

# THE HIGH COUNTRY

## THE OSOPHIST



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In his autobiographical *Old Diary Leaves*, Col. H.S. Olcott tells of his acquaintance with Stainton Moses (b. 1839 - d. 1892), a fellow investigator into the mysteries of Spiritualistic phenomena. Like many nineteenth century seekers of occult knowledge, Moses concealed his identity under a pseudonym; M.A. Oxon. Ordained in 1863, he served as a minister in England and the Isle of Man until ill health forced him in 1870 to leave the service of the church.

Taking up residence in London, he found employment as a tutor and within a year secured appointment as English master at University College School. In 1872 he became interested in Spiritualism. Moses made Olcott's acquaintance in April, 1875, when he wrote to the Colonel about his recently published book, *People from the Other World*. [B.C.W. I - 500]

Olcott writes: "Stainton Moses was a progressive, truth-seeking, highly educated Spiritualist ... The interchange of letters -- some so long as to be rather essays -- continued between us four [H.P.B., C.C. Massey, Olcott and Moses] during several years, and our discussions covered a very wide range of ... questions relating to psychological subjects. The one most thoroughly threshed out was that of the Elemental Spirits, their place in nature, and their relations with humanity. ...

S.M. had gone into the investigation of mediumistic phenomena with the sole purpose of satisfying himself whether they were real or not, but shortly found himself a medium despite himself, and the subject of phenomena of the most extraordinary kind. ...



[Soon all] the scientific and philosophical ideas he had brought away from Oxford, were scattered to the four winds, and he had to accept new theories of matter and force, man and nature. Moses determined to believe nothing taught him by the alleged spirits which he could not perfectly understand.

The major part of these teachings he received by automatic writing through his own hand ... ; he might give his whole attention to reading a book or conversation, but his disengaged hand would go on writing and writing by the half-hour together, and when he turned his eyes upon the pages thus covered, he would find original thoughts, conveying new ideas foreign to his own beliefs, or successfully answering his questions previously put, perhaps, on another occasion.

He was always convinced ... that the intelligence controlling his hand was not his own; neither his waking or latent consciousness, but simply a spirit or spirits; he claimed to know them perfectly by sight (clairvoyant), speech (clairaudient), and writing, as unmistakably as he knew any living person.

We, on the other hand, urged that the question was not yet proven, and that there was at least an even chance that his "Imperator," or chief spirit-teacher, was his latent self, and that his circle phenomena were produced by Elementals coming for the time being under the dominion of his own masterful will.

It appeared upon comparing notes that several of his most striking phenomena were almost identical with those with which H.P.B. was edifying us in New York, and, since hers were admittedly produced by her subject Elementals, I could not see why his might not be also.

Among these were the ringing of sweet "fairy bells" in the air; precipitations of writing on surfaces beyond the operator's reach, (Moses') perceiving in the astral light glowing points of

colored light arranged in a triangle so as to form the mystic symbol of the Eastern Lodge of our Mahatmas; and finally, the power of leaving the physical body in the 'double,' retaining consciousness and resuming bodily occupancy at the end of the soul-flight. ...

Naturally enough S.M. was most eager to profit by any instructions or hints that H.P.B. could give him as to how he might improve his knowledge of the other world and gain that complete control over his psychical nature which the completed training for adeptship implies. ...

I was convinced that the forces in and behind H.P.B. and her phenomena were skillfully handled by living persons who knew Psychology as a science, and by its practice had gained power over the elemental races.

[Moses was certain] that his teachers, "Imperator," "Kabala," "Mentor," "Magus," "Sade," were all discarnate human spirits; some very ancient, some less so, but all wise and beneficent.

They not only permitted, but insisted that he should use his reason and work his way upward; and with tireless patience answered his questions, solved his doubts, helped to develop his spiritual insight, aided him to project his astral body, and, by multifarious marvels, proved the nature of matter and force and the possibility of controlling natural phenomena.

Moreover, they taught him that a system of impartation of knowledge by teacher to pupil existed throughout the Cosmos, in ordained stages of mental and spiritual development; like the classes in school or college.

In all respects, his teachings were identical to my own; and he never could convince me that, if not the same group, at least the same kind of Masters were occupying themselves in forming these two reformatory and evolutionary centres of

New York and London. ...

## **Injunctions sought IN BY-LAW CONTROVERSY**

It is now clear to me that one directing Intelligence, pursuing a wide-reaching plan covering all nations and peoples, and acting through many agents besides ourselves, had in hand his development and mine, his body of psychical proofs and those given me by and through H.P.B.

Who "Imperator," its agent, was, I know not — I do not even know who H.P.B. really was — but I have always been inclined to believe that he was either S.M.'s own Higher Self or an adept; and that "Magus" and others of S.M.'s *band* were adepts likewise. ...

The saddening thing to me is that he could not have known his "band" for what they were — or what I think they were, if you like. Supposing my surmise to be correct, the obstacle was his peculiar mental bias. It will be objected to my hypothesis about Imperator that he declared himself a spirit; and so he was as regards S.M., whether he still had connection with a physical body or not. ...

It is the greatest of wonders to me that his "band" were so patient, kind, and tolerant of what must have seemed to them the whimsies of a spoilt child. ...

In view of all the above, am I far wrong in suspecting a close connection between the Intelligence behind Stainton Moses and that behind H.P.B.?

He writes me, December 31, 1876: "I do not know whether I rightly conjecture from Imperator this morning that she (H.P.B.) is about me, working about me, I mean, - for my good or enlightenment in some way. It is no use asking her; but I believe she is. [*O.D.L. I*-319-25]"

There is more concerning Imperator to be found in *The Mahatma Letters*. To be continued.

Retired Adm. Carl Stillman of the Atlanta Lodge of The Theosophical Society In America is filing petitions in Federal District Court for two injunctions against the Board of Directors of the American Section of the Adyar Society, headquartered in Wheaton, Illinois.

One would require the board to submit a package of some twenty five or more proposed changes to the by-laws of the Wheaton Society to its membership in a referendum, as provided for in those by-laws.

The other would restrain the Directors of the Society from mailing ballots, not containing the name of Bing Escudero as a second candidate in the presidential election, upcoming in May 1993, to its membership.

Given by Adm. Stillman as a basis for the twin injunctions, are alleged irregularities in past and present actions of the Board with respect to the Society's by-laws.

In the case of the first injunction, the Board has failed to initiate a referendum to the membership for by-law changes proposed by Adm. Stillman as provided for in those by-laws, although the Admiral maintains that the requirements established by the Board for initiating such referenda have been met.

As regards the second injunction; Adm. Stillman reports that in the opinion of his own legal counsel, also a member of the Atlanta Lodge, the Board cannot legally hold Bing Escudero ineligible to be entered as candidate for the Society's presidency on grounds that Mr. Escudero had already been a candidate in the two previous elections, 1987 and 1990.

At issue here, is the by-law change passed in

a referendum of the membership in 1990 which imposes an additional requirement that “the National President must have served at least one term on the National Board of Directors or as National Secretary or National Treasurer.” (By-law VI Sect. 8).

In the opinion of Adm. Stillman’s Counsel; to apply this new by-law, which was passed *after* the 1990 election, to Mr. Escudero who had already qualified under the terms of the then existing by-laws is, in legal terms - *ex post facto* i.e., after-the-fact - and therefore improper.

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### Editor’s Note:

The above Theosophical news item was brought to our notice by one of our west coast readers and in following the trail by telephone to its source, we spoke to Wm. Doss Mc David in San Antonio, Texas and Bing Escudero in Tulsa, Oklahoma before contacting Adm. Stillman in Atlanta.

Bing told us he plans to enter his candidacy for Director of the South-West District as well as enter the race for National President.

In the course of our discussions with these three long-time and well-known Theosophists, we were astonished to find that not one of them had heard of or were aware of the action of the Adyar governing board in ex-communicating its entire Canadian Section of Lodges and Study Centres, as of 1 January, 1992.

*The High Country Theosophist* devoted nine pages of its September ‘92 issue to an in-depth report on the event and the historical back-ground leading up to it. Not one word concerning this momentous event in the Theosophical world is to be found to this date in the official publication of its sister National Section -*The American Theosophist!*

There may be gentler aphorisms for this kind of journalistic lapse, but to us it is *Censorship* pure and simple.

As Life Members of The American Section, we have had the feeling growing with each passing year, especially since the *AT* has been reduced to a bi-monthly publication, that it has become so useless as to be irrelevant as a members’ magazine.

Even our beloved *Eclectic Theosophist* has changed both in content and frequency from bi-monthly to quarterly now that Emmett Small is no longer at the editorial helm.

Ah! well, as the great Tathagata has said; “All compounded things are impermanent.” Change is in the very nature of things here on globe D.

The point we are coming to see, as yet dimly, is this -- and it gives us no pleasure in saying it; “It is beginning to look like *The High Country Theosophist* at this moment in time stands alone as an *monthly, independent* Theosophical magazine on the scene in the U.S.A.

Following the respected example of editorial fairness set by *The Canadian Theosophist* we promise to allow all sides to be heard in the HCT.

I hope we will be up to the challenges that face us.

## Letters Received

### David Pratt writes from The Netherlands

The November 1992 issue of The High Country Theosophist contained an interesting article on The Centennial Cycle by R. Fanteci, in which he stated that, contrary to popular belief, the Piscean Age did not begin until 500 A.D. and the Aquarian Age will therefore not begin for another 700 years. The arguments for and against this position are considered below.

In a well-known footnote to the first part of The Esoteric Character of the Gospels, published in November 1887, H.P.B. wrote:

“There are several remarkable cycles that come to a close at the end of this century. First, the 5,000 years of the Kaliyuga cycle; again the Messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with Pisces (Ichthys or “Fish-man” Dag).

It is a cycle, historic and not very long, but very occult, lasting about 2,155 solar years, but having a true significance only when computed by lunar months, It occurred 2410 and 255 B.C., or when the equinox entered into the sign of the Ram, and again into that of Pisces. When it enters, in a few years, the sign of Aquarius, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change.” (BCW VIII 174 fn)

According to the average occult figures for the precession of the equinoxes, the vernal equinox falls back 50 seconds of arc a year, and therefore takes 2160 years to move through one constellation of the zodiac (30<sup>o</sup>), and 25,920 years

for a complete circuit of the zodiac.

In reality, the rate of precession varies. H.P.B. used the figure of 50.10 seconds of arc per year, equivalent to 25,868 years for a complete precessional cycle (*SD II 330fn*). Dividing the latter figure by 1-2, gives (in round figures) 2155 years as the length of a Messianic cycle.

The Kali yuga began on 17/18 February 3102 B.C., and the first 5000 years therefore came to an end in February 1898. H.P.B. says that the Piscean Age will also come to a close at the end of the 19th century. If we assume she meant 1900, and subtract 2155 years, we obtain the date of 255 B.C. for the start of the Piscean Age. Subtracting another 2155 years gives 2410 B.C. as the start of the Age of Aries. These two dates therefore take no account of the varying rate of precession, which was slower in the past and is now increasing by 0.0002 seconds of arc per year, the current figure being about 50.26 Seconds of arc a year, Another assumption is that each constellation of the zodiac extends over exactly 30<sup>o</sup> of the ecliptic; in reality the constellations are of varying sizes and some of them overlap, and it is difficult to say exactly where each begins and ends.

**The dates of 2410 B.C. and 255 B.C. are also given by Gerald Massey and quoted by H.P.B. in her article Esotericism of Christian Dogma, published in December 1887 (BCW VIII 384).**

Elsewhere H.P.B. quotes slightly different figures. In The Secret Doctrine she makes two references to C.F. de Volney’s remark that Aries was in its 15th degree in 1447 B.C. (*SD I 658, II 436fn*). This is just over 100 years earlier than the date of 1333 B.C. that we would expect on the basis of her own figures. She also quotes on several occasions from A.H. Sayce, who says that the Age of Taurus began around 4700 B.C. and the Age of Aries in 2540 B.C. (*SD TI 693; Astronomy & Astrology of the Babylonians*, Wizards Bookshelf, 1981, p.237). These dates, too, are about 100 years

earlier than those given by H.P.B.

According to one recent book on astronomy, the Age of Aries began around 2100 B.C., the Age of Pisces around the start of the Christian era, and the Age of Aquarius will begin around the year 2200. These dates are about 300 years later than those given by H.P.B.

H.P.B. clearly states that Christ was connected with the constellation Pisces.

G. de Purucker says that Christ was the avatara for the Piscean Age, and that H.P.B. was the avatara for the Aquarian Age (*Studies in Occult Philosophy* 426-8; *The Esoteric Tradition* 1058 fn).

If the dates given by H.P.B. are correct, then Christ was born about 150 years after the start of the Piscean Age, and H.P.B. about 70 years before the start of the Aquarian Age.

Fanteci, on the other hand, believes that the Piscean Age began in 500 A.D., so that the Age of Aquarius will not begin until about 2650 A.D. These dates would mean that Christ was born in the Age of Aries, about 600 years before the start of the Piscean Age, and that H.P.B. was born in the Age of Pisces, about 800 years before the start of the Aquarian Age.

Fanteci's position is partly based on the article Secret Cycles (BCW XIV 358-68), not published in H.P.B.'s lifetime, in which several passages are quoted from an article entitled Antiquity of the Vedas by Krishna Sastri Godbole (*The Theosophist*, Aug.-Dec. 1881, Feb. 1882).

As well as dividing the ecliptic into the 12 constellations of the solar zodiac, the ancient Hindus also divided it into 27 (or sometimes 28) lunar mansions or asterisms. Each of the 27 portions of the ecliptic covers an average of  $13 \frac{1}{3}^{\circ}$ , and contains within it a prominent group of

stars (or asterism), one of which is regarded as the principal or junction star. Godbole calculates that the vernal equinoctial point coincided with the beginning of the asterism Krittika (star group: the Pleiades; junction star: Alcyone) in 1421 B.C. He also gives an earlier date of 1516 B.C., this being based on a slower rate of precession of 48.57 seconds of arc a year, which the Hindus calculated for 945 B.C.

Both dates are incompatible with H.P.B.'s statement that the Age of Aries began in 2410 B.C., since in 2410 B.C. the vernal equinoctial point would still have been about  $1 \frac{1}{2}^{\circ}$  east of Alcyone, and therefore still within Taurus.

The vernal equinox would have been in conjunction with Alcyone around 2240 B.C. and the Age of Aries would therefore have had to begin after that date -- exactly when would depend on where we draw the boundary between Taurus and Aries. The date of 2100 B.C. referred to above would certainly fit.

In *The Secret Doctrine* H.P.B. writes:

“The oldest MSS. in Sanskrit on astronomy, begin their series of Nakshatras (the 27 lunar asterisms) with the sign of Krittika, and this can hardly make them earlier than 2780 B.C.” (SD II 551)

This date, too, is incompatible with the date of 2410 B.C. for the beginning of the Age of Aries, even if we take it to refer to the time when the vernal equinox coincided with the end of Krittika rather than the beginning.

In *The Theosophical Glossary*, P.387, H.P.B. says that at the beginning of the kali yuga, in 3102 B.C., the vernal equinox fell within the constellation Taurus. A more precise reference is provided in *The Secret Doctrine*, where J.S. Bailly is quoted

as saying that at the beginning of the kali yuga the vernal equinox coincided with the Eye of the Bull (Aldebaran) (*SDI*663).

H.P.B. seems to support this view when she says that Aldebaran was also in conjunction with the vernal equinoctial point about 31,000 years ago, and that "It is from this point of the ecliptic that the calculations of the new cycle were commenced" (*SD II* 785).

The figure of 31,000 years is equivalent to 3102 B.C. plus a complete precessional cycle (3102 + 1888 + 25,920 = 30,910).

Godbole, too, seems to support Bailly, for he says that in 3101 B.C. the vernal equinox was in 10° of the asterism Rohini, or about half a degree east of Aldebaran. However, if the vernal equinox was in conjunction with Aldebaran in 3102 B.C., it would not quite have reached the Pleiades by 2410 B.C. and would therefore still be in Taurus. Here, too, a slightly later date of, say, 2100 B.C. for the beginning of Aries would solve the problem.

According to Godbole, the vernal equinox coincided with the beginning of Asvini (2 asterisms westward from Krittika) in 499 A.D. To obtain this figure he uses the date of 1421 B.C. for the beginning of Krittika, and assumes that Krittika and Asvini are 26 2/3°, apart (since each asterism covers an average of 13 1/3°).

However, given that the rate of precession was slower in the past, it would be more accurate to use his alternative date of 1516 B.C. for the beginning of Krittika. Furthermore, Krittika and Asvini are only about 23' apart (*SuryaSiddhanta*, Wizards Bookshelf, 1978, pp.321, 355). On the basis of these figures, the vernal equinox coincided with the beginning of Asvini in 140 A.D.

Godbole claims that E. Burgess and W.D. Whitney, in their commentary on the

*Surya-Siddhanta*, support his date of 499 B.C. for the beginning of Asvini. But this does not seem to be the case, for they clearly state that in 572 A.D. the vernal equinox was in conjunction with the star Zeta Piscium, the junction star of the asterism Revati (p.343). This view exactly corresponds to a date of 140 A.D. for the start of Asvini.

Fanteci not only adopts the incorrect date of 499 A.D. for the beginning of Asvini, he also assumes that this point marks the beginning of the constellation Pisces.

This assumption is highly questionable, for the beginning of Asvini lies 8° west of the star Beta Arietis, and can therefore be regarded as situated several degrees within Pisces -- exactly how many degrees depends on where we place the boundary between Pisces and Aries. If Pisces begins 2 1/2° west of Beta Arietis, the Age would have begun in about 255 B.C., as H.P.B. says.

If the Age of Aries began in 2100 B.C. and the Age of Pisces in about 255 B.C., that would mean that Aries covers only about 26, rather than 30°. Pisces extends over a total of about 40°, and only if we regard it as covering 30°, would the Aquarian Age have begun in 1900. We cannot be sure where the real, esoteric boundary between Pisces and Aquarius lies.

One thing which is, however, certain, is that we are living in an age of transition, and the influence of Aquarius is likely to become progressively stronger with each passing year.

Yours sincerely,  
David Pratt

From Willies Tembo, chairman of the  
Theosophical Lodge. P.O. Box 210322  
Chiliabombwe, Zambia, Central Africa,  
28 December, 1992:

We are a small Lodge with an average attendance of 4 to 5 members every Saturday at 2 P.M.

The Librarian is Mr. Godfrey Muntubulyo (Moon-to-bull-yo) [who] works for the [Copper] mines as an electrical engineer. The chairman, Mr. Tembo (Tem-ball), is a secondary school teacher, teaching the English Language and Art. [Members] Simon Mwamba (Moor-umber) and Alfred Nyamba are at Copperbelt University. James Kamisa (Car-miss-her) has just completed his studies and is working in the mines as an Electrical Engineer.

When we meet each week, we read from the book under study and discuss the ideas set out therein.

We are presently studying *Human Nature* by Arthur Robson. Apart from book study, individual members are given time to give a talk from the books they have read from our library. When the books [Liesel Deutsch] sent arrived, I borrowed *Thought Forms* by Annie Besant and C.W. Leadbeater and I am looking forward to giving a talk concerning what that book teaches.

The members who are teachers informally answer questions from senior pupils who ask about Theosophical teachings. Their questions arise from yearly visits made by Br. Reuben Thuku from Kenya after giving a lecture to senior classes. The pupils are invited to our weekly meetings where some basic principles are explained to them.

Of course, it is not all the questions that we answer satisfactorily. Questions like: "What is life? What is death? Is there a relationship between the two? What is the purpose of life and death?"

For you to know the nature of our questions concerning Theosophy, a background of our culture will help. We have a lot of beliefs embedded in our culture. Some, not all our beliefs are explained in Theosophical teachings.

I have in mind beliefs on dreams, telepathy, nomenclature, birth and death, marriage and way of life. In other words, it expresses Theosophy in action.

It is with great sadness that I inform you the passing into the nether world of Gilbert Mwila, who wrote the first letter to you. He left us on August 15, 1992. May his soul rest in peace.

We shall keep on writing to you and any questions that arise during our meetings concerning Theosophy will be passed on to you for enlightenment.

We all send fraternal greetings to you and your family. With brotherly love, Willies Tembo.

### OUTREACH REPORT

Interest and participation in the HCT Outreach project is gathering momentum. Contributions from

K.D., D.E., O.H., D.R. and D.P.

Total \$66.50

Expenses	\$40.49
To L. Deutsch - Postage & tapes	
Total	\$65.49

Introductory packets of Mar. '92 & Jan. '93 HCT were mailed to eight new African Outreach addressees in Congo, Kenya, Malawi and Zambia. We will publish responses to these as they are received.

We sent the 12 1992 HCT issues plus P. G. Bowen's *Sayings of the Ancient One* and the

*Occult Way I and II* to Savita Patel in Kenya by registered mail because Bowen's *Sayings* is now out-of-print owing to bankruptcy of T.P.H. in London.

In our cover letter, we asked Ms. Patel for a transcript or summary of Rueben Thuku's talk on "Metaphysical Wisdom in Africa." Liesl Deutsch, our Outreach coordinator in Syracuse N.Y., also sent a copy of Bowen's *Sayings* plus other unspecified books.

Out-of-the-pocket costs of HCT back issue reprints are not included in the above mailings, nor is billed cost of *Occult Way I, II*. Marty Lyman supplied her own copy of *Sayings* as we were unable to obtain a new one from T.P.H. Wheaton.

Mark Jaqua reports that he has sent the 12 manual set of *Theosophical Manuals* (Point Loma) and *Ocean of Theosophy* (W.Q. Judge) to Sergey Belkovsky in Kaluga Russia.

Liesel Deutsch has also expressed interest in working with the Kaluga Russia group and proposes sending audio tapes and organizational materials to them aimed at showing them ways and means of learning to become "self-reliant Theosophists."

Meanwhile, we have sent Belkovsky's proposal to the Roerich Museum in New York City for evaluation and consideration. A similar inquiry to the Kern Foundation yielded the reply that Kern grants are limited to the United States.

In our recent reply to Mr. Belkovsky we stressed the value of and need for individual initiative and effort: "Here in America we learn that much can be accomplished by what we call "grass roots efforts," which means that individual citizens can, singly and in small co-operative groups, and on their own initiative, undertake ambitious projects without government or outside institutional support.

Our 200 plus year American history of constitutionally protected freedoms of the press, assembly, religious preference, and protection from government interference provides an environment and atmosphere in which individual initiative can flower.

This is not to say that these hard won freedoms of the people, thus bestowed by the patriotic founders of our democracy, are forever safe from attack from those who would enslave -- protecting freedom is the responsibility of every citizen.

Thus, the Theosophical Society had its birth in New York City in 1875, and thus the theosophical movement continues its work today, largely owing to the tireless efforts of a small but dedicated band of workers.

As a case in point, the High Country Theosophist began its existence as a single page typewritten newsletter in 1986 with the single objective to merely announce the time and place of meetings of the newly formed High Country Study Center.

As the months passed, commentary on topics of study was added, and Xeroxed copies were mailed to members; soon the efforts came under favorable notice of a district director of The Theosophical Society who paid for gift subscriptions to all of the study centers and lodges in his district.

With this encouragement, the editor and then secretary became seriously committed to serving the theosophical movement as a whole ...

I tell you these things, not to brag of our accomplishment but rather to encourage you, our Russian brothers to lift yourselves "by your own bootstraps."

The High Country Theosophist is entirely the

product of two people, ... both of them serious students of the Ancient Wisdom of theosophy. Over the years we have been privileged to make acquaintance of and count as co-workers and friends, similar theosophists throughout the nation and indeed the entire world!

Having visited a third world country, India, I have a fair appreciation of the advantages that we of the western democracies -- the U.S., Canada, England, etc. enjoy in terms of access to technology and an established service infrastructure.

Yours must be much more of a pioneering effort and you have our most sincere respect and encouragement. Within our capabilities we are here to help you in your efforts as much as we can.

As you remarked in your letter -- "Still, we try!" We all must do what we can with the resources we have available. If we do this to the best of our ability, we have done our duty."

## NEW BOOKS

Now available: **Comprehensive Index** to *The Eclectic Theosophist*, 126 Issues from March 5, 1971 to Nov.-Dec., 1991.

Arranged under headings of General Index, Editorials, Selected Articles and Book Reviews. This well executed index in spiral bound plastic, 8 1/2 x 11 format of 52 pages should prove a valuable addition to the now available back issues of *The Eclectic Theosophist*.

Compiled by Mark Jaqua, editor of the now suspended *Protogonos*, and available from **Isis Books**, M793 Road 7, Napoleon, Ohio 43545 or Point Loma Publications, P.O. Box 6507, San Diego, Cal. 91266. Price \$4.00 plus \$1.00

Shipping.

## QWAA STATUS

Just as the finishing touches were being put on this issue, David BIAschke called from Pasadena that he has finished reassembly of the Series 2 Index and is mailing the diskette to us today, Jan. 29.

When it is received we will proceed with final checking, formatting and printout of the final copy. Xeroxed reproductions of this will then be made and collated in with the 11 sets of series 2 text which are ready and waiting. The completed sets of text plus Index will then be delivered to the book binder.

## PILGRIMAGE TO INDIA

Journal  
New Delhi YMCA  
Thursday, November 15

I am somewhat tired after riding through old Delhi to the Red Fort. It took all the courage I had to lock my precious bike to the fence at the entrance to the Red Fort garden and Audience Hall and walk inside, leaving a curious crowd of about a dozen Indians minutely examining my bike. When I returned, it was still there and still safe and intact.

By referring to the map and asking directions at every intersection, I was able, with only a couple of backtracks, to find my way back to the 'Y' slightly after dark.

When I returned to the Y, the "American Idiom" English class was about to begin so, like

the 'Two Black Crows', I invited myself in. There were about a dozen Indian students, including one Thai.

It was good to meet them face to face and exchange views on India and the U.S.A. The teacher, Ms. Asha Biswas, who speaks English as fluently as any American, has invited me to her home for dinner at 7 p.m. tonight.

I have reservations on the night train for Jammu Friday, arriving at 11:30 a.m. From there, I intend to travel by bus to Srinagar.

These plans are already somewhat scary because the Y has begun to feel safe and familiar. The fears are of getting the bicycle and/or luggage stolen. I think it is safest to allow only the bicycle to be carried on the train as baggage and to carry all my bags with me. Also, to lock the bicycle in the baggage coach. [This was not possible.]

The bus from Jammu to Srinagar will present another potential risk and a new hurdle. I shall, as before, rely heavily on the advice of people I feel to be absolutely trustworthy, such as Mr. Sondhi and Asha Biswas. Obviously, I must continue to risk the unknown. I cannot continue to stay here through fear.

So far, openness, friendliness and caution mixed with trust where it seems justified, have not led me astray and into disaster. However, to lose my bike or bags would be truly disastrous, as they cannot be replaced here at any price. So I continue to be meticulously careful and cautious.

Another guideline I am aware of from my

Theosophical studies is that the Masters will indeed protect and rescue their aspirants, but to do so costs them in attention and energy and so to save Them trouble, the aspirant must be careful and diligent.

The episode at the New Delhi airport may possibly have been simply 'good luck' according to conventional American thinking, but I am absolutely convinced that I am under the protection of my yet to be met Guru or one of the Masters. Obviously, my attitudes are not those of an average American.

Meeting a young American at lunch today at the Y convinced me of that. His attitudes seemed definitely on the negative side. And he related experiences of being robbed and variously being taken advantage of.

Now the question is, did his attitude cause his experiences or result from them, i.e. did he attract those experiences as a result of his own negativity?

It would be all too glib and easy to say that because of my open, friendly and positive attitude, I am immune to such mishaps. But what do I know with only 3 days experience? Staying here at the Y is a relatively sheltered existence. I wonder what happened later on in this book!

If the prophecy of yesterday's palm reading 'yogi' should come to pass and I return to India with Marty, I shall be thankful for having had these experiences before subjecting her them. I do wish to protect her from harm.

# Calendar

## THE THEOSOPHICAL SOCIETY IN DENVER

MEETINGS AND STUDY CLASSES ARE HELD IN DENVER ON THE SECOND AND FOURTH FRIDAYS MONTHLY.

Fri. Mar. 12  
Charlene's home  
Al Skrobisch leads ongoing study of *Light on the Path*, Vol. III of *Talks on the Path of Occultism*. Meeting begins with meditation at 7:00 p.m. Cal Charlene 757-7298 or Judy 477-4788 for location

Fri. Mar. 26  
Charlene's Home  
Same as for Feb. 12 above

### FROM THE PROPHET

Your children are not your children  
They are the sons and daughters of life's  
longing for itself  
They come through you but not from you  
And though they are with you yet they  
belong not to you  
You may give them your love but not your  
thoughts  
for they have their own thoughts

You may house their bodies but not their Souls  
For their souls dwell in the house of tomorrow  
Which you cannot visit, not even in your dreams  
You may strive to be like them but seek not to  
make them like you  
For life goes not backward, nor tarries with  
yesterday  
You are the bows from which your children as  
living arrows are sent forth ...

THE HIGH COUNTRY THEOSOPHIST is an  
*independent* journal and 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 presentday 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.