include studies in cosmology, and extensive correlations of modern science with ancient wisdom.

ORIGINAL AND PERCEPTIVE MIND

In the book *Unfinished Animal* (Harper and Row, 1975), social historian Theodore Roszak remarks in his chapter "Madame Blavatsky's Secret Doctrine":

"Helena Petrovna Blavatsky ...has had a bad press ever since she appeared...in 1875 as organizer of the Theosophical Society....**One of the great liberated ladies of her day**—she could not help but draw withering, critical fire by her every act and word, especially when she presumed to challenge the most entrenched intellectual orthodoxies of the age. Still today people who have never read a line she wrote remain adamantly convinced she was a fraud and a crank....

"She is surely among the most original and perceptive minds of her time....**Above all she is among the world's trailblazing psychologists of the visionary mind.** [Her books reveal] the first philosophy of psychic and spiritual evolution to appear in the modern West."

BLAVATSKY'S MONUMENTAL WRITINGS

Dr. Paul Weinzwieg, past director of the Ontario Confederation of University Faculty Associations, wrote in the Canadian quarterly RIKKA (Winter, 1978)—an issue devoted to notable women:

"Blavatsky's monumental writings include *The Secret Doctrine*, *Isis Unveiled*, and 10 additional volumes of collected writings which include over 1000 articles. **Perhaps no other writer in recorded history has brought so much knowledge together from so many ancient sources....**

H.P. Blavatsky was a completely cultured woman in the Renaissance ideal. She was a scientist, poet, pianist, painter, philosopher, writer, educator and, above all, a tireless warrior for light and a completely selfless person. Her mind was prodigious, her will was of iron; and her heart was tender and magnanimous. Her great capacity for learning was equalled only by her profound love of beauty....

It was a wise person who once observed that he could best judge a man's worth by the enemies he earned. In her quest for truth and universal brotherhood, H.P. Blavatsky earned much enmity and many enemies. **No one so ruffled the feathers of 19th Century religious prejudice, spiritualistic charlatanism and intellectual pomposity as she did.** It was only natural, therefore, that her detractors should have accused her of the very qualities which she fought against almost single-handedly with such gargantuan strength, grace and irreverent humor."



MISINFORMED ATTACKS

Probably the worst ever said about H.P. Blavatsky was elaborately compiled by a Smithsonian scientist, Prof. Elliott Coues. This savagely calumniating material filled seven columns of small type in a leading American newspaper of the day, *The New York Sun*, owned and edited by the distinguished journalist Charles Dana. The article became a veritable arsenal for subsequent biographers of Madame Blavatsky. Chief among the charges were those of fraud and immorality.

Madame Blavatsky promptly sued for libel. After a year's investigation, the *Sun's* powerful attorneys admitted in pre-trial hearings that the charges could not be proved. Blavatsky died in May, 1891 before the case was terminated. This under New York libel laws ended the suit.

Although now under no legal obligations, the *Sun* nevertheless continued its investigations for another year and a half, and convinced that a grave injustice had been done, **voluntarily printed this editorial retraction:**

"We print on another page an article in which William Q. Judge deals with the romantic and extraordinary career of the late Madame Helena P. Blavatsky. We take occasion to observe that on July 20, 1890, we

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 ...tive religion, sym-

led into admitting into the Sun's columns an
 ... Dr. E.F. Coues of Washington, in which
 ...s were made against Madame Blavatsky's
 ... and also against her followers, which appear
 ...een without solid foundation. Mr. Judge's ar-
 ...poses of all questions relating to Madame
 ... as presented by Dr. Coues." (Sept. 26, 1892.)

most of Blavatsky's biographers ignore this
 ... and continue to circulate the old slanders.
 ...tely, they cannot now be taken to court for
 ...e illustrious dead.

OTHER MISREPRESENTATION

requently claim that the Society for Psychical
 ... proved H.P. Blavatsky to be a fraud and an
 ... *Time* magazine in 1968 repeated the
 ... n a letter dated July 25, 1968, the Honorable
 ... for the S.P.R., John H. Cutten, wrote to the
 ... *Time*:

I'd like to make a correction to the article on
 ... ublished in the issue of *Time* dated July 19,
 ... his feature, under Theosophy, it is stated in
 ... n with Madame Blavatsky: 'Controversial
 ... she went, she was accused of fraud, forgery,
 ... of spying for the Czar.'

I'd point out that, as stated in all copies of the
 ... gs of this Society, 'Responsibility for both
 ... and the reasonings in papers published in
 ... edings rests entirely with the authors.'

ts on Madame Blavatsky were contained in
 ... / Richard Hodgson In Part IX of Proceedings
 ... ember, 1885 and any accusations therein
 ... are the responsibility of the author and not
 ... zation."

... edition of *The Secret Doctrine*, publish-
 ... he H.P. Blavatsky *Collected Writings*
 ... s in 2 volumes, with a separate volume
 ... ng index and bibliography. \$40.00 boxed
 ... er from Theosophical Publishing House,
 ... 270, Wheaton, Ill. 60187
 ... edition: two volumes in one, facsimile
 ... of original 1888 edition, clothbound,
 ... on fine bible paper, 1500 pages, \$14.00.
 ... Index \$6.00. Set \$19.00. Order from: The
 ... ty Company, 245 W. 33rd St., Loa
 ... CA 90007, or its New York office, 347 E.
 ... 10021. Free catalog of other works by
 ... yatsky mailed upon request.

"THE WAY OF LIFE"

In line with our announcement of the new edition of *Om*, the following from *The Manchester City News*, Manchester, England, of April 25, 1925, will be found pertinent.

—Editors

A very remarkable novel, quite out of the ordinary both in its style and purpose, is Mr. Talbot Mundy's *Om, the Secret of Ahbor Valley*. As a tale of adventure, with thrilling episodes, it would take very high rank. But the plot is really subordinate to the theme, which is to reveal "the Way of Life."

Mr. Mundy begins by introducing us to a strange man, Cottswold Ommony, who seeks out the mysteries of Tibet and its Lamas. Acting under the strong motive of a desire to trace a certain woman whose father and mother perished under obscure circumstances, he penetrates into the unknown country, and then a most amazing series of events begins. Everything is weird and surprising. The characters are fantastic and abnormal, wild to savagery, but in some cases preternaturally wise. The Lama, Tsiang Samdup, is a wonderful conception of the mystic, an Adept who has fathomed secrets far beyond human philosophy, and who pours forth a continual stream of occultism and wisdom.

One of the most thrilling descriptions we have ever read is in the chapter, 'Under the Brahmaputra'—the volume would be worth reading if only to reach it. But after all it is the 'Middle Way, the 'Way of Life' which matters, and Mr. Mundy has here developed an idea of arresting power. The volume contains a wealth of Oriental lore, and is the product of a well-stored and scholarly mind. Those who want philosophy and sensation combined, and a work of fiction entirely out of the common, may be safely commended to this work. It is not always easy reading, nor is it intended to be. But the Lama's impressive teachings produce a deep impression, and the secret history of the Ahbors, whether truth or fancy, is extremely fascinating. Mr. Mundy has produced a literary and philosophical masterpiece.

—(*Om, the Secret of Ahbor Valley* by Talbot Mundy may now be ordered from Point Loma Publications, Inc., Paper, 392 pp., \$7.50)

Our Warm Thanks—

—to all who generously "gave" during the Winter Solstice—Christmas—New Year Season. And our appreciation of your thought and work for today and the days ahead.

May 1981 witness much that is constructive, and bring you all in your personal lives and endeavors the feeling of sound accomplishment.

—Point Loma Publications Board

ITEMS OF INTEREST

Point Loma's Contribution to Art

The covers of *The Journal of San Diego History* in its Fall 1980 issue display a stunning colored reproduction of Marian Lester's painting of the Raja Yoga Academy and of the Temple of Peace, "one of a number of works of art donated to the San Diego Historical Society that were produced by the artists, teachers and students of the Universal Brotherhood and Theosophical Society on Point Loma." And the lead article, "Theosophy and Symbolist Art: The Point Loma Art School," by Bruce Kamerling, San Diego Historical Society Curator of Collections, reviews this particular aspect of the cultural program of the theosophical group at Point Loma. It is generously illustrated, with full-page reproductions of Reginald Machell's huge carved Temple doors and of his mystical painting "The Path" (with a full description in Machell's own words of the latter). Other pictures show examples of his carved work in screens and chairs; also a selection of the works of artists Leonard Lester, Charles J. Ryan, Joseph Fussell, Sr., Maurice Braun, Edith White. Biographical sketches are given of these and of Grace Betts and Marian Lester and a dozen others associated with the Arts at Point Loma.

Altogether this issue is an invaluable record of what it portrays, and Bruce Kamerling is to be highly congratulated on the product of his painstaking research. Orders can be placed with Point Loma Publications, Inc., or directly with The San Diego Historical Society, P.O. Box 81825, San Diego, California 92138. The price is \$3.00.

Talbot Mundy's "King of the Khyber Rifles"—and again "Om"

Donald M. Grant, Publisher (West Kingston, Rhode Island 02892) issued a new edition in 1978 of *King of the Khyber Rifles*, the book of adventure that Mundy is perhaps best remembered for (first published in 1916), perhaps because it was twice filmed. Grant's new edition is magnificently illustrated by J. Clement Coll's original drawings, six of which only appeared in the original serialization of the story in the magazine *Adventure*. (Hard cover and heavy paper with beautiful print, 400 pp., \$15.00)

As mentioned in an earlier *Eclectic*, Grant is preparing a Talbot Mundy bio-bibliography, which will be published this year. In it will appear the inscription in the copy of *OM, the Secret of Ahbor Valley* which Mundy presented to Katherine Tingley. This inscription reads as follows:

To Madame Katherine Tingley
Lomaland.

Dear Leader,

This book was written in your house while I was your guest. What wisdom it contains was learned from you, and its unwisdom is my own. Without your teaching, patience, and encouragement I could not have 'imagined' either the wise old Lama or his

chela. Be this, therefore, a written record of my gratitude and obligation to you.

Talbot Mundy

As Mr. Grant writes us: "It is a marvelous inscription—saying so much about both of these people."

Convention at Arnhem, Holland

We learn from Joop van Beukering, Chairman, of great interest and enthusiasm at this theosophical gathering last autumnal equinox, well attended mostly by Point Loma members, but also by representatives from the Adyar TS Lodge and the ULT Lodge. The key subject of the Convention was "Universal Brotherhood," and the program included addresses on: "Brotherhood" (by C. van Es, a member of ULT), "The Spirituality of Matter" (Frans Fonhof); "Brotherhood and Music" (Lucie Molijn-Goud); "What Theosophy is and What it is Not" (Walter Jahn); and "The Great Illusion" (Mary Linne, from Germany, who represented friends and members there).

"Essence of Refined Gold"

(From the back cover of the book): "Although the Third Dalai Lama wrote extensively, he is most renowned for the principal text herein translated, *Essence of Refined Gold*, a short commentary to the poem *Song of the Stages in Spiritual Practice* (also in this volume) by Lama Tsong Khapa (1357-1419), the main teacher of the First Dalai Lama. Tsong Khapa's poem, although brief, contains all the fundamentals of Buddha's teachings, both Sutra and Tantra. This volume supplements the Third Dalai Lama's text with an exposition in verse to the same work, by the Seventh Dalai Lama, a concise commentary by the Second Dalai Lama on the "approach to emptiness" outlined in Tsong Khapa's poem, and a song by the Seventh Dalai Lama on Tsong Khapa's views on Tantric practice."

—Translated by Glenn H. Mullin; illustrated by Kevin Rigby, with Preface by Kyongia Rato, Rinpoche, The Tibet Center, Inc., New York City; Translator's Introduction; extensive footnotes, Glossary, and bibliography of Tibetan sources. Published in America by Mountain Wind, Inc., 2161 Dryden Road, El Cajon, California 92020. Stiff cover, 160 pages, \$5.00.

W. Q. Judge: Echoes of the Orient, Vol. II

Excellent reviews have appeared in *The Canadian Theosophist* (Ted Davy), *Het Theosophische Forum* (The Hague, Holland), and in *The American Theosophist*, and *Theosophia* (these latter two by Joy Mills, from which we quote an extract): "The compiler . . . has performed a rare service in reminding us of the steadfastness of one of the original founders of the Society, a man who though he

passed from the scene in 1896, at the age of 45, left a rich heritage of theosophical writings that are as meaningful and helpful to the student today as when they were first published. Happily the book, profusely illustrated, contains an Index, which serves as an invaluable aid in discovering items of thought and understanding on the numerous topics with which Judge dealt in his writings. Certainly a book that should be on the shelves, and in the reference collection, of every theosophical student!"

Theosophical Magazine Contemporaries

There is much pouring out in theosophical periodicals around the world of marked value, the quality and substance of which in these last years seems to be more tempered, vital and sound than for many a day. Could it be a reflection of the thought-atmosphere of the last quarter of this twentieth century, pulsing with more spiritual and intellectual vigor and reaching alert and open minds? Not all students can read all the many magazines, but it is cheering to note that in the publications of any one country this rising tide of buddhi-mānasic energy seems in degree to be reflected.

Because of our limited space we can perforce mention here only some: *Theosophy in New Zealand* has an eclectic ring and quotes from magazines of 'other' Theosophical groups; *The Theosophist* (India) carries a series "Quest in Theosophy/Science"; *The Theosophical Journal* (England) has been issuing "A Textbook of Theosophy," brief chapters on the basic ideas, by Ianthe Hoskins; *Das Höhere Leben* (Germany) in a recent issue has a translation by Max Graf of "Helena Petrovna Blavatsky," an account written by Charles Johnston of a conversation with H.P.B. on first meeting her in London in 1887; *The American Theosophist* reprints Corona Trew's "Consciousness in Theosophical Thought," and has articles by Dr. Jean Raymond, "Dark Winged Messenger," and by René Weber, "The Role Model and Midwife: the Essence of Theosophical Science," and Algeo's "The Sage of Stable Mind: the Essence of Theosophical Ethics"; *Sunrise*, with its excellent review articles of such books as Douglas R. Hofstadter's *Gödel, Escher, Bach: An Eternal Golden Braid*, by Manuel Oderberg, and Marilyn Ferguson's *The Aquarian Conspiracy*, by Blair Moffett; *Theosophisch Forum* (The Hague, Holland), with "Astrology or Astrosophy" by F. Fonhof; "Life is Eternal" by Jan Molijn, and a Dutch translation of Boris de Zirkoff's "Rebirth of the Occult Tradition"; and always in *Theosophy* (ULT, Los Angeles) theosophical commentary on today's happenings in science and philosophy, religion and humanitarian events.

There is also *Hermes* (U.T.F., Santa Barbara) with, among other philosophic studies, its series of biographies of great 'Theosophists'; C.F.L.'s unique *Bulletin* (Worthing, England) with its no-nonsense give-and-take in question and comment from editor and readers around the world; and, just as we write these lines, special issues of *Sunrise*

(Pasadena T.S.) and *The American Theosophist* (Am. Sec. T.S. Adyar), the former on the overall subject of "Sleep, Death and Rebirth: Gateways of Life," and the latter on "Science and Ancient Tradition," both worthy of study and careful review, which, as said, limited space here does not permit. The sheer body of material is, as this brief overview shows, impressive. The quality is high. May it continue so!

TEN YEARS AGO . . .

"Early this morning I had a brain-wave," wrote Iverson L. Harris, in a letter dated October 29, 1970. It was the idea of organizing a non-profit corporation to be known as Point Loma Publications, Inc., "for the issuance, in the Point Loma Tradition, of philosophical, scientific, religious and other literature of a cultural nature . . ."

As we write these lines in the descending days of 1980 a decade has whirled its way into history, an appropriate time, we feel, to acknowledge the Corporation's debt to Mr. Harris for his vision, his energetic pursuit of an ideal, as well as his practical contribution to "the initial temporalities of the contemplated non-profit corporation," as he phrased it.

Mr. Harris passed into Peace and Light on February 13, 1979, at the ripe age of approaching 89, active, interested, alert to the last hour. We think, in looking back these ten years, he would be pleased at Point Loma's accomplishments. In his memory, then, we pay this warm tribute; and for our new readers it seems fitting now to share with them Point Loma Publications' Articles of Incorporation.

—Editors

ARTICLES OF INCORPORATION

I.

The name of the corporation hereby organized shall be:

POINT LOMA PUBLICATIONS, INC.

II.

The specific and primary purposes for which this corporation is organized are as follows, to-wit:

To publish and disseminate literature of a philosophical, scientific, religious, historical and cultural character, faithful to the traditions and high standards maintained by the Theosophical Society with International Headquarters formerly at Point Loma, California, under the leadership of Katherine Tingley from 1900 to 1920, and of Gottfried de Purucker, from 1929 until 1942.

III.

To pursue and perpetuate the aims of the original Theosophical Society, founded in New York City by Helena Petrovna Blavatsky, Colonel H. S. Olcott, William Q. Judge

and others, as enunciated in the by-laws thereof adopted by them on October 30, 1875, to-wit: "The objects of the Society are to collect and diffuse a knowledge of the laws which govern the Universe."

IV.

To republish Theosophical and other literature now out of print or difficult to obtain, which in the judgment of the directors of this corporation should be made available to students and researchers seeking authentic information as to the philosophical, scientific, religious, historical and cultural writings of Theosophists who have contributed books, pamphlets, brochures and miscellaneous articles in consonance with the Sanskrit motto of The Theosophical Society, *Satyân nâsti paro dharmah*, freely translated into English, "There is no religion higher than Truth."

V.

To consider for possible publication the writing of current competent, outstanding, high-minded men and women in the fields of Theosophy in particular and of philosophy, science, history, religion and cosmopolitan culture in general.

VI.

To publish a magazine in which to disseminate the writings of the ablest exponents of Theosophical teachings and to record the achievements in different parts of the world of such dedicated and successful Theosophical workers as are or may become known to the corporation's directors, whether or not affiliated with any organized group or publishing their own official or personal organs; also to publish contributions of cultural, historical, and/or humanitarian value by competent writers inside or outside the ranks of Theosophists; and to accept advertisements of literary and other material that does not contravene the objects of the corporation.

VII.

The corporation shall have the right to receive property by devise or bequest, subject to the laws regulating the transfer of property by will, and otherwise to acquire and hold all property, real or personal, including shares of stock, bonds and securities of other corporations.

VIII.

The corporation shall be entitled to all the rights of a non-profit corporation of its character granted by the laws of the State of California.

IX.

In the interests of economy, efficiency of operation, and in furtherance of brotherhood, understanding and peace, it shall be the basic policy of the corporation to

cooperate and affiliate with, and to welcome cooperation and affiliation from, individuals, groups, corporations and other organizations with similar purposes and ideals, the extent of such affiliation and cooperation to be determined and limited only by the wishes and policies of the parties concerned.

X.

The property of this corporation is irrevocably dedicated to the publishing or republishing of literature of a philosophical, scientific, religious, historical and cultural character, and no part of the net income or assets of this organization shall ever inure to the benefit of any director, officer or member thereof or to the benefit of any private persons.

XI.

Notwithstanding any of the foregoing statements of purpose and powers, this corporation shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the primary purposes of this corporation.

XII.

No substantial part of the activities of this corporation shall consist of carrying on propaganda, or otherwise attempting to influence legislation, and the corporation shall not participate or intervene in any political campaign (including the publishing or distribution of statements) on behalf of any candidate for public office.

XIII.

The principal office for transacting business of the corporation will be in the County of San Diego.

XIV.

The corporation is formed pursuant to the General Nonprofit Corporation Law of the State of California.

XV.

The names and addresses of the first directors of this corporation are as follows: Iverson L. Harris, W. Emmett Small, Alice Eek, Carmen H. Small, Björn Eek, M.D., Helen K. Todd, Kenneth Small, L. Gordon Plummer (Addresses Omitted Here)

CONTRIBUTIONS

The following contributions have been received since our last reporting, and are here acknowledged with grateful thanks and appreciation: K.G.H., \$5.00; M.B., \$2.31; J.P., \$5.00; V.U., \$79.46; G.D., \$100.00; \$G.P., \$25.00; H.F., \$20.00; J.S., \$10.00; R.C., \$50.00; I.S.I.S. (The Hague), \$25.00; D.v.d.S. (in memory of John van der Schuur), \$30.00; V.U. (for Judge Collected Writings), \$2000.00; T.A., \$50.00; R.H., \$30.00; D.L.G., \$15.00; A.G., \$5.00; J.N.S., \$10.00; A.S., \$12.50; R.T., \$25.00; V.U., \$100.00; I.S., \$100.00; J.V.C., \$150.00; \$1000.00 (Estate of Estelle M. Griffith).