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We have decided to devote this issue to the hierarchy of our spiritual friends and guides, the Angels or Dhyani-Chohans. It was interesting to us to note how each of these articles came to us in their own manner and progression.

We started with the assumption that the angelic evolutionary line is separate from the human and indeed there are those who took this position; i.e., see Geoffery Hodgson [page 3]. When compiling the text for this month’s installment of Adam Warcup series, we noted that Class One of Dhyani-Chohans were our progenitors (Lunar Pitris). They built the forms which became our lower principles. The article *Our “Starry” Prototype*, further illustrates this point.

Further light was shed on the role of the Dhyani-Chonans known as Solar Pitris (Agnishwâta Pitris) in this month’s Secret Doctrine Questions and Answers.

The Kumâras, Agnishwâttas, and Manâsaputras are three groups or aspects of the same beings: the Kumâras represent the aspect of original spiritual purity untouched by gross elements of matter. [G. de Purucker; *Occult Glossary*, page 2.]

The final article of this series was taken from the *Vasistha’s Yoga*. This article talks about how “we” are these devas which is nothing more than the pure manifestation of Consciousness itself.

In a future issue we will consider giving equal attention to devils, dugpas, rakshasas and black magic.



Hierarchies - One of the Lost Keys of the Esoteric Philosophy

“... The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who -- whether we give them one name or another, whether we call them Dhyan Chohans or Angels-are ‘Messengers’, in the sense only that they are the agents of Karmic and Cosmic Laws.

They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits, without any of the earthly alloy ‘which time is wont to prey upon,’ is only to indulge in poetical fancy.

For each of these Beings either *was* or prepares to become, a man,¹ if not in the present, then in a past or a coming cycle (Manvantara).

They are *perfected*, when not *incipient*, men; and in their higher, less material spheres differ morally from terrestrial human beings only in that they are devoid of the feeling of personality, and of the *human* emotional nature-two purely earthly characteristics.

The former, or the ‘perfected,’ have become free from these feelings, because (a) they have no longer fleshly bodies-an evernumbing weight on the Soul; and (b) the pure spiritual element being left untrammelled and more free, they are less influenced by *Maya* than man can ever be, unless he is an Adept who keeps his two personal personalities--the spiritual and the physical

--entirely separated.

The incipient Monads, having never yet had terrestrial bodies, can have no sense of personality or EGO-ism.

That which is meant by ‘personality’ being a limitation and a relation, or, as defined by Coleridge, ‘individuality existing in itself but with a nature as a ground,’ the term cannot of course be applied to non-human Entities; but, as a fact insisted upon by generations of Seers, none of these Beings, high or low, have either individuality or personality as separate Entities, *i.e.*, they have no individuality in the sense in which a man says, *I am myself* and no one else’; in other words, they are conscious of no such distinct separateness as men and things have on earth Individuality is the characteristic of their respective Hierarchies, not of their units; and these characteristics vary only with the degree of the plane to which these Hierarchies belong; the nearer to the region of Homogeneity and the One Divine, the purer and the less accentuated is that individuality in the Hierarchy.

They are finite in all respects, with the exception of their higher principles-the immortal Sparks reflecting the Universal Divine Flame, individualised and separated only on the spheres of Illusion, by a differentiation as illusive as the rest. They are ‘Living Ones,’ because they are the streams projected on the Kosmic screen of Illusion from the ABSOLUTE LIFE; Beings in whom life cannot become extinct, before the fire of ignorance is extinct in those who sense these ‘Lives.’”

[*The Secret Doctrine* I, 274-75]

End Note

1. Adyar Theosophists abandon the teachings of *The Secret Doctrine*.

On page 54 of Geoffery Hodgson's book *Kingdom of the Gods*, he offers the following quotation from *S.D.*:

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who -- whether we give them one name or another, whether we call them Dhyān Chohans or Angels--are 'Messengers', in the sense only that they are the agents of Karmic and Cosmic Laws. ... **For each of these Beings either was or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara).** ...” *S.D.* I, 274-75

This unequivocal teaching is followed on page 55 with the author's amazing statements:

TWO STREAMS OF EVOLVING LIFE

The concept, founded upon occult research, of certain Orders of the Angelic Hosts as creative and directive Intelligences, expressions of aspects of the Divine nature and consciousness, Lords of the subtle elements of earth, water, air and fire and Gods of regions of the Earth, differs in one respect at least from that of certain schools of Christian thought. **Investigation does not support the view that angels are deceased human beings. On the contrary, it reveals that human nature and human character undergo no change whatever immediately after death;** that temperament, likes and dislikes, gifts, capacities, and for the most part memory, at first remain unchanged.

According to the Bible, angels were in existence before the death of the first man. They were present when sentence was passed upon Adam and Eve, and one was placed with flaming sword “to keep the way of the Tree of Life”. There would seem, therefore, to be no scriptural foundation for the belief that death transforms men into angels. Indeed, speaking of man, St. Paul says: “Thou madest him a little lower than the angels. 11 2

The Biblical account of the angels as ministers and messengers from God to man, appearing to individuals in times of need, is supported by the teaching of occult philosophy. So, also, is the vision of Jacob at Bethel, in which he saw “a ladder set up on the earth, and the top of it reached to heaven and behold the angels of God ascending and descending on it.” The Order of the angels is hierarchical. On the lower rungs of the angelic ladder of life are the lesser nature spirits, brownies and gnomes, associated with the element of earth; fairies and sylphs with that of air; undines or nereids with water; and salamanders with fire. Above them, as previously stated, are angels and Archangels in an ascending scale of evolutionary stature, reaching up to the Seven Mighty Spirits before the Throne.

Countless in their numbers, innumerable in their Orders and degrees, the Gods dwell in the superphysical worlds, each Order performing its particular task, each possessing specific powers and each presenting a characteristic appearance. **The whole constitutes a race of evolving beings at present pursuing an evolutionary pathway which is parallel to that of man,** and which with him uses this planet and Solar System as a field of activity and unfoldment.

[**Bold emphasis added ed., HCT**].

Students of theosophy need to be aware of this and many other contradictions with the teachings of the Masters as given in *The Secret Doctrine* and *The Mahatma Letters* and thank U.L.T, and

ASURAS AND SURAS

Two important points are involved herein: - (a) Primarily in the *Rig-Veda*, the “Asuras” are shown as *spiritual divine beings*; their etymology is derived from *asu* (breath), the “Breath of God,” and they mean the same as the Supreme Spirit or the Zoroastrian *Ahura*. It is later on, for purposes of theology and dogma, that they are shown issuing from Brahmâ’s thigh, and that their name began to be derived from *a*, privative, and *sura*, god (solar deities, or *not-a-god*, and that they became the enemies of the gods. . . .

-*The Secret Doctrine* II, 59

In H. P. B.’s *The Secret Doctrine* you will frequently find what has been to so many, many hundreds of devoted students most confusing references to the names or rather classes of certain beings, entities like the Suras, the Asuras, the Maruts, etc., and I have often been asked if some evening in speaking in the Lodge here I would not try to throw a little light on just what these beings are, these Suras, and Asuras, and Maruts.

Has it ever occurred to you - it must have, because it is demonstrated on almost every page of her greatest book, *The Secret Doctrine* - that H. P. B. brought together a wealth of illustrative material from all the different religions and philosophies of the world in order to prove the universality of our God-Wisdom?

To do this she had to use the technical

names employed in these different philosophies and religions. Thus from Brahmanism were adduced Suras, Asuras, Maruts. From Buddhism, meaning precisely the same thing, she spoke of Dhyâni-Chohans; or again from Brâhmanism, Kumâras, Agnishwâttas.

All these names really refer to the same entities; but what are the distinctions now between Suras and Asuras and Maruts, and between Kumâras and Agnishwâttas? This: when a monad is at the very beginning of its evolutionary course in the cosmic manvantara, the technical name given to it is Kumâra, which is a Sanskrit term meaning virgin.

It is virginal in the new manvantara. It has therein incurred no sin; it is unadulterated, pure monadic essence. When such a Kumâra at the end of a cosmic manvantara, or two or three, according to its ability to evolve, has emanated forth from itself what is in it, has reached the bottom of the great sweep of evolving life and has risen on the ascending arc to the top of it, the same Kumâra then is an Agnishwâtta because it then has evolved fully forth from itself, mind, intellect, and has gained experience.

Yet they are both monads, or rather it is the same thing: a monad beginning as a Kumâra, or as I have often put it, an unself-conscious god-spark, ending as an Agnishwâtta, “purified by fire,” which is what Agnishwâtta means, the fire of the spirit and of experience.

A Sura is a Kumâra - a god. Because of their great purity, virginity in every sense of the word, Hindû mythology called them gods.

Actually they are monads in so pure, as yet unevolved, a state, so undeveloped a state, that they are swept along, as it were, in the evolutionary Rivers of Life. When this Sura or Kumâra has become an Agnishwâtta, it is then an Asura. And Hindû mythology, or rather Brâhmanical theology, with the same spirit behind it that you will find in Christian theology, says - and I will now use Christian language -

“It has eaten of the Tree of Life, of the Tree of the Knowledge of Good and Evil, and it is no longer virginal and pure.”

That is the Christian theological way of explaining it. But leaving these dogmatic theologies of the religions aside, what actually are the facts? That from an unself-conscious god-spark, a Kumâra - the Sura, the monad, the same thing- through suffering and experience in the lower realms of matter, in the different planes, has become an Agnishwâtta. It has tasted of the fire and has become a self-conscious god, an Asura.

Asura really comes from Asu, the essential meaning of which in Sanskrit is ‘to breathe.’ You will find it in other languages. The verbal root as, in Sanskrit meaning ‘to be,’ is the same essential idea. So the Asuras are not merely unself-conscious god-sparks swept along through the ages unself-consciously on the Rivers of Life. They are those who have gained self-consciousness; or, to use a Buddhist term meaning the same thing, they have become celestial Dhyânîs, celestial Bodhisattvas, celestial Buddhas.

What are the Maruts? They are one class of the Agnishwâtta, Asuras. Thus in *The Secret*

Doctrine, which often quotes from Brahmanical theology, when you read that often the Suras and the Asuras were battling together, you have a very interesting fact not only of human evolutionary history here, but of cosmical history. It is the same thought that runs back of the early Christian legends concerning the battle fought in Heaven between the spirits of Light and the spirits of Darkness. And of course in mediaeval theology any thing that thinks for itself, an Asura, is a spirit of Darkness.

Do you catch it? That is why they are called the demons or the spirits of Darkness. Here is the gist of the Christian legends of the so-called ‘Fallen Angels’; a descent of all the monads which have won self-conscious freedom in intellectual and spiritual growth and have become like unto us, ‘Elohîm.’

You know in the Hebrew Bible: “Thou shall not eat of the Tree of the Knowledge of Good and Evil, for if thou eatest of it thou shalt become like us.” But that indeed is the whole purpose of evolution! That the monads may pass from the state of unself-conscious god sparks to that of self-conscious, fully evolved gods, knowing their divinity and taking a self-conscious part in the cosmic work. These are the Asuras, the Maruts, the Agnishwâtta. But naturally it always pleased the dogmatic priests - I do not mean the initiates but the dogmatic priests of theology - to keep the thinking faculty down; and yet it is man’s saving. The thinking faculty, it is true, often leads man into error and into making grievous mistakes for which he has to pay with the very blood of his heart - As ye sow ye shall reap - but the end of it is illumination, experience, and pity, compassion.

Scope of the Soul

No man's heart has ever throbbed with understanding compassion over the sufferings of another which itself has never suffered. It takes suffering to make us pitiful to others who suffer the cleansing fires of sorrow and pain; and these come through the advancing evolution of man's mind, part of which is his ethical, his moral instinct.

Were it possible, as the gods can, for us humans to see a Sura, a Kumâra, we would see a starry, glorious being, spotlessly pure, radiant with the light of eternity, colorless, utter beautiful - but look in its eyes, there lacks a soul! Here lies the gist of the old European legend that the undine or the salamander, etc., must gain a soul before it can be saved. How true it is!

The gaining of the soul is the story of the Kumâra passing through the experience of the lives, building up the human soul to self-understanding of what life and nature mean, and emerging from it in soul a god.

And on the other hand you would see the Agnishwâtta just as beautiful, just as glorious, shining with the glory of eternity on it; but in its eyes the deep richness of garnered experience and infinite compassion, things which are only latent in the Kumâra. The Kumâra is the unself-conscious god-spark. The Agnishwâtta is the same, become a selfconscious god.

G. de Purucker *Studies in Occult Philosophy* p. 256

Angels have been among us and spoken of for millenniums. Just what they are has been declared, but usually in ways that are difficult to understand, especially if we try to conceive of them with our sensual and rationalistic mode of thinking.

The most agreed upon definition is that they are the messengers of god.

For many, this answer has been sufficient. If understood correctly, it is the right answer, but to accept it on face value, without exhausting the range of life that is linked together in the true sphere of our being, is to miss the call to become a self-conscious and self-analyzing entity.

Bringing together a few key concepts will help, however, in understanding that portion of the wisdom religion that pertains to the science and physics of angels.

Because angels have been present since the birth of immortal man, reportings of their names and stations, duties and functions, forms and intelligence, shapes and sizes, have varied as much as the persons who have encountered them.

Only in some of the age-old sacred traditions and among some of the clear-seeing mystics have the domains, locales, and elements of these angels been revealed.

Although the rest may have studied these beings, forces, and entities, very few have been able to state from whence they

come and whether they have been spoken of, described, sought, or commanded or have simply presented themselves spontaneously for visitation.

The how and whys of appearance and character, unless one is encountering an advanced being, will in all likelihood depend on the person's individual belief system, racial and personal fields of heredity, as well as psychological predisposition, and atavistic traits.

Only a clear field and sphere of being can reflect an actual being or entity. Further, if they can be commanded, surely they cannot be as evolved as the manasic being. Yet, these differences are important to discern.

For on one hand, we may be speaking of illusion, delusion, and hallucinosis, while on the other, of subjective truths existing in the spiritually subtle spheres of a reality infrequently recognized.

To clarify and make things simpler, we can say the monad is the imperishable and eternal pilgrim, the only true spiritual element moving through the forms of life and intelligence. These forms are but the various expressions, under law, of the monad's perfected being, in time and space.

For general purposes, the monad is the spiritual soul, the essence of a thing -- a unity, a duad, and a trinity. All depends on the application and knowledge sought.

As HPB states, all souls are angels. That is the short of it. No particle of substance is

out of the equation. That the particle may be unable to express any of the monadic "light of the spirit" in our great cycle matters not -- it still remains a latent soul.

This then raises the question: At what state of evolutionary expression do we normally use the term "angel" to describe the status of the monad that has earned the title of angel?

To answer, we must consider whether we are speaking of an angelic presence, influence, vision, entity, or being, for all these differ.

And even this does not exhaust the variety of ways in which an angel communicates. By asking these questions, we attempt to discern between the inferior and superior angels. These two broad groups vary regarding degrees of intelligence, form, and abilities. They are separated by the division of "Man" as the mind being.

The angels who have not yet entered into, or become clothed in the dark folds of the subtle cosmic substance, may loosely be considered the true messengers of the archangels.

These archangels are the spiritual Intelligences, or the Dhyani Chohans, in form or out.

These messengers are things of light, life, and joy, luminous, diaphanous and clear. They belong to the pre-cosmic, evolutionary period of existence, as well as to the higher

cosmic phases and realms of being (regarding time and space, as well as interdependent and interpenetrating planes of being).

Theosophists may better understand this idea in terms of the lipika, the divine scribes who record all acts and thought in the astral light.

For angels are the connecting lives relating to our destiny; they carry the impress of karma in the celestial as well as sidereal realms and beings. They are, in part, the agents that assist in the great adjustment of various cycles and balancing out of the human-nature-racial equation.

And finally of the key messenger types, we have those lives that are elemental in nature. They are able to reflect many a strange image or picture, wherein they clothe themselves.

These are neither good nor bad, but generally reflect the internal and subjective contents of a being's mind, acts, and intents, often projecting these images into objectivity.

They are sometimes utilized by beings of various grades of purity as messengers of light, ideas of influence, waves of feeling, moments of unsought peace in the midst of the storms of life, and other altered states.

They may also be used in other manners by beings lacking in spiritual light.

These classes of elementals make up

the lower three kingdoms, after which are those elementals affiliated with the mineral through human kingdoms.

They are often considered to be the nerves of nature and its various carriers of force, which retain impressions. These carriers, for better or worse, can be reflected in the mind of a human, under the guise of an image lingering in the memory.

Another class of angels, if the description can be used (because they are not actually considered angels in theosophical terms), are beings who have by right achieved a certain status of purity of mind, soul, and being, such that they also appear "angelic" in presence.

These may or may not be in communication with the general population. They may limit their visitations to specific times, cycles, and needs, for specific purposes and reasons.

They may be connected to the general welfare of a class of people. They may appear in a variety of images, using forms most conforming to the person or persons with whom they are communicating.

Still another type deserving mention in any list of key concepts of angelology is the inner spiritual self, or individuality. Always awaiting the moment that the outer self turns spontaneously to it, to feed off the spiritual wisdom of its substance.

This eternal angel has been nourished

from the good and virtuous deeds performed through the ages. Its memory is infallible, and it always seeks to give back, to uplift, and to inspire the struggling being of flesh. The parent source of the manifested being never for one moment is absent from our presence.

All of these ideas are presented in *The Secret Doctrine* chapter “Gods, Monads, Atoms.”

Based on her [H.P.B.’s] works, we may say that gods, souls, or angels and atoms and elementals truly all depend on the application:

gods as intelligent beings and entities, with angels as “the principles of the gods” (as expressed by HPB), devas, elementals, nirmanakayas (beings that forsake physical and kamic principles to serve humanity), shells, elementaries (disembodied souls), and those persons who have in degrees achieved, for a short time, that nearly ethereal state referred to in the “Elixir of Life” (*Five Years of Theosophy*, p. 1).

These broad categories, wherein even deeper details lie regarding angels, are a beginning by which one can learn to cognitively identify the nature of lives.

[*Theosophy*, Vol. 88, No. 1 November 1999, p. 21]

The Origin and Evolution of Man by Adam Warcup

In the last issue [January, 2000 HCT] we looked at the laggards as incipient human monads but fully part of the human kingdom and in H.P.B.’s words:

those who, by reason of “karmic impediments” never reached to the human stage by the middle of the Fourth Round. The door has closed.

The first part of any cycle is involution or movement into matter and the second half is evolution or moving out of dense physical form and the movement back toward the more spiritual condition. As you move up this evolutionary arch, there is an accelerated rate of evolution. If an entity has not reached a certain point by this time, it is too late because the rest of humanity will accelerate away from that point. Nature has provided for “the laggards,” by allowing them to be the new humanity on a next subsequent planetary system. Their compensation will be to develop a higher type of humanity than what is present.

Now we will put our attention to what happens most specifically on this globe in the Fourth Round. Although we are primarily interested in the human evolution, we will incidentally look at the evolution of other kingdoms as well.

The first step in the evolution of man on this globe begins with a class of beings which is responsible for producing the prototype of human form. The human life wave of monads will enter an evolution of Seven Root Races. During the evolution of the Seven Root Races they develop each of seven principles according to the round in which they find themselves.

To start that journey they need human form, in which to incarnate. We will look closely at this class of progenitors called the Lunar Pitris, who become terrestrial toward the end of the Third Round. They will remain present during the obscuration period as the seed form for the future mankind of the Fourth Round.

“Evolutionary law compelled the lunar “Fathers” to pass, in their monadic condition, through all the forms of life and being on this globe; but at the end of the Third Round, they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to become the tabernacles of the less progressed Monads, whose turn it was to incarnate. These “forms” are called “Sons of Yoga.”

SDII/115

... “But at the end of the Third Round, they were already human in their divine nature,” adds to what has already taken place. “Human” means that they have

unfolded qualities of a self conscious entity from what was latent within and thus became a class of conscious creators and they are therefore referred to as Dhyan Chohans. We assume some of those qualities even now.

These Dhyan Chohans were destined to form the tabernacle of class two, the average humanity. This idea is again repeated in the following passage.

“First come the SELF-EXISTENT on this Earth. They are the `Spiritual Lives’ projected by the absolute WILL and LAW, at the dawn of every rebirth of the worlds. These LIVES are the divine `Sishta,’ (the seed-Manus, or the Prajapati and the Pitris).”

From these proceed

1. The First Race, the “Self-born,” which are the (astral) shadows of their Progenitors. The body was devoid of all understanding (mind, intelligence, and will). The inner being (the higher self or Monad), though within the earthy frame, was unconnected with it. The link, the Manas, was not there as yet.

2. From the First (race) emanated the second, called the “Sweat-born and the “Boneless.” This is the Second Root-Race, endowed by the preservers (Rakshasas) and the incarnating gods (Asuras and the Kumaras with the first primitive and weak spark (the germ of intelligence))... And from these in turn

proceeds:

3. The Third Root-Race, the “Two-fold” (Androgynes). The first Races here are shells, till the last is “inhabited (i.e. formed) by the Dhyanis.

SDII/ 164-5

This last passage is stating what we have already been discussing except it is put in the preferred way of the masters as metaphysical.

“First come the SELF EXISTENT ...” They are self existent because they require no progenitors. We don’t need to look for the fathers of this particular class; they are the seeds that were carried over. “... by Absolute WILL and LAW ...” tells us that they have no choice in this matter, they were fulfilling a role in a macro-cosmic process.

This passage and what follows “... These LIVES are the divine sishta ...” talks about this class which is no way arbitrary but very much part of the overall structure and plan as to how human evolution should have proceeded.

In our next lesson we look at what it is that this class produced.

To be continued:

OUR “STARRY” PROTOTYPE

“Out of the *ground* the Lord God formed *every beast Of the field, and every fowl of the air; and brought them unto Adam* to see what he would call them.” Thus man was created *before* the animals; for the animals mentioned in chapter i, are the signs of the Zodiac, while the man, 11 male and female,” is not *man*, but the Host of the Sephiroth; Forces, or Angels, “made in his (God’s) image and after his likeness.”

-The Secret Doctrine

Paracelsus calls the Dhyan Chohans the Flagæ; the Christians, the “Guardian Angels”; and the occultist, the “Ancestors, the Pitris.”

Early in the *S.D.*, the pitris are described as lunar deities, creators of the first physical races of humankind. (In contrast, the Kumâra (the seven mystic sages) are the solar deities and the fashioners of the inner man.) As guardians of harmony, the Dhyan Chohans are the laws of life themselves, represented in the reaction of the avenging angels, which hold us to these universal laws.

The Dhyanipasal, the “rope of angels,” hedges off the phenomenal from the noumenal kosmos. The Dhyan Chohans are “Lords of Light” and the divine intelligences charged with the supervision of the kosmos. Their very essence being the five middle human principles, they are manifested immortal spiritual souls minus the physical body, *i.e.* arupa (without form).

Even they are not privileged beings with unmerited standing, in any system. The *S.D.* (I, 22 I) notes: “A Dhyān Chohan has to become one; it cannot be born or appear suddenly on the plane of life as a full-blown angel. ... Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned.” Later in the *S.D.*, she reminds us, “From Gods to men, from Worlds to atoms, from a star to a rushlight, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected.”

In this chain, emanations from the universal mind produce millions of rays—manifested reflections in the world of Kosmos of the One Monad.

This issuing forth is the metaphysical structure of the Maha Maya, and the real meaning of the eastern concept of illusion (maya). By virtue of the Dhyāna (mind-born or state of abstract contemplation), succeeding emanations eventually create celestial Selves that incarnate as mortals at the beginning of every human cycle on earth, in an upward gradation among entities. The emanators of the Monads are destined, themselves, to become human in that cycle. The “Sons of Light” (the logos of Life), having descended into the cycle of existence, are also called “Stars.” Every individuality (human) is born with a star (not to be confused with astrological stars), a guiding or “presiding” angel, which is part of its own essence and which will remain with it throughout the many lives of rebirths. Adepts call theirs their elder “twin Souls.”

S.D.I., 572-3.)

In the *Theosophist* (August 1886), T. Subba Row wrote that “every class of adepts has its own bond of spiritual communion only possible through bringing oneself within the influence of the Spiritual light which radiates from *one’s own Logos*.” He continues, “Such communion is only possible *between persons whose souls derive their life and sustenance from the same divine RAY*, and that, as seven distinct rays radiate from the ‘Central Spiritual Sun,’ *all adepts and Dhyān Chohans are divisible into seven classes*, each of which is guided, controlled, and overshadowed by *one of the seven forms* or manifestations of the divine Wisdom.”

Atma is the compound unity of manifested living Spirits, the parent-source and nursery of all monads and their divine reflection. The seven chief groups of such Dhyān Chohans are found in every religion, representing the primeval rays and mental, spiritual, and physical subdivisions. The relationship between angels and humanity, according to HPB’s writings, should be extricated from their convoluted images through understanding our esoteric septenary principles.

1. The Dhyānipasa represents “the ring pass not”—a defined cycle of evolution/involution. For further elucidation, see *The Theosophical Glossary*. [Eds.]

From *Theosophy*, Vol. 88 No. 1

SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A.
BARBORKA

Readers of The Canadian Theosophist are invited to participate in this feature by sending their questions c/o The Editors to be forwarded to Mr. Barborka.

Question. Does *The Secret Doctrine* give any further information in regard to the Gandharvas other than this statement:

“. . . beings who like the Yakshas, Gandharvas, Kinaras, taken in their *individualities*, inhabit the astral plane. . .” (S.D. II, 90; III, 99 6-vol. ed.; II, 94-5 3rd ed.)

Answer. As is the case with many of the myths and legends of the Hindu deities, the full account about them is not stated in *The Secret Doctrine*.

One reason may be mentioned: there is an exoteric as well as an esoteric version, and the latter is not usually imparted.

To give an example: the Yakshas and Asuras are Daimons (deific beings), but they are more often portrayed as demons in the exoteric scriptures. Nevertheless, there are further references in connection with the Gandharvas which will be presented following an explanation in regard to the Yakshas and Kinaras.

In the Upanishads the Yakshas are regarded as supernatural beings. In the Puranas they are stated to be a class of

semi-divine beings associated with Kubera, the god of riches and represented as the regent of the northern quarter. As for the Kinaras, in later scriptures they are regarded as beings associated with the Gandharvas and they too are celebrated as celestial musicians.

In the *Rig-Veda*, which is the first and most important of the four Vedas, only one Gandharva is mentioned and his habitation is the sky. It is in the later scriptures that the Gandharvas are portrayed as heavenly musicians. In fact, a quotation may be presented in connection with the Gandharva of the *Rig-Veda*:

“Yet, while the *Gandharva* of the *Rig-Veda* may there be made to personify the fire of the Sun, the *Gandharva devas* are entities both of a physical and psychic character; while the Apsarases (with other Rudras) are both *qualities* and *quantities*. In short, if ever unravelled, the theogony of the Vedic Gods will reveal fathomless mysteries of Creation and being.” (S.D. II, 585; IV, 157 6-vol. ed.; II, 619 3rd ed.)

The Apsarases are portrayed as undines or water-nymphs from the Paradise or Heaven of Indra. The Rudras are represented as the sons of Rudra - the god of the tempests.

“In Esoteric Philosophy, the Rudras (Kumaras, Adityas, Gandharvas, Asuras,

etc.) are the highest Dhyān-Chohans or Devas as regards intellectuality. They are those who, owing to their having acquired by self-development the *five-fold* nature - hence the sacredness of number *five* became independent of the pure *Arupa* devas.

This is a mystery very difficult to realize and understand correctly. For, we see that those who were 'obedient to law' are, equally with the *rebels, doomed to be reborn in every age.*" (S.D. II, 585; IV, 157 6-vol. ed.; II, 619 3rd ed.)

Three more classes of deities are associated with the Gandharvas and are now defined. Kumaras - this Sanskrit word literally signifies Youths, hence designated Holy Youths.

In *The Secret Doctrine* they are defined as one of the classes of the Solar Pitris who provided direct assistance to humanity during the period of the Third Root-Race. Adityas - in the *Rig-Veda* the name of seven deities of the heavenly sphere, the chief of whom is Varuna, the supreme deity, king of both gods and men and the presiding deity of the day, as Mitra was the presiding deity of the night.

The Adityas were regarded as being distinct from the *visve devas*, i.e., all the gods collectively. Asuras - a term with a dual meaning: in the Vedas it signifies divine spirits, and the term is applied to the three classes of Solar Pitris: the Kumaras, the Agnishvattas, and the Manasaputras.

But in the later exoteric literature the Asuras are regarded as demons. The Sanskrit word is also defined in two ways: *asura* derived from *asu* - breath; *a-sura* composed of *a* - not, *sura* - a god: consequently a demon.

Here is another reference to the Gandharvas; and mention is made of the one who is regarded as a leader of the Gandharvas:

"Narada is the leader of the *Gandharvas*, the celestial singers and musicians; *esoterically*, the reason for it is explained by the fact that the latter (*the Gandharvas*) are 'the instructors of men in the secret sciences.'

It is they, who 'loving the women of the Earth', disclosed to them the mysteries of creation; or, as in the Veda - the 'heavenly Gandharva' is a deity who knew and revealed the *secrets of heaven and divine truths*, in general.

If we remember what is said of this class of Angels in Enoch and in the Bible, then the allegory is plain: their leader, Narada, while refusing to procreate, leads men to become gods. Moreover, all of these, as stated in the Vedas, are *Chhandaia* (will-born) or incarnated (in different Manvantaras) *of their own will*; and they are shown in exoteric literature as existing age after age; some being 'cursed to be re-born,' others, incarnating as a duty," (S.D. II, 584; IV, 156 6-vol. ed.; II, 618 3rd ed.)

Reference is now made to the

Gandharva in the *Rig-Veda*:

“The Gandharva of the Veda is the deity who knows and reveals the secrets of heaven and divine truths to mortals.

Cosmically - the Gandharvas are the aggregate powers of the solar-fire, and constitute its Forces; *psychically* the intelligence residing in the *Sushumna*, Solar ray, the highest of the *seven* rays; *mystically* - the occult force in the Soma (the moon, or lunar plant) and the drink made of it; *physically* - the phenomenal, and spiritually - the noumenal causes of *Sound* and the ‘Voice of Nature.’

Hence they are called the 6,333 ‘heavenly Singers’ and musicians of Indra’s loka who personify (even in number) the various and manifold sounds in Nature, both above and below. In the latter allegories they are said to have mystic power over women, and *to be fond of them*.

The esoteric meaning is plain. They are one of the forms, if not the prototypes, of Enoch’s angels, the Sons of God, who saw that the daughters of men were fair (*Genesis*, vi, 2.), who married them, and taught the daughters of the Earth the *secrets Of Heaven*.” (S.D. 1, 523; II, 247 6-vol. ed.; 1, 569 3rd ed.)

From *The Canadian Theosophist* Vol. 58 No. 6 - January 1978

Description of the Lord

VASISTHA continued:

There is the abode of lord Siva known as Kailasa. I lived there for some time, worshipping lord Siva and practising austerities. I was surrounded by the perfected sages in whose company I used to, discuss the truths of the scriptures.

One evening I was engaged in the worship of lord Siva. The entire atmosphere was filled with peace and silence. In that forest the darkness was so dense that it appeared to be solid enough to be cut with a sword.

At that time I saw a great light in the forest. With the external sight I saw that light and with my insight I enquired into its nature. I saw that it was lord Siva himself who was walking along holding his consort Parvati with one hand. In front of him walked his vehicle Nandi ‘making way for the Lord. I made the divine presence known to the disciples assembled around me and proceeded to where the Lord was.

THE LORD said:

Do you know who ‘god’ is? God is not Visnu, Siva or Brahmâ; not the wind, the sun or the moon; not the brâhmana or the king; not I nor you; not Laksmi nor the mind (intellect). God is without form and undivided (not in the objects); that splendour (devanam) which is not made and which has neither beginning nor end is known as god (days) or lord Siva which is pure consciousness. That alone is to be worshipped; and that alone is all.

If one is unable to worship this Siva then he is encouraged to worship the form. The latter

yields finite results but the former bestows infinite bliss. He who ignores the infinite and is devoted to the finite abandons a pleasure-garden and seeks the thorny bush. However, sages sometimes worship a form playfully.

Now for the articles used in the worship: wisdom, self-control and the perception of the self in all beings are the foremost among those articles. The self alone is Lord Siva who is fit to be worshipped at all times with the flowers of wisdom.

(I asked the Lord: "Pray tell me how this world is transmuted into pure consciousness and also how that pure consciousness appears as the jiva and other things". The LORD continued:) ...

Indeed only the infinite consciousness which alone exists even after the cosmic dissolution, exists even now, utterly devoid of objectivity. The concepts and notions that are illumined by the consciousness within itself shine as this creation, on account of the movement of energy within consciousness, precisely as dreams arise during sleep. Otherwise, it is totally impossible for an object of perception to exist outside of the omnipresent infinite consciousness.

All these mountains, the whole world, the firmament, the self, the jiva or the individuality and all the elements of which this world is constituted—all these are naught but pure consciousness. Before the so-called creation when only this pure consciousness existed, where were all these (heaven, etc.)? Space (akasa), supreme or infinite space (paramakasa), absolute space (brahmakasa), creation, consciousness - are mere words and they indicate the same truth even as synonyms do.

Even as the duality experienced in dream is illusory, the duality implied in the creation of the world is illusory. Even as the objects seem to exist

and function in the inner world of consciousness in a dream, objects seem to exist and function in the outer world of consciousness during the wakeful state. ...

That God is not distant from anyone, O Holy one, nor is he difficult to attain: he is forever seated in the body and he is everywhere like space. He does everything, he eats, he holds everything together, he goes, he breathes, he knows every limb of the body.

He is the light in which all these limbs function and all the diverse activities take place. He dwells in the cave of one's own heart.

He transcends the mind and the five senses of cognition; therefore he cannot be comprehended nor described by them - yet for the purpose of instruction, he is indicated as 'consciousness.'

Hence, though it appears as though he does everything he does nothing. That consciousness is pure and seemingly encases itself in the activities of the world to the same extent as the spring does in the flowering of trees.

The LORD continued:

Somewhere this consciousness functions as space, somewhere as a fire, somewhere as action, somewhere as substance and so forth, but without intending to do so.

Even as all the 'different' oceans are but one indivisible mass of water, this consciousness, though described in different ways, is but one cosmic mass of consciousness. In the body, which is like a lotus, it is the same consciousness that imbibes the experience which is like honey gathered by the restless mind which is like the bee.

In this universe all these various beings (the

gods, the demons, mountains, oceans and so forth) flow within this infinite consciousness even as eddies and whirlpools appear in the ocean. Even the wheel of ignorance, which causes the wheel of life and death to revolve, revolves within this cosmic consciousness whose energy is in constant motion.

It was consciousness, in the form of the four-armed Visnu, that destroyed the demons, even as a thunderstorm equipped with the rainbow quenches the heat that rises from the earth. It is consciousness alone which takes the form of Siva and Parvati, of Brahma the creator and the numerous other beings. This consciousness is like a mirror which holds a reflection within itself, as it were, without undergoing any modification thereby. Without undergoing any modification in itself, this consciousness appears as all these countless beings in this universe.

The infinite consciousness is like a creeper. It is sprinkled with the latent tendencies of countless jivas. Desires are the buds. Past creations are the filaments. The sentient and the insentient beings are parts of the creeper. The one appears as many, but is has not become many.

It is by this infinite consciousness that all this is thought of, expressed and done. It is the infinite consciousness alone which shines as the sun. It is the infinite consciousness which appears as the bodies which are in fact inert and which come into contact with one another and derive various experiences. This consciousness is like the typhoon which is unseen in itself but in which sand-particles and dust rise and dance as if by themselves. This consciousness casts a shadow in itself, as it were, and that is regarded as *tamas* or inertia. ...

From *Vasistha Yoga*, Description of the Lord/ 367-9

(Continued on page 20)

THEOSOPHY AND THE “EXTRA-TERRESTRIAL”

“Genesis 111, 22 The Lord God said:
Behold the man has become *as* one of us...”

THROUGHOUT mankind’s oral and written history are records of visitations by ethereal beings of uncertain origin, sometimes coming from the skies.

The characterization of these visitors has ranged from the angelic to the diabolic, from the sublime to the hallucinatory, from the spiritual to the spiritist.’ Perhaps a few observations on the history of mankind, and on the nature of the perceived and the perceiver, would help illuminate the causes and meaning of these occurrences.

Theosophy holds with many ancient wisdom traditions (Hindu, Buddhist, Hebrew, Christian, Gnostic, Sufi, Zoroastrian and others) in recognizing a hierarchy of life of varying levels of (self) consciousness and intelligence, with mankind being at the fulcrum point. At the lower end of the spectrum is the elemental.

According to WQ. Judge in “Conversations on Occultism,” “the elemental is only a center of energy whose shape, always subjective in origin, is dependent upon the person(s) who are viewing it, but always act in accordance with the laws of the plane of nature to which they belong.”

At the higher end of the spectrum is the Dhyani Chohan, thought by some to be the

equivalent of the archangel. Dhyan Chohan is the sanskrit name for the divine intelligences charged with the supervision of the kosmos. *S.D. I*, p. 38 says:

“...they are the vehicle for the manifestation of the divine or universal thought and will.

They are the Intelligent Forces that give to and enact in Nature her “laws,” while themselves acting according to laws imposed upon them in a similar manner by still higher Powers....”

Speaking of the Dhyan Chohan level of evolution, H.P Blavatsky wrote in Volume 1, page 221 of *The Secret Doctrine*,

“For, as the doctrine teaches, there are no such privileged beings in the universe, whether in our or in other systems, in the outer or the inner worlds, (a world ... is not higher by reason of its location, but because it is superior in quality or essence), as the angels of the Western Religion and the Judean.

A Dhyan Chohan has to become one; he cannot be born or appear suddenly on the plane of life as a full-blown angel.

The Celestial Hierarchy of the present Manvantara² will find itself transferred in the next cycle of life into higher, superior worlds, and will make room for a new hierarchy,

composed of the elect ones of our mankind.

Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned. Gods, created as such, would evince no personal merit in being gods.

Such a class of beings, perfect only by virtue of the special immaculate nature inherent in them, in the face of suffering and struggling humanity, and even of the lower creation, would be the symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature.”

Abridging *The Ocean of Theosophy*, by WQ. Judge, on the subject of evolution, J. Head & S.L. Cranston wrote in *Reincarnation: The Phoenix Fire Mystery*:

The ultimate origin or beginning of man is not to be discovered, although we may know when and from where the men of this globe came. Man never was not.

If not on this globe, then on some other, he ever was, and will ever be in existence somewhere in the Cosmos. Ever perfecting and reaching up to the image of the Heavenly Man, he is always becoming.

Head and Cranston make two clarifica-

tions of their abridgement. They point out that,

“Theosophy does not teach that man originally arrived here by mechanical means such as rocket ships.

The arrival is said to be by means of incarnation in the forms that have been evolved here.”

They also say, “The expression Heavenly Man is one that the Hebrew Kabalists use when referring to Adam Kadmon, the archetypal man, the ideal pattern and model existent in the spiritual world.”

Regarding mechanical means, Michael Miley in UFO Magazine Vol. 10, No. 6, 1995, comments,

“Jacques Vallee, was one of the first researchers to point out that UFOs often behave like no physical object or craft we know of, and yet they’re able to leave physical traces on the ground or trees.

Erratic flight at impossible speeds and trajectories, the merging of two craft, instantaneous disappearance and reappearance at a distant location, as well as many light and energy effects, led him as well as others (Davenport, Fowler, Randles) to speculate about other dimensions, or holographic light shows projected from those spaces, as well as hyperspatial, anti-gravity, and time machines.

All these theories of UFO behavior imply some kind of hidden aspect to physical reality of which we have little knowledge”.

However, realizing this behavior can be typical of the grosser psychic phenomena, Miley is compelled to add,

“The Hindu tradition... (warns) the practitioner of yoga against getting too enamored of the mid-realms of existence, and the promises of the beings you can find there (Patanjali).

Similar warnings can be found in the shamanic literature (Castenada, Halifax, Harrier, Kalweit).

To these must be added the findings of research in psychedelics, channeling, transpersonal psychology, OBEs [out of body experiences], and thanatology (the study of death and NDEs) [near death experiences]. Grof, Kalweit, Klimo, Kubler-Ross, McKenna, Monroe, Ring, all of whom point to a similar conclusion.

Non-ordinary human experiences can occur “beyond the brain,” in Stanislav Grof’s emphatic phrase which translates to experience of nonmaterial domains and the beings that inhabit them.”

Moving to the other end of the spectrum: in the Bible, speaking of his vision of God, Ezekiel wrote,

“I looked, and behold, a whirlwind, a cloud and fire infolding it... also out of the midst thereof came the likeness of four living creatures ... they had the likeness of a man. And every one had four faces and four wings ... the face of a man, and the face of a lion, the face of an ox, and the face of an eagle.

Now as I beheld the living creatures behold one wheel upon the Earth with his four faces ... as it were a wheel in the middle of a wheel ... for the support of the living creature was in the wheel ... their appearance was like coals of fire...” etc.

In Volume 1, page 126 of *The Secret Doctrine*, H.P. Blavatsky comments on Ezekiel’s vision saying:

“If the student would know more of them, he has but to compare the Vision of Ezekiel with what is known of Chinese Buddhism (even in its exoteric teachings); and examine the outward shape of these “Great Kings” “who have the likeness of a man” of Ezekiel’s visions, called by the translators of the Bible, “Cherubim,” “Seraphim,” etc.; and by the Occultists, “the winged Globes,” the “Fiery Wheels,” and in the Hindu Pantheon by a number of different names Gandharvas, the “Sweet Songsters,” the Asuras, Kinnaras, and Nagas, the “four Maharajahs. They are called the Avengers, and the “Winged Wheels.””

Whether elementals, cloaked as me-

chanical objects by the expectations of an industrial age people searching for greater understanding, are deluding their perceivers; whether a non-indigenous life form is playing hide and seek; or, whether humanity’s elder brothers are attempting to reach out to us cannot be decided here.

But perhaps by applying the ancient wisdom such as is found in *The Bhagavad Gita* and *Patanjali’s Yoga Aphorisms* regarding clarifying the instruments of perception by attaining that meditative state whose discrimination extends to pure spirit and does not depend on the phenomenal world, a state indifferent to all else than soul, the truth of the matter can be arrived at.

(Continued from page 17)

End Notes

1. Spiritual refers to a state of consciousness, whereas “spiritist” refers to persons who act as a medium and claim to elicit “the spirits.” “Spiritist” is a term coined by HPB.

2. A manvantara is an immense period of manifestation and activity reckoned to be in the hundreds of quadrillions of years. It is also referred to as the outbreathing of Brahma.

The inbreathing of Brahma being a period of dissolution and rest when all of manifestation ceases and returns to the One Source, the First Cause. This inbreathing is known as a pralaya. [Eds.]

**Madhar Nachiya writes
from Sri Lanka:**

May the New Year bring a greater measure of peace and understanding throughout the world. We are happy to write to you today on behalf of Perfect Peace Lodge. Thank you for sharing with us your most interesting and instructive magazine. The philosophical articles and information published in your magazine are not only giving us cheerfulness and enthusiasm to continue our sacred work, but also provide us with necessary strength and spiritual force to extend and broaden our activities.

The Aim of meditation is to reach a state of inner silence and tranquility. If we can keep our mind unoccupied with unnecessary worldly desires then there is the possibility to contact the inner space in which state alone we experience real happiness without any conflict or mental disturbance.

The concept of peace and joy is incompatible with restlessness or desires. Only deep meditation can take us to the Land of Love and happiness. True enjoyment of beauty results only when our emotions are checked and made to look inwards and not outwards. The world is a reflection of our mental state. If we are in joy the thoughts in the world would look lovely. Since the mind has the tendency to make the man himself what it deeply thinks on, it is necessary to keep the thoughts clean and restful.

Wishing you blissful New Year, Delightful devotion and spiritual serenity.

Enclosed herein: "Meditation: The Fountain Source of Bliss and Freedom."

Yours in Divine Love and Service,
M. Madhar Natchiya
Veyangoda, Sri Lanka

**MEDITATION THE FOUNTAIN - SOURCE
OF BLISS AND FREEDOM**

By Dr. K.M.P. Mohamed Cassim, Ph.D.,

Wherever we are we can be a center of peace, beauty and harmony through the practice of meditation. Meditation is the art of seeing the present anew from moment to moment here and now with eyes uncontaminated by the psychological memories. Meditative awareness gives us the capacity to watch the suitable intricacies of our thinking and feeling without any kind of comparing, condemning or justifying. Such undistorted observation is motiveless which exposes the hidden impulses of the psyche. If we can maintain this meditative awareness then we perceive the highest truth and to which state we witness everything as they are without allowing the mind to relive and pollute with its old psychological memories and as conditionings.

We create the world each moment of each day. When we are asleep there is nothing, but once we are awake, the world of form, colour, odour, taste and touch are insanity created by our senses, If we transcend our mind through meditative awareness then we are capable of seeing the world as a phenomenon of flux and thereby establish inner harmony in the midst of material changes and mental confusion. Most people believe that they are conscious, but if they observe themselves they would discover that they are only half conscious and that a great part of their life is passed as if in a dream, because our mind is preoccupied or it is busy thinking about . What prevents our living fully are the burdens of the past carried by the mind; a past that has disappeared except for shadowy memories.

Even the future has no real existence either because it is only a kind of imaginary picture that moves around in a different shape as in a

kaleidoscope, The rediscovery of truth is possible only when we are in meditation which means the ability to observe the present moment as it is and thus allow all problems to resolve themselves. While we are in the meditative awareness we contact the threshold of the inner plenitude and solitude at silence from which flow Love, compassion and beauty.

Normally, What we mean by silence is abstention from speech. This physical silence is only a preparation for the practice of mental silence because it is observable that if we are not vigilant we begin to talk furiously in our mind. Equanimity is a firm acceptance of whatever comes in life with an appropriate silence and this state of inner poise is never disturbed. We are in the midst of things, but we bear all that comes without agitation. The more this silence forms an active part of our being the easier it is to progress towards spiritual life. Behind our action there is a sustaining silence which lays the foundation for the higher spiritual upliftment, To be able to sleep without dreams is a very rare thing and such a restful sleep without mental disturbance is the best way to regain perfect health.

Everyone has tremendous potential. We have access to the divine source of our being - to the inner self - the Master within. It is more important to know than to believe because belief implies uncertainty, On the other hand, when we know something definitely then we are in a position to prove our experience of it -- which becomes real knowledge in which we can place our confidence and faith as it has become a part of us. We must learn the art of listening to the voice within and realize that the inner guidance is there and that it will be there for each of us as help in emergencies.

The pressures of life and the changes that take place are so tremendous we need a new insight and vision so as to cope with innumerable

problems. We must have the capacity to adopt and adjust quickly to various situations from moment to moment. We are projecting our energies blindly into the externals of life and thereby we disregard creative powers and spiritual values within. If we can observe the present moment as completely different from the last moment; if we can open our mind to all without erecting preconceived ideas, then there is the possibility of eliminating the ego which confuses us.

It is possible to have Inner Light only when we really eradicate the past psychological memories. If there is disorder in our brain then all activities will be confused and miserable. Meditation is emptying of the contents of the mind and of all conditioning which will pave the way for the complete order in the brain. What we need is not mere intelligence, but an inner intuitive wisdom so that we can realize the unchangeable reality.

The essential need of mankind is to recover the sense of a transcendental reality of ultimate truth. It is towards an awareness of this reality that we are engaged in meditation, because there is an urge in the heart of all -- a longing for harmony and happiness. Since life is short and no one knows what the next moment will bring, it is very essential that one must devote effort in gaining the treasure of perennial wisdom so that one can reach the state of immortality while living. Constant practice of meditation gives us peacefulness, blessedness and the realization of truth. Total purification is accomplished through meditation which will lead to emancipation and enlightenment. In silence alone we commune with absolute cosmic consciousness which state is the fountain - source of bliss and freedom.

Contributed by M. Madhar Natchiya

British de-classify Secret Surveillance Records of H.P.B. & H.S.O.

Records of the British Government's Surveillance of Theosophical Society Personalities and Others in the Oriental and India Office Collections of The British Library. (OIOC) [Formerly the India Office Library (IOL)]

An Introduction by Anthony Hern.

This research, undertaken in 1993, seems with hindsight to have been destined to occur. I live on the same street as the IOL building then was, and my long time friend Leslie Price had asked if I would do some research for him at the IOL, to follow up a lead he had been given in 1983 by Peter Hopkirk, author of a number of very readable books ('The Great Game' and 'Silk Road to China' etc.), that there may be records relating to Blavatsky in the IOL. I looked for and found the secret records of the British Government in India relating to HPB and Col Olcott's visit to India in 1888/89.

In addition K. Paul Johnson, who has known Leslie since 1986, was keen to see if there were any records in the IOL that would be relevant to his own research for his then forthcoming book 'The Masters Revealed' (SUNY Press 1994 ISBN

0791420639). Therefore, it was serendipity that we were also able to offer him the results of the main research that I had done at the IOL and it subsequently formed the basis of the third section of his book.

Leslie Price and I considered that by allowing him to make use of the material we had found relating to HPB and Col. Olcott's visit to India in 1888, we would be able to make the information widely available in the shortest possible time.

We were also aware that we did not have the time, resources or enough subject matter to be able to produce a full blown book project. We also thought that, as K. Paul Johnson's book dealt with the topic of likely candidates for HPB's Masters, the information of the British India Government records relating to her travels in India at an important time, would be relevant to the theme of Paul's book. Happily, Paul was amenable to our suggestion.

Recent releases of secret records to the IOL by the British Government had also revealed a file on Professor Nicholas K. Roerich, who, in common with HPB, was also Russian. There is also a file on Swami Yogananda and his activities in the USA.

The Web site address is

[http://sites.netscape.net/dhcblainfo/
index.htm](http://sites.netscape.net/dhcblainfo/index.htm)

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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.

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