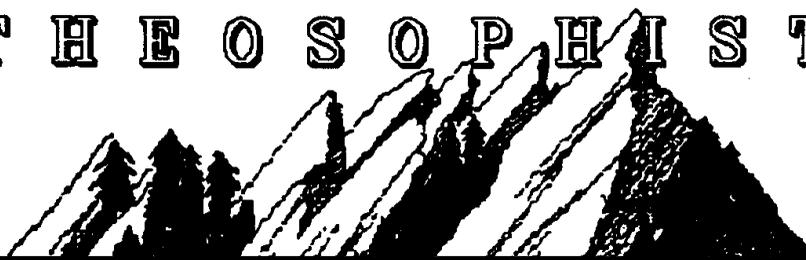


THE HIGH COUNTRY THEOSOPHIST



Vol. 8 No. 3

Boulder, Colorado

March, 1993

Contents

STAINTON MOSES AND IMPERATOR

(Concluded)

STAINTON MOSES AND
IMPERATOR.....1

THE WAY, THE TRUTH
AND THE LIFE.....6

OUTREACH REPORT.....8

PILGRIMAGE TO INDIA....12

NEW BOOKS.....15

Writing to A.P. Sinnett in July 1882, H.P. Blavatsky says, “... S.M. declares the statement of + being a Brother `to be a downright, palpable absolute falsehood’ ... But K.H. and M. and the old Chohan say that the + of his early mediumship *is* a Brother, and I will assert it over and over again on my death bed. But assuredly the + of then is *not* the + of today! [Ltrs. H.P.B. to A.P.S. #13 - p. 22]

There are many references to Stainton Moses in *The Mahatma Letters* and to his “Spirit Guide” Emperor, also referred to above as `+'. A careful reading of these references makes it clear that there was at that time, in the last quarter of the nineteenth century, an effort underway to introduce the principles of Occultism to the western world.

In the words of K.H., in [M.L. #9 - p. 38] to A.P. Sinnett: “That dream [dreamt by Stainton Moses and A.P.S.] ... was that you and Mrs K. [Anna Kingsford] `are all parts of a large plan for the manifestations of occult philosophy to the world.’ ... we are playing a risky game and the stakes are human souls ...”

In this letter, Mahatma K.H. outlines the personal history



of Stainton Moses, his temperament and nature:

“Brought up as a theological student, his mind was devoured by doubts. Earlier, he betook himself to Mt. Athos, where, immuring himself in a monastery, he studied Greek Eastern religion, and it is there that he was first noticed by his “*Spirit Guide*.”

Of course, Greek casuistry failed to solve his doubts, and he hurried on to Rome, - popery satisfying him as little. From thence he wandered to Germany with the same negative results. Giving up dry christian theology, he did not give up its presumable founder with all that. He needed an ideal and he found it in the latter.

For him, Jesus is a reality, a once embodied, now a disembodied *Spirit*, who, “furnished him with an evidence of his personal identity” - he thinks - in no less a degree than other “Spirits” - Emperor among the rest - have.

Imperator, on whom the same fate devolved later on, fares no better. His mind is too positive. Once impressed, it becomes easier to efface characters engraved upon *titanium* than impressions made upon his brain.

Whenever under the influence of *Imperator* - he is all alive to the realities of Occultism, and the superiority of our Science over Spiritualism. As soon as left alone and under the pernicious guidance of those he firmly believes having identified with disembodied Souls - all becomes confusion again!

His mind will yield to no suggestions, no reasonings but his own, and those are all for Spiritualistic theories. When the old theological fetters had dropped off, he imagined himself a free man. Some months later, he became the humble slave and tool of the “Spirits”!

It is but when standing face to face with his *inner Self* that he realizes the truth that there is something higher and nobler than the prittle-prattle of pseudo Spirits. It was at such a moment that he heard for the first the voice of *Imperator*, and it was, as he himself puts it: ‘as the voice of God speaking to his inner Self.’

That voice made itself familiar to him for years, and yet he often heeds it not.

A simple query: Were Emperor what he believes, nay - *knows* him to be, he thinks, - would not he have made S.M.’s will completely subservient to his own by this time?

Alone the adepts, i.e., the embodied spirits - are forbidden by our wise and intransgressible laws to completely subject to themselves another and a weaker will, - that of free born man. The latter mode of proceeding is the favorite one resorted to by the ‘Brothers of the Shadow,’ the Sorcerers, the Elementary Spooks ...

Emperor, then, had repeatedly told him that ‘in occultism alone should he seek for, and *will* find a phase of truth not yet known to him.’

But that did not prevent S.M. at all from turning his back on occultism whenever a theory of it clashed with one of his own preconceived Spiritualistic ideas. To him mediumship appeared as the Charter of his Soul's freedom, as resurrection from Spiritual death.

He had been allowed to enjoy it only so far as it was necessary for the confirmation of his faith: promised that the abnormal would yield to the normal; ordered to prepare for the time when the Self within him will become conscious of its spiritual, independent existence, will act and talk face to face with its Instructor, and will lead its life in Spiritual Spheres normally and without external or internal mediumship at all.

And yet, once conscious of what he terms 'external Spirit action' he recognized no more hallucination from truth, the false from the real: confounding at times Elementals and Elementaries, embodied from disembodied Spirit, though he had been oft told of, and warned against 'those spirits that hover about the Earth's sphere' - by his 'Voice of God.'

With all that, he firmly believes to have invariably acted under Imper's direction, and that such spirits as have come to him came by his 'guide's permission.'

In such a case H.P.B. was there by Imper's consent? And how do you reconcile the following contradictions?

Ever since 1876, acting under direct

orders, she tried to awake him to the reality of what was going on around and in him. That she must have acted either according to or against *Imper's* will he must know, as in the latter case she might boast of being stronger, more powerful than his 'guide' who never yet protested against the intrusion.

Writing to her from Isle of Wight, in 1876, of a vision lasting for over 48 consecutive hours he had, and during which he walked about, talked as usual, but did not preserve the slightest remembrance of anything external, he asks her to tell him whether it was a vision or a hallucination.

Why did he not ask + I-r? 'You can tell me *for you were there,*' he says. ... 'You - changed, yet yourself - if you have a *Self.*' ...

At another time he saw her in his own library looking at him, approaching and giving him some masonic signs of the Lodge he knows. ...

In every letter of his he clamoured for a '*living Brother*'; to her unequivocal statement that there was one already having charge of him, he strongly objected.

When helped to get free from his *too natural* body, absent from it for hours and days sometimes his empty machine run during that period from afar and by *external, living* influence, - as soon as back, he would begin laboring under the irradicable impression of having been all that time the vehicle for *another* intelligence, a disembodied not

embodied Spirit, *truth* never once flashing across his mind.

‘Imperator,’ he wrote to her, ‘traverses your idea about mediumship.’ He says, ‘there should be no real antagonism between the medium and the adept.’

Had he used the word ‘Seer’ instead of ‘medium’ the idea would have been rendered more correctly, for a man becomes rarely an adept without being born a natural Seer.

Then again, in September 1875, he knew nothing of the Brothers of the Shadow - our greatest, most cruel, and - why not confess - our most potential Enemies.

In that year he actually asked the old lady [H.P.B., ed.] whether Bulwer¹ had been eating underdone pork chops and dreaming when he described ‘that hideous Dweller of the Threshold.’ ‘Make yourself ready,’ she answered, ‘in about twelve months more you will have to face and fight with them.’

In October 1876, they had begun their work upon him. ‘I am fighting’ - he wrote - ‘a hand to hand battle with all the legions of the Fiend for the past three weeks.

My nights are made hideous with their torments, temptations and foul suggestions. I see them all around, glaring at me, gabbling, howling, grinning! Every form of filthy suggestion, of bewildering doubt, of mad and shuddering fear is upon me ... I can understand Zanon’s Dweller now ... I have not wavered

yet ... and their temptations are fainter, the presence less near, the horror less.’

¹One night she [H.P.B., ed] had prostrated herself before her Superior, one of the few they fear, praying for him to wave his hand across the ocean, lest S.M. should die, and the Theos. Soc. lose its best subject. ‘He must be tried’ was the answer.

He imagines that + *Imper* had sent the tempters because he, S.M., was one of those Thomases who must *see*; he would not believe that + could not prevent their coming.

Watch over him he did - he could not drive them away unless the victim, the neophyte himself, proved the strongest. But did these human fiends in league with the Elementaries² prepare him for a new life as he thought they would? Embodiments of those adverse influences which beset the inner Self, struggling to be free and to progress, they would never have returned had he successfully conquered them by asserting his own independent WILL, by giving up his mediumship, his *passive* will. ...

Mediumship is abnormal. When in further development, the abnormal has given way to the natural, the *controls* are shaken off ... then the medium learns to use his will, to exercise his own power, and becomes an adept. The process is one of development and the neophyte has to go to the end.

As long as he is subject to occasional trance - he cannot be an adept.” [M.L. 9, pp. 40-43]

It is evident that, in the beginning, Emperor was a living, embodied adept - appearing to Stainton Moses as part of an overall plan of the Brotherhood as previously mentioned.

But later on, it is evident that Emperor was “impersonated” by various Elementaries or “shells,” i.e., reliquiae of deceased personalities and, sadly, Moses was unable to distinguish the real from the imposter.

Elsewhere in the *Letters*, K.H. makes reference to Emperor being a “Brother.” [*M.L.* 44 - pp. 305, 308; *M.L.* 27 - p. 205]

In the latter reference, K.H. strongly advises that Emperor be judged by the quality of his ‘alleged’ writings and infers that “our enemies” all “write books.”

Here we have a useful and universal key with which to test the quality and validity of those “channeled” messages that flood the metaphysical bookshelves today.

Judge the quality of the messages critically. For a standard, compare their content with *The Mahatma Letters to A.P. Sinnett*.

In general, consider the teachings in the light of the following questions:

1. Do the teachings present universal principles or are they merely platitudes without real substance?

2. Do the teachings emphasize altruism or do they focus upon personal/material gain or easily attainable spiritual enlightenment?

3. Do the teachings correlate with and have some basic points of agreement with other recognized spiritual/meta-physical/historical traditions?

4. Do messages alleged to be from sources previously accepted as valid (such as K.H. in *The Mahatma Letters* for example) seem to be devoid of significant content or to bear a monotonous similarity to other alleged sources coming from the same “channel”?

Questions for reflection

Why do you think that the Masters worked through a “medium” such as Moses during the early years of the Society, when later they refused to use such means of communication? What do you think they hoped to achieve?

Why did the Masters allow “The Brothers of the Shadow” to torment and “test” Moses? Did Stainton Moses “fail,” and if so, how and at what point did he fail?

What are the similarities and differences between mediumship in the 19th century and channeling in the present day?

The Way, The Truth

AND THE LIFE

by
Bing Escudero

First, we must know the way, Then we will find the truth. When we know the truth, only then can we live the life.

The way is not outside of us. Or elsewhere, or in some book or in some person, no matter how glorified. Neither is the truth outside of ourselves as some authority might threaten us to believe by the grip of dogma and damnation.

Above all, the life is not living by some prescribed rules or regulations produced by some organization, no matter what claims are made to some supposedly higher connection.

By our own highest way will we come to the truth. And every bit of the way, each one of us is the truth.

For the right question is not *What is truth?* but rather *Who is the truth?* Then, finally, we are the life. We cannot live someone else's life, no matter how seemingly convincing. There is no other life to live than our very own.

All the high-sounding quotations and sanctified sayings that are brought to us cannot go beyond our own understanding and spiritual development.

No one can understand for us. Neither can anyone do our own spiritual development. Sure enough, there is no passing the buck on this one. The buck stops dead on its own tracks. The spiritual path is the ultimate Do-it-yourself undertaking.

The way or path is from Matter to Spirit, from self to selflessness, from the human to the Divine, from material bondage to spiritual freedom.

The truth is the depths and reaches of our consciousness. We are the subject and object of truth. The subject as the investigator of truth, the consciousness in the form of knowledge between the object of investigation, and the object itself, are altogether an integrated whole. This is why truth is one or a unity.

The life is the spiritual ideals put into action. Ideals are still incomplete positive promises until implemented.

When ideals are put into action, we have a state of virtue. Thought and action are as one. This is why the virtuous life is the spiritual life. It is human life made divine on earth.

An ideal is an idea without the thought of self. In other words, an ideal is a selfless idea. The self or ego, which is really a false idea, is vanquished in the service of others. The ego is the *animal* to be sacrificed on the altar of service. All the great Teachers of humanity exemplify this divine quality of self-sacrifice.

The spiritual Intuition is the source of the ideals in every human being, At the intuitive level, the ideals are virtues. Simply stated, ideas are qualities of our rational or lower mental nature.

The ideals are qualities of our *altruitional* (from altruistic), abstractional or higher mental nature. And the virtues are qualities of our intuitional nature.

When the Intuition completely enlightens our Mental nature, the Altruitional and Rational Mental reunite to their original oneness. The higher and lower mental, or the ideals and ideas, are no longer separate.

Every idea is now guided by an ideal empowered by the spiritual Will. The way it ought to be as it originally was in the very beginning.

It is in this state that *the Way is found*. It might be asked, how did the rational or lower mental get separated from its higher counterpart? We can check this answer in our own consciousness. We can know the truth directly.

It is desire fueled by sensations generated by the senses in contact with material objects that draw our ideas away from the ideals. Then a rationalizing lower mental, separated from the ideals of the higher mental, becomes dominated by the desires hooked to the gratification of the ego and the senses.

However, when our desires are transformed into aspirations for the spiritual ideals, the Intuition is invoked. The power of the Will is engaged. There is altruism. We are on our way to truth, and the life spiritual is now possible.

In the awakening of our spiritual intuition that is the birthing of the Christ consciousness within, the Way, the Truth, and the Life is thus fulfilled.

TULSA, OK © 1992 v5

T.S.A. '93 ELECTION

The Jan/Feb. '93 issue of *The American Theosophist* carried a notice of the 1993 election, stating that the deadline for candidates' nominating petitions and also for statements by candidates was January 15. My copy of the magazine arrived in Boulder on January 22nd or thereabouts! It definitely arrived well after the January 15th deadline.

Normally, such tardy mailings are no great cause for concern, but when the key edition informing prospective election candidates of deadlines for their nominating petitions and campaign statements arrives a full three weeks late it is, at the very least, a case of incompetent scheduling.

I was therefore quite surprised when the Mar./Apr. '93 issue arrived barely two weeks later, about February 5th.

Sure enough! -- under Bing Escudero's candidacy for South Central District Director the following notice appears in parentheses: (No statement was submitted) !!

At this point, it seems to this editor that the burden of proof must properly rest upon the administration at Wheaton to prove that the concatenation of events which effectively places Bing Escudero's candidacy clearly at an enormous disadvantage -- is not deliberate and intentional.

And if, indeed, it is *not* intentional, the powers that be at Wheaton owe it to Bing in all justice and fairness, to make amends by making a special mailing to all enfranchised members containing his candidate's statement, or at least providing him with a copy of their membership list.

It truly saddens me to suspect *brother Theosophists* of such behavior, but this somehow reminds me of the foot-dragging and obstructionist tactics of petty county officials during the voter registration drives in the 1960s to enfranchise American citizens in Mississippi who "just happened" to have black skin.

I am not suggesting that this is racially motivated and I don't mean to impugn Bing in any way, for I am proud to call myself a member of a **movement** which has as its first object, the recognition of the Brotherhood of *all* of humanity without any qualifications or distinctions whatsoever -- as a fact of Nature.

As a Life Member of T.S.A., I am not proud, however, of the actions and failures to properly act by officials of that **organization** in Wheaton.

OUTREACH REPORT

The following letter was received from Mr. Daniel Entin, Executive Director of the Nicholas Roerich Museum (New York), in response to our submitting Sergey Belkovsky's proposal thereto for evaluation and consideration:

"Thank you for your letter and the enclosures. I have been trying for quite some time to acquaint people with the rebirth of the Russian Theosophical Society, and with the need for Theosophists everywhere to make every effort to help them to survive and to grow.

You can imagine the intensity of feeling and the powerful conviction that the people in Russia, who have been suppressed for so long, bring to their efforts at renewal.

If you read the enclosed document, an article by Dmitry Popov, the head of the Russian Theosophical Society, about the history of Theosophy in Russia, you will understand and will feel with them the pain of all the oppression and deprivation that was suffered."

[The text of the article by Dmitry Popov will appear in next month's HCT. ed.]

“You will also understand how such subjugation to tyranny can provoke a reaction of equal intensity - a struggle now going on to burn away the darkness of decades and bring into the light all that had been forcefully suppressed.

The Russians are making every effort to regain what was lost in every sphere of their lives, to look back, to pick up the threads that had been rent, and then to move forward with renewed vigor.

They are rediscovering Helena Petrovna Blavatsky with an enthusiasm that would astonish us. Articles in newspapers and magazines, television programs, conferences, publications in editions of one hundred thousand are common.

Her birthplace is now a place of honor, on which a plaque has been placed, and to which pilgrimages are made.

In this context, you can more easily recognize the underlying passion in the letter published in your January issue.

The group in Kaluga is one of many, made up of intensely dedicated people.

The Society in Moscow is the central one, and we are making every effort to find

support for them and for the other Theosophical groups.

Unfortunately, much discrimination is needed, because the rapid upsurge of activity, the status available to new group leaders, and the profit to be found in the sale of hundreds of thousands of books have encouraged the emergence of people and groups with less than trustworthy motives.

But all this will sort itself out as the demand is satisfied and the profits wither away.

As a member of the Board of the Russian Theosophical Society, I meet with many Theosophists during my annual visits to Russia. I find their sense of wonder and excitement especially in the young-inspiring and energizing.

With such an abundant availability of constructive energy, much will be accomplished quickly, even in the context of today's terrible material difficulties there.

If Theosophists in America wish to be helpful, but find direct communication with people and groups there too difficult, we are ready to help.

There is no way to send money to Russia, because hard currency cannot be mailed or transferred to ordinary people.

There is no way to send packages to Russia, because they disappear before reaching their destinations.

All must be carried in person, or sent by special couriers at prohibitive cost.

Anyone who is interested in donating to the Russian Theosophical Society can contact us and we can provide the needed assistance.

Right now, as the article indicates, [to appear in the April HCT. ed.] the most urgent need of the RTS is for facilities to print for the themselves, to be free of the dishonest and exploitive government presses.

We have found a way to provide, as a first step, the high-quality computer equipment that they need to establish a first-class facility.

But this equipment will cost about ten thousand dollars; it will be purchased here at lowest possible prices and will be delivered safely in Moscow.

Printing equipment will be found later.

Much of that is available in Russia - old equipment, still usable, that had been confiscated from private presses many years ago.

Whatever help is provided will be acknowledged, gratefully.

All donations to Nicholas Roerich Museum for this purpose are tax-deductible as

donations to a tax-exempt, 501(c)3 organization.

(Signed) Daniel Entin,
Executive Director
Nicholas Roerich Museum
319 West 107th St.
New York, N.Y. 10025-2799

QWAA STATUS REPORT

Just when I thought we were finally on a safe and dry boardwalk leading out of the great swamp,

I see around the bend that the boardwalk was an illusion and there are more alligators!

Put in more specific terms, the situation is this;

The computer disk with re-assembled files for Series 2, Volumes 1 and 2 arrived from Pasadena on Feb. 19.

Re-assembled, that is, but not merged, re-alphabetized and purged of duplicate main headings, redundant sub-headings and other obvious and not so obvious errors.

The task ahead is clearly ours, for David at Pasadena has his own work to do there -- and what he has done for us was outside of his normal assigned tasks and done as an act of

generosity -- and we are profoundly grateful. “dogmas”, will show up ahead of the A’s.

Having recently up-graded to WordPerfect 5.1, and having spent a day or so studying its relevant new features and consulting with WP customer support, I believe that I know how to handle all the identified problems:

1. Re-alphabetize main headings; Insert a blank line between all main headings and use a paragraph sort.

2. Purge duplicate main headings; This must be done manually, one heading at a time, so that page references at main heading level are not deleted and lost.

3. Combine redundant sub-headings; like “T.S., no dogmas in,” and “Dogmas, none in T.S.” This also must be done manually (as distinguished from using a macro devised for the purpose.).

4. Alphabetically sort the lists of sub-headings under each main heading;

WP cannot do this directly. However, if each main heading having subheadings requiring sorting is converted to tabular form (by arranging subheadings in tabular columns), then WP can convert each directly into a table whose columns can then be sorted.

Upon successfully trying this, I also discovered to my dismay that words having leading quote marks and dashes, i.e.,

Thus, in order to correctly sort these, leading quotes and dashes must be stripped off prior to sorting and later replaced.

5. Lists of page number references belonging to sub headings must be blocked out, moved to an alternate screen, converted to column form and sorted, then returned whence they came.

6. Finally, the entire file must be taken out of table form and returned to its original scheme of main headings, indented sub-headings followed by page references -- all in alphanumeric order.

The preceding message was provided in the public interest -- just to let QWAA subscribers know that we haven’t fallen asleep on the job.

All good fortune belongs to him of contented mind.

Is not the whole earth leather-covered for him who wears shoes?

[H.P.B. - Gems From The East]

Pilgrimage to India

CONTINUED FROM FEB. HCT

Letter 3

To Kiva Co-op in Boulder
(my home)

YMCA Hotel New Delhi
November 15

Dear Kivans,

I did want to write you all a personal letter although I obviously have neither the time nor the energy to duplicate what I write daily to Marty. She is to be the main source of information on me, and if you haven't heard from her, please call her.

So far I am adjusting to the change in my environment like a goldfish in a new aquarium. No disasters have befallen me so far!

On arrival in New Delhi, the bike box was mangled and trash but the bike was absolutely OK. Thank God for rugged mountain bikes and derailleurs.

At first it looked as if my bags were lost somewhere in NYC or London but they turned up ok too.

Riding in New Delhi traffic is an experience that the most vivid description can only hint at. Like Zen, there can be no substitute for the actual experience.

Fortunately my worst fears have not been realized. I've seen buildings and cars burned out previously in the riots but there has been no violence since I arrived. You might reassure my sister Eleanor about this.

At many locations such as bus stops, political banners proclaim "Country above religion" or "We congratulate our Sikh and Hindu brothers who live in love and peace".

Friday night I leave on the night train for the northern railroad terminus of Jammu-Tawi. From there I plan to take a bus for Srinigar in Kashmir.

Lodging here at the YMCA is Rs 75 a day, including a light breakfast - i.e. two eggs, tea, and two slices of toast and marmalade. At the present exchange rate of 11.85 Rs/\$, this is \$6.33 per day.

We have two types of “john” here;

(a) the American sit down type and

(b) the eastern version - an elongated enamel bowl sunk into the floor with raised foot print outlines on either side, a flush tank overhead (which doesn't work), and on the left side a water spigot with a plastic bucket and pitcher.

In anticipation of things to come in rural India I am learning to cope like a native as follows:

Drop the pants and drawers, squat over the bowl with the feet on the marks. When finished, fill the pitcher from the spigot and pour a stream of water directly between the nether cheeks with the right

hand while massaging clean with the left hand. When all clean, wash the hands with soap and water. No TP necessary. Properly done, you end up cleaner than the US way.

It wouldn't be practical at 10 above zero outdoors in Colorado however, but in mild weather it works fine. Of course you also flush down the bowl until it's clean.

Tell Marty that the water filter may already have “saved me”! I was practicing using it here at the “Y”, filtering tap water for my room pitcher and drinking it.

An Indian staff employee just cautioned me against drinking tap water. It must work ok because after the third day - no Delhi belly!

If anyone wishes to write to me, please address me at; General Post Office, Varanasi, Uttar Pradesh, 221001 India, until December 15.

Namaste, Dick.

Journal
Aboard the Jhelum Express for
Jammu Tawi
November 15, 1984

We have left the Punjab and are now in the state of Jammu-Kashmir.

We are evidently climbing, because we have left the flat plains of Punjab and are entering country strongly reminiscent of Colorado, New Mexico and California.

It is quite arid and criss-crossed with many rocky dry washes. Beautiful 1000 foot high ridges are rising out of the right side windows to the north-east.

Getting on the train with the bike last night was another major trial and but for another Indian, apparently sent by my Guru, it might have been a disaster.

Getting to the New Delhi railroad station from the YMCA after dark was "a piece of cake", and rather fun with my new bike bell and leg light.

But when I got there I couldn't tell where to go. From the information booth, I was sent to window 16, from there to window 8.

The line at window 8 remained absolutely motionless for 40 minutes, at which time a young Indian of 20 or so took me in hand and led me to the baggage window.

From there we were directed up three flights of stairs on an overpass above the tracks and down the other side to the baggage building where I was told to make an ID sign for the bicycle.

(The trip across the overpass involved carrying the bike, loaded with front and rear panniers up the three flights, and bumping down the stairs with the brakes set on the other side.)

No ready made tags for the purpose are available in India, it seems.

After some negotiating, the baggage clerk provided me with a dirty piece of cardboard, some watery ink and a stick to make the required ID sign.

This done, my mentor left me with much thanks on my part, and I snapped the bags together and fastened the sleeping bag to the front panniers with a bungee cord.

I then staggered back up the stairs with my bags and back across the overpass to track 2.

My reservation, which had been

made in advance at the YMCA using the Indrail Pass, was for first class 2 tier sleeper.

When the train pulled in, I thought I saw my car pass by, but by the time the train stopped I was unable to find anything other than 3 tier second class coaches.

Finally, rather than be left behind, I boarded a 3 tier car and fought my way aboard.

During the night, I shared a wooden bunk with a friendly Kashmiri from Srinigar. I must have slept some because today I feel reasonably good.

Tomorrow morning I'll take the bus for Srinigar, with I suppose another hair-raising hassle getting the bike aboard.

(To be continued).

New Books

Eastern School Bibliographic Guide

Sanskrit Language Study:
A Selected Bibliography
with Annotations

No. 1, Feb. 1993

A very useful sourcebook for the Sanskrit scholar: it lists available Sanskrit-English and English-Sanskrit Dictionaries; Sanskrit study guides, textbooks, readers, grammars and syntax; also Vedic, Buddhist Hybrid, Traditional and Modern (spoken) Sanskrit references are included. 20 pages.

Compiled and annotated by David and Nancy Reigle. Free, on request!

Published by:
Eastern School Press
3185 Boyd Road
Cotopaxi, Colo. USA
81223-9688

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*, 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.

Fri. Mar. 26
Charlene's Home

Same as for Mar. 12, above.

Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and there is a mutual correlation, even, between a star and a man; thought runs swifter than the electric fluid, and your thought will find me if projected by a pure impulse, as mine will find, has found, and often impressed your mind.
K.H. [*M.L.* 45 - 263]

THE HIGH COUNTRY THEOSOPHIST is an **independent** journal and has the following editorial objectives:

(1) To serve the greater Theosophical Movement as a forum for the free interchange of ideas and commentary in the pursuit of **Truth** and to facilitate various projects in furtherance of Theosophical principles.

(2) 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.

(3) To examine contemporary ethical, religious, metaphysical, scientific and philosophical issues from the viewpoint of the *source* theosophical teachings.

(4) To impartially examine significant events and issues in the history of the theosophical movement which have affected and shaped its present-day realities.

THE HIGH COUNTRY THEOSOPHIST, ISSN 1060-4166
is published monthly for \$7.50 per year by
Richard Slusser, 140 S. 33rd St., Bldr, CO.
80303-3426. POSTMASTER: Send address
changes to: THE HIGH COUNTRY THEOSOPHIST
140 S. 33rd St., Boulder, CO. 80303-3426
Second Class Postage Paid at Boulder, CO.