

THE HIGH COUNTRY

THEOSOPHIST



Vol.7 No. 12

Boulder, Colorado

December, 1992

CONTENTS

G. DE PURUCKER - HIS TEACHINGS

G. DE PURUCKER - HIS TEACHINGS AN OVERVIEW	1
FLAPDOODLE!	12
CANDLES OF HOPE	13
QWAA STATUS REPORT	15
OUTREACH PROJECT	15
CALENDAR	16

AN OVERVIEW

The following article originally appeared in *Theosophical History*, April, '87, under the title; "Dr. Gottfried de Purucker; an occult biography," by H.J. Spierenburg and translated by J.H. Molijn.

The introduction by the author closes with the following; "*All statements made in our article are taken from the works by Dr. de Purucker, except for text links. What is not given between quotes has been rendered in the writer's [H.J.S.] own words. Each statement has been accounted for in the bibliography.*"

The original was divided into 11 sub-headings, of which, numbers; 1. *Biographical data*; 8. *G. de P., Point Loma and other theosophists*; and portions of 10. *G. de P. as Clairvoyant* have been omitted.



Reprinted here, as a handy and concise overview of G. de P.'s teachings, is the original work, abridged as indicated above. [ed. H.C.T.]

Sambhala

Sambhala is an area in the highlands of Tibet, so north of the Himalayas, not so far from the Gobi desert. Sambhala existed already in Atlantean days.

Though it is an actual district on Earth, it can never be discovered by men. It is protected by an *akasic* veil, so that an army of airplanes might fly over it without it being seen.¹

Sambhala includes the headquarters of the White Brotherhood, branches of which are to be found in Syria, Egypt, Mexico, South America, the U.S.A and Europe. All these smaller branches are subordinate to the chief body, which is situated in Sambhala.²

Gautama the Buddha lives in Sambhala and there is the spiritual head of the great White Brotherhood.³ He is the one who is called the Maha-Chohan.⁴

Damodar, a chela of the Mahatmas, did not disappear without leaving a trace; he too is working in Sambhala.⁵

The Messianic Cycle

A messianic cycle lasts 2160 years. This is exactly the twelfth part of the whole duration

of a complete precession of the equinoxes along the ecliptic.

About the beginning of a messianic cycle the White Brotherhood of Sambhala sends out a messenger. One of these messengers was Jesus Christ. The messenger who inaugurated the latest messianic cycle was H.P. Blavatsky.⁶

H. P. Blavatsky

H. P. Blavatsky was a tulku, a Tibetan word with more than one meaning. A Mahatma sent a ray of himself into the pupil-messenger who was H. P. Blavatsky, she serving as a channel for the spiritual and divine powers of the Mahatmas.⁷

She lent her psychological apparatus and lower principles to the use of her teacher, who then synchronised his own mental and psychological characteristics to hers.⁸

H. P. Blavatsky was ‘the vehicle’ of one of the Mahatmas, the one called M. But also other Mahatmas used her as a vehicle.⁹

When we speak of H. P. B. as a messenger, she may be regarded as an avatara, whose intermediate principles were not her own, but those of a spiritual-divine

power.¹⁰

A certain part of the inner constitution of H.P. Blavatsky was in Sambhala during her recent incarnation. This was kama-manas overshadowed by buddhi.¹¹

At the moment Gautama the Buddha is the summit (The Silent Watcher) of the hierarchy of the sages who form the great Brotherhood of Sambhala. This wondrous entity worked through her.¹²

“H. P. Blavatsky came at the cyclical period: she suffered, she taught, and then when her work was finished, she went ‘Home’.”¹³

At a Katherine Tingley Memorial Group (K.T.M.G.) G de P. said on 6-21-1930 that H.P. Blavatsky - after a short period of Devachan - was again in a physical body, but not in the West. He was not authorized to say whether it was a child’s body growing through natural processes or whether it was an adult body into which she passed. Some years later he is more precise on this point and says that she organised a form of tulku, in which H. P. Blavatsky embodies herself now and then for a certain time.¹⁴

H. P. Blavatsky’s succession

As is known in theosophical circles, H. P.

Blavatsky says in her *Preliminary Memorandum*¹⁵ of 1888, that after 31st December, no Master of Wisdom from the East will appear, nor send anybody to Europe or America. Dr. de Purucker interprets this to mean that no messenger *as H.P.B. was* will make his appearance until 1975. However, there is a chain of teachers who succeed each other until such a chain is broken. After a break like this it is necessary to wait till the next quarter of the century. For the present that is (was) 1975.¹⁶

H. P. Blavatsky taught that men need spiritual teachers who can show them the way, “human sign-posts so to speak”¹⁷

The spirit of the sages and seers is also the spirit of the three leaders of the Theosophical Movement, “the great-hearted Founder, H. P. Blavatsky, William Q. Judge, the Holder, and she who has just passed into her unutterable Peace, Katherine Tingley, whom I have always loved to call Great Heart.”¹⁸

Some Masters of Wisdom, Compassion and Peace made occasional use of H. P. Blavatsky, W. Q. Judge, Katherine Tingley and G. de Purucker, as a vehicle to attain certain results. “That is a fact, and I have stated it, and I now repeat it.”¹⁹

W.Q. Judge

W.Q. Judge, H.P. Blavatsky's successor, was the incarnation of a Hindu yogi. During his life as W.Q.Judge, a being called the Raja utilized both a certain Hindu prince and W.Q.Judge. During Judge's life the Hindu prince died.²⁰

K. Tingley

Katherine Tingley was the greatest esotericist of the three leaders and teachers who were G. de Purucker's predecessors. Greater than H.P.B. and greater than Judge.²¹

G. de Purucker often saw Katherine Tingley suffer, enduring the attacks and pain caused by the assault on the Society and the work that she loved so much. One day it will become evident what magnificent work Katherine Tingley has done in the service of the Masters of Wisdom and Compassion.”²²

“Katherine Tingley’s masterly esoteric training saved the situation that existed when she took office.”²³ “K.T. was closely allied spiritually and intellectually to H.P.B., and was in a certain peculiar sense the mind-born student of that being - I will talk plainly - of that man who worked through the female body you called H.P.B. ... H.P.B. and K.T. were twin rays from the same planet if you like. That is the

astrological way of stating the same fact.”²⁴

Katherine Tingley devoted her life to training the members of the Theosophical Society in such a way that her successor was in a position to return to the original lines along which H.P. Blavatsky gave her teachings. Katherine Tingley could not do this right away, because such a course would have been too difficult and too esoteric for these members.²⁵

Katherine Tingley’s suffering during her life was caused by the fact that she had taken upon herself the karma of the [Theosophical] Society.²⁶

G. de Purucker

2. How he got in touch with Theosophy.

He relates that his father was a clergyman and that he consequently went to church in his young years (and sang in the church choir). The faces of the visitors reflected something that he did not understand at the time, but later, when he had lighted upon oriental literature, he realized what it was: their spiritual hunger, the hunger after truth. A short time afterwards some theosophical literature came his way. This awakened his heart, just as previously his brain had been awakened. Then he took the decision to devote his life to what he knew as

truth.²⁷

3. First meeting with his Master.

“I remember”, he says, “when in this incarnation I first met my own Teacher. I was not a bit astonished. It seemed the most natural thing in the world - as natural as would be the meeting with some dear friend. I had never seen him with these eyes before I saw him this time; and it was all very familiar and inexpressibly comforting and fine. It was just like meeting a dear, loved friend; and the beauty of that face, the gentleness, the kindly eyes, oh! It was worth all I had been through, all of the personal self that I had given up.”²⁸

4. The pupil G. de Purucker

G. de P. says: “I myself have been a faithful servant and disciple under my Predecessors. I gave them my heart-trust and all my life. I put all that I had and all that I am in their spiritual keeping, and I have never regretted it. I have learned, and I have a peace in my heart and happiness in my mind which are beyond all understanding of anyone but myself; because I know.”²⁹

“Personally”, he says, “I am poor, I don’t personally own a dollar in the world. I am provided with the means to get the little food

which I eat. Kind and understanding friends help me. I labor at my Theosophical work unceasingly from morn till eve. I have no vacations - I work night and day. I love my work... All that I ever had I have given to The Theosophical Society, exactly as Katherine Tingley did, exactly as did H.P. Blavatsky who preceded him. I would that I could describe to you the peace, the rest, the happiness, and the joy, that flow from the feeling that all you have and all you are has been laid on the altar of the Masters of Truth!”³⁰

“I am not preaching, my Brothers. I am a man like you, but I have been taught. I know what I am talking about. I, too, have my troubles; I, too, have had my temptations; and I have had to conquer - myself: yes, conquer or go down. And at least, whatever my feelings have been or are, I have found the Road to ineffable peace, the Path to unspeakable bliss; I have found the Way to the mountain-tops, and I have begun to tread it. I know what peace and happiness are. I know how these may grow within me. And oh! that I could give you the little that I have gained, so that you also might have the peace and vision that have come to me!”³¹

5. G. de Purucker the chela

“Furthermore, let me tell you a little secret. I have found that every time I exercise my inner faculties and powers and my will, I

grow, I gain. What an expansion of consciousness I have gained, even in this present life, simply by mastering passions, overcoming emotions, and asserting my manhood over those things that otherwise would you have mastered me. This is really one of the easiest things in the world to do, once that you have the will to do it; and the results are wonderful, truly wonderful.”³²

“Psychics and psychical powers: I know what they are. I know what they all mean. I too am one of them. But thanks be to the immortal gods, there was a spark burning in my heart, a light, which as a boy I discovered, and followed. I came to know my consciousness, to recognise the inner light, this spark within. And by tending it faithfully, by watching it night and day, it grew, no longer remaining a spark-light, but becoming a warm and tender flame, suffusing my whole being with its soft radiance, and I know, friends, I know that if I tend that divine flame within my soul to the end of my days, without fail and faithfully, if my karman, my destiny, be favorable, perhaps, and kind to me, in my next incarnation on earth I shall manifest still more fully than the feeble flame I have so far evolved, the divine sun within my heart. This is not poetry. I am telling you sublime facts. Think! Think!”³³

6. Aside: From the lives of chelas

“Chelas in training never eat more than

one meal a day, and a very simple meal at that: usually a few tablespoons of rice, perhaps boiled in milk, no salt, no pepper, perhaps a little dab of butter, and a little fruit, and all the water they want. European chelas, or Chinese, may possibly take a little tea or coffee. No chocolate however - not that chocolate is bad in itself, but it is a powdered nut that is very rich and nutritious, and to a certain extent it prevents what the chela is aiming for; to make the body as much as is possible transparent to the higher energies, nevertheless keeping it strong and in good health. If you could see one of our chelas you would marvel at him, for you would probably see a picture of health and normal strength.”³⁵

“... meat-eating is something that every esotericist should try not to do. Nevertheless, it cannot be called a crime; and yet I must make a reservation there. It is one of the horrible things that belong to the present state of our humanity. I think that the idea of killing our unfortunate fellow-beings, the beasts, in order to live on their carcasses is indeed a beastly one; and in the higher degrees in this our Order meat-eating is not permitted at all ...”³⁶

7. The Masters visit Point Loma

Katherine Tingley died on July 11th, 1929. In a printed letter to all members of the Theosophical Society (Point Loma), dated July 29th, 1929, G. de Purucker wrote:

“Thrice recently, before and since the passing of K.T., has one of the Great Teachers been with me here in Lomaland. I will open my heart to you and tell you something. The two Masters who originally founded the Theosophical Society, and who are the Chiefs of the E.S., are still working with the Society both inner and outer, and for it. ... Each of these two has progressed far along the Path of Initiation since H.P.B.’s days. ... I have seen and conversed with Master M. within this last month, and twice has Master K.H. been in my office, once alone, and once with a chela.”³⁷

On December 25th, 1929, he said at a K.T.M.G. meeting:

“... instead of two, I now know of five [Masters] who are interested and working in this present spiritual departure, in this present esoteric work; the two who originally by karmic law were the ones to begin and commonly known under the initials M. and K.H.; and of the other three, one is a man who was a chela of K.H. when H.P. Blavatsky was alive and was known by the initials J.K., signifying Jual Khul. The other two it is not needful to mention at all as regards names. One is a young man and the other is a very, very old man and a mysterious character. I know very little about him, but I have a feeling, however that he stands the highest of them all. He is a very small man and very old. I think that

I have spoken of him before as a man whose eyes impress one more than anything else. They are little black eyes that seem to be focuses of light when he looks directly at one. As I have said, he is very old, his skin has shriveled like the cover of an old book.”³⁸

On February 17th, 1930, at a meeting of the K.T.M.G., someone asked the following question;

“In your first General Letter [July 29th, 1929] you spoke about Master K.H. as having come to you here ... You referred especially to the fact that you were shown the future of the Theosophical Society ...”

G. de P.: “... I did not mean that the Master brought a picture or a photograph of the future; but that, in the course of the talk and in the course of the instructions that I received then, I was given to see clearly, to understand clearly - I had a clear mental picture - of what the future in general outlines was to be, if I would do certain things.”³⁹

Finally, in the Theosophical Forum, vol.III, December 15th, 1931, p. 90, he says:

“It is a fact that when Katherine Tingley passed on, both the teachers who founded the Society, who sent H.P.B. forth, originally

known under the initials M. and K.H., visited me in the mayavi-rupa. This is a fact and from them I was told to begin the Fraternization-work."

9. New teachings at Point Loma

"H.P. Blavatsky herself, wrote in substance:

'What I now give out to the world is only a few fragments of the Ancient Wisdom of the archaic ages. Other teachers will come and give other fragments of the Ancient Wisdom of the archaic ages. Other teachers will come and give other fragments; and these fragments will fit in perfectly with what I now and here give.'

Of course this is the truth, because every educated man knows that no great Teacher has ever given all the Wisdom of the gods out publicly and at one time, and in no case except under a more or less thin veil of allegory, symbol, and metaphor. This is naturally, inevitably, perfectly right. But in addition to this stream of illumination and wisdom and help existing, mainly and in its largest part in our Esoteric Section at the present time, I must also point out to you that, particularly during the last few years or so, there has been a steady emission from us of hitherto esoteric teachings into public channels, such teachings having become proper and fit for publication at the

present time; although I admit that these teachings have been very carefully worded; and they have been made so absolutely accordant, even in language, with that what H.P.B. wrote and taught, that few perhaps have as yet discovered their existence as new fragments of the archaic 'Rock of Ages'; Yet they may be found by those who are interested enough to read my public lectures, also any articles written by myself and Katherine Tingley jointly and published in *The Theosophical Path*, and in other publications of mine. Actually these new published teachings are most valuable keys in themselves. Were the world ready for it, there would not be any need for an Esoteric Section at all, but every man being ready and fit would be a fit and proper channel to receive the living fire of the Ancient Wisdom. The new teachings that have been given since H.P. Blavatsky left this sphere or work are 'new' only because for thousands and thousands of years they have been kept secret by the Masters. These new teachings are from the same Archaic Wisdom whence H.P.B., the Envoy of the Masters of Wisdom and Compassion and Peace, took the teachings which she published."⁴⁷

10. G. de Purucker as clairvoyant

How G. de P. acquired his psychic faculties had already been narrated in 5. In the present paragraph we shall give a few examples of the way in which he used these

faculties.

“I have seen the eyes of human beings from which at times verily these were shooting forth rays of vital force”⁴⁸

It is perfectly useless to write to me a note, a request, saying you want to come into a higher degree [in the E.S.]. Prove it! Prove that you are worthy, and you won't need to write any notes asking to come in. I shall know. I shall see it in your faces. I shall feel it in your atmosphere. ... I have no choice in the matter whatsoever; but I am constantly on the alert and watching day and night for one single gleam of the Buddhic Splendor in any one of you. And when I see it is my duty to answer the call, because that gleam of light is a call, and the call, Companions, will be answered. I have not failed, nor shall I fail; but I must see the light first.⁴⁹

11. G. de Purucker

The messenger of the Masters

On February 26th, 1930, G. de P. says:

not only one Messenger, but sometimes several are at work. Now I know for a fact that the Lodge at the present time has five different Messengers working in various parts of the world, but only one is known and he is the

Leader of the Theosophical Society - I mean known as a Messenger the only one authorized to proclaim the fact. That does not mean that he is the greatest of the five, not at all, I do not mean that. But on account of conditions he is the only one who is authorized to proclaim the fact.”⁵³

“It was the Great Ones of the human race, our Elder Brothers, who sent me, the Masters of Wisdom and Compassion who trained me to deliver this Message.”

End note codes

- | | |
|-------|--|
| DIA1 | <i>The Dialogues of G. de Purucker</i> |
| DIA2 | Covina, 1948; Vol. 1, 416 pp. |
| DIA3 | Vol. 2, 478 pp., Vol. 3, 500 pp. |
| FEPH | <i>Fundamentals of the Esoteric Philosophy</i> , Pasadena, 1979 655 pp. |
| FSOO | <i>Fountain Source of Occultism</i> , Pasadena, 1974 744 pp. |
| QWAA1 | <i>Questions We All Ask (First Series)</i>
Point Loma 1929-1930, 792 pp. (out of print.) Reprinted by High Country Study Center, Boulder, 1992 |
| QWAA2 | <i>Questions We All Ask (Second Series)</i>
Point Loma 1930-1931, 516 pp. (out of print.) Reprinted by High Country Study Center, Boulder, 1993 |
| SIOP | <i>Studies in Occult Philosophy</i> , Pasadena, 1973 745 pp. |
| TET1 | <i>The Esoteric Tradition</i> , Point Loma, |
| TET2 | 2 Vols., 1211 pp, |

End Notes

1. FEP 309, 417; SIOP 347; DIA1 146; FSOO 486, 528.
2. SIOP 367.
3. DIA2 207, 211; DIA3 35
4. DIA1 147.
5. DIA1 145-6
6. SIOP 427-8; FSOO 6, 680; TET2 1058
7. SIOP 367.
8. FSOO 503.
9. SIOP 27; DIA2 394.
10. DIA2 166-7.
11. FEPH 417; DIA1 406-7; DIA2 163.
12. FEPH 417
13. QWAA1 470
14. SIOP 368; DIA2 163.
15. *B.C.W.* Vol. XII 491-2
16. QWAA2 370; DIA1 285-6; FSOO 682-8.
17. QWAA2 496.
18. QWAA1 95-6.
19. QWAA2 302.
20. QWAA2 356; DIA1 6-7, 67. DIA1 1.
21. DIA1 1
22. QWAA1 96; QWAA2 370; DIA1 285-6; FSOO 682-8.

23. DIA2 179-80.
24. DIA1 405.
25. QWAA1 116
26. DIA1 412.
27. QWAA2 513-4.
28. DIA3 158-9.
29. QWAA1 127.
30. QWAA2 355-6.
31. QWAA2 446.
32. QWAA1 515.
33. QWAA2 45.
35. DIA2 73-4.
36. DIA1 230.
37. The Theosophical Movement 1875-1950, Los Angeles, 1951, Anonymous (U.L.T.) 274.
38. DIA1 106.
39. DIA1 252.
47. QWAA2 401-2.
48. DIA1 52.
49. DIA2 8-9.
53. DIA1 290.

Flapdoodle!

The feature article (Up! Up! and Away) in current November 1992 issue of *The American Theosophist* has achieved what H.P.B. would surely have branded as ‘flapdoodle’. This editor is pained in the extreme to see the article satirizing and lampooning those teachings of the Ancient Wisdom that have been brought to us at such a great cost by H.P. Blavatsky, Judge and Olcott. That the author, Richard Ihle apparently hasn’t the slightest appreciation or respect for the teachings of the Masters is painfully evident.

But far more serious is that both the editor and the current president of the Society in Wheaton allow such nonsense to appear in an official publication of the Theosophical Society.

Is the *AT* so bereft of worthwhile material that it can do no better than the present example of lampoon and satire? Or can it possibly be that there is a program of systematic degradation and desecration of our precious heritage of Theosophical teachings underway, not only in the *AT*, but in the *Quest* magazine as well?

As a current example, read the attack on the teachings by Ken Wilbur in the Autumn 1992 *Quest* in which he says: “... those who maintain that our present culture needs ‘the wisdom of past ages’ ... that the *past forms* of truth were more adequate

than the present forms, or that individuals in past ages intuited the Truth itself more clearly than we of today do ... I believe both of those propositions are absolutely incorrect ... If we believe even adequate forms of the ‘perennial philosophy’ existed throughout all primitive cultures, we are in for a rude surprise.” Wilbur goes on to claim that the “Paleolithic, Mesolithic, Neolithic and Bronze ages produced a progressively increasing “explosion of spiritual and cultural understanding, *infinitely richer and more sophisticated than any of its predecessors.*” [emphasis added, ed. HCT]

That such statements as Wilbur’s should be published in *The Quest* without disclaimer or qualification is outrageous in a magazine conceived and originated by a Society calling itself “Theosophical” and strike at the root of the very teachings that Society was formed to protect and disseminate.

Wilbur can now take his seat alongside the proud ethnocentric Englishmen of the nineteenth century, Sinnett and Hume, who believed that “the curious rush of human progress” was confined to the last two thousand years and had its center in Europe. [Mahatma Letters 23A and 23B]

Master K.H. pointed out in reply that; “Our [Western] *Universal* history knows next to nothing of the civilizations in America prior to the invasion of the Spaniards” and “it remains superbly ignorant of the condition even India was in, some ten centuries back. ... And what

is the area of its *Universal eye*? -- At the utmost stretch a few miserable dozens of centuries. A mighty horizon indeed! Beyond -- all is darkness for it, nothing but hypotheses."

With regard to the AT we are convinced that such pointless articles as the above are discouraging to reader interest and will lose readership (and ultimately membership). We implore those members to combat this trend by submitting articles of genuine theosophical significance.

Candles of Hope

Lest our readers think that we view the state of the theosophical movement in this 5092nd year of the Kali Yuga as one of unbroken darkness and despair, let us recognize the candles of hope bravely shining throughout the world.

Working in small groups and often alone, these silent and often little known dedicated workers — few in number — deserve the heartfelt gratitude of the rest of us who know the value of the Ancient Wisdom.

Those with whom I am personally acquainted are noted below -- and there are surely more. If our readers know of others we have failed to recognize, please write with the

details so that we may add their names and endeavors to the list in future issues.

Ted and Doris Davy: Recently retired, January 1992, as co-editors of *The Canadian Theosophist*, a fearless and editorially independent publication widely respected and valued as a source of theosophical history.
2307 SOVEREIGN CRESC. S.W., CALGARY,
ALBERTA T3C 2M3, CANADA

Dara Eklund and Nicholas Weeks:

Compiled Vol. XIV of *The Collected Writings of H.P.B.*, completing the life-work of Boris de Zirkoff. Also assembled the Comprehensive Index, Vol. XV of same. Compiled the three volume *Echoes of the Orient*, the collected writings of W.Q. Judge.
4118 WHITSETT DRIVE, STUDIO CITY, CALIF.
91604

Jerry and April Hejka-Ekins:

April: In collaboration with Jerry, produced the excellent video and companion Study Guide, *The Perennial Wisdom*.

Jerry: Former president of Los Angeles Lodge (Adyar). Has amassed a large and unique collection of rare and out-of-print books, periodicals and manuscripts of theosophical and metaphysical interest.

Current and out-of-print books in areas of mythology and folklore. Nautilus Books Catalog on request. P.O. Box 2803, TURLOCK, CALIF. 95381 2803

Marcheta Henry: Carrying on the work and theosophical tradition of Cardinal Le Gros. Publishes *The Messiah*, founded by Le Gros and offers "Threshold Theosophical Correspondence Courses" based on the writings of Judge and Purucker. Course material is offered free of charge on request. P.O. Box 5, WEAUBLEAU, MISSOURI 65774

Dennis Gottschalk: For the past several decades, the motivating force behind *The Theosophical Book Association for the Blind*. In the late 1980s, carried through an ambitious co-operative project in entering the entire *Secret Doctrine* into a computer data base for subsequent printing of the S.D. in Braille. This was achieved before the advent of software "Optical Character Recognition." Publishes *The Braille Star Theosophist* and distributes theosophical materials in Braille, world-wide. 55 KROTONA HILL, OJAI, CALIF. 93023

Robert Hutwohl: Studied Tibetan and Sanskrit under David Reigle. Collaborating with David on Kalachakra project. Also does computer layout and composition for *Theosophical History*, edited by Dr. James Santucci.

GRAPHIC TYPE-SOUTHWEST, 924 ALTO

ST., SANTA FE, NEW MEXICO 87501

Mark Jaqua: Editor-publisher of the sometimes acerbic, but always worth reading *Protagonos*, following the Judge tradition. Publication currently suspended. Has compiled a complete index of *The Eclectic Theosophist*, from its inception in 1971 until the recent change in editorship in 1992. Also compiled the collected writings of Cardinal Le Gros. Catalog on request. Isis Books; M-793 ROAD 7, NAPOLEON, OHIO 43545

Ernest and Rogelle Pelletier: An ongoing project reprinting out-of-print periodicals and books, significant in the history of the modern theosophical movement. Catalog on request. EDMONTON THEOSOPHICAL SOCIETY, Box 4587, EDMONTON, ALBERTA T6E 5G4, CANADA

David and Nancy Reigle: At work On a long-term project translating *The Kalachakra Tantra* of Tibetan Buddhism. David has established strong circumstantial evidence that this ancient work is, in fact, the source of *The book of Kiu-ti*, referred to by H.P. Blavatsky in *The Secret Doctrine* as the basis of the Stanzas of Dzyan in Cosmogenesis and Anthropogenesis, as well as the source of *the Voice of the Silence*. These archives, in the form of palm leaf manuscripts, were rescued from Tibet at the time of the Chinese communist invasion and have been made available in the form of microfilms of the

original in Tibetan. 3185 BOYD RD., TEXAS CREEK, COLO. 81250

Richard Robb: Responsible for *The Wizard's Bookshelf Secret Doctrine Reference Series*. Richard has located a substantial number of out-of-print works referenced in *The Secret Doctrine* and has privately reprinted them, thus making them available to students of the *S.D.* This is a venture that no publisher has been willing to undertake because it promises no rewards in the form of profits. Catalog on request. WIZARD'S BOOKSHELF, P.O. Box 6600, SAN DIEGO, CALIF. 92166

Dr. James Santucci: Assumed editorship of *Theosophical History* from Leslie Price in 1987. Organized Theosophical History Conference at Point Loma, June 1992. Box 34080, DEPT RELIG. STUDIES, C.S.U. FULLERTON, CALIF. 92634 9480

Emmett Small: Co-founder with Iverson Harris (deceased) of Point Loma Publications and editor of *The Eclectic Theosophist* since March 1971. PLP features a catalog of unedited writings of W.Q. Judge, G. de Purucker and others "in the Point Loma tradition." Catalog on request. POINT LOMA PUBLICATIONS, P.O. Box 6507, SAN DIEGO, CALIF. 92166

Gregory Tillett: Author of *The Elder*

Brother; the only well researched biography of the controversial C.W. Leadbeater. Currently researching material for a book on esoteric groups within the various Theosophical and kindred organizations. DIR.; CTR FOR CONFLICT RESOLUTION, MACQUARIE UNIV., SIDNEY, N.S.W., AUSTRALIA

Vonda Urban: Leads ongoing in-depth independent study group in *The Secret Doctrine*. Well known contributor of articles to *The Eclectic Theosophist*.

3556 N. PINE GROVE AVE., CHICAGO, ILLINOIS 60657

Rosemary Vosse: Publishes *The Co-Exister*, a South African Theosophical Newsletter. Worked with her late husband in establishing the Tibetan Friendship Group, following the Chinese invasion in the 1950s.

WATERSEdge, 8 MALTON ROAD, WYNBERG 7800, SOUTH AFRICA

QWAA STATUS REPORT

Series 2 Index: Checking of the 516 pages is 99% complete. We hope to have the completed disk in the mail to David Blaschke at Pasadena by Dec. 1st.

OUTREACH PROJECT

We will have a status and activity report in the Jan. '93 HCT

CALENDAR

THE THEOSOPHICAL SOCIETY IN DENVER

Fri. Dec. 11

Charlene's home

Al Skrobisch leads ongoing study of *Light on the Path*, Volume III of *Talks on the Path of Occultism*. Meeting begins with meditation at 7:00 p.m. Call Charlene 757-7298 or Judy 477-4788 for location.

THE THEOSOPHICAL SOCIETY OF DENVER holds regular meetings and study classes in Denver on the second and fourth Fridays monthly.

THE HIGH COUNTRY THEOSOPHIST has the following editorial objectives:

- (1) To present articles and essays consistent with *source* theosophy, otherwise known as the *Ancient Wisdom*; as given by The Masters and H.P. Blavatsky, and other theosophical writers consistent with this tradition.
- (2) To examine contemporary ethical, religious, metaphysical, scientific and philosophical issues from the viewpoint of the *source* theosophical teachings.
- (3) To impartially examine significant events and issues in the history of the theosophical movement which have affected and shaped its present-day realities.
- (4) To serve as a forum for the free interchange of ideas and commentary and to facilitate various projects in furtherance of Theosophical principles.

Annual subscriptions renew in June. Complimentary copies and abstracts of back issues are available on request to Dick Slusser, 140 S. 33rd. St., Boulder, Colo. 80303-3426.

Tel. (303) 494-5482.