

KNOWLEDGE COMING IN VISIONS AND SYMBOLS IN DREAM AND MEDITATION

A comparison of the statement made by H.P. Blavatsky (circa 1889), with the statement of Sri Madhava Ashish (circa 1954), addressing the significance of visions and symbols received in dream and meditation. While such statements can only be hearsay to those other than the recipient, these statements represent reasonably reliable testimony from theosophical sources.

Blavatsky Collected Writings BCW XIII pg 285

[KNOWLEDGE COMES IN VISIONS]

[A fragment from the pen of H.P.B.; at least it is attributed to her in *The Theosophist*, Vol. XXXI, March, 1910, pg. 685. It was likely written shortly after publication of *The Secret Doctrine*, in 1888.]

“Knowledge comes in visions, first in dreams and then in pictures presented to the inner eye during meditation. Thus have I been taught the whole system of evolution, the laws of being and all else that I know—the mysteries of life and death, the workings of karma. Not a word was spoken to me of all this in the ordinary way, except, perhaps, by way of confirmation of what was thus given me—nothing taught me in writing. And knowledge so obtained is so clear, so convincing, so indelible in the impression it makes upon the mind, that all other sources of information, all other methods of teaching with which we are familiar dwindle into insignificance in comparison with this. One of the reasons why I hesitate to answer offhand some questions put to me is the difficulty of expressing in sufficiently accurate language things given to me in pictures, and comprehended by me by the pure Reason, as Kant would call it. There is a synthetic method of teaching: the most general outlines are given first, then an insight into the method of working, next the broad principles and notions are brought into view, and lastly begins the revelation of the minuter points.”

An Open Window: Dream as Everyman's Guide to the spirit, New Delhi: Penguin, 2007, p. xviii

[In his book on dreams, *An Open Window: Dream as Everyman's Guide to the Spirit*, written in the 1970s and published posthumously in 2007, Sri Madhava Ashish explains in the Preface added in the early 1990s, how the wisdom in his earlier book, *Man, Son of Man* (Wheaton, TPH, 1970), a commentary on the *Stanzas of Dzyan* in *The Secret Doctrine*, was received in the mid 1950s. The following is from that preface:]

“We [Sri Madhava Ashish and Sri Krishna Prem] went through a high period when a night without a dream was a wasted opportunity, a forgotten dream was a breach of trust. We hurried through our many chores to be free to pace up and down in the morning light, seeking meanings and their ramifications. Then as the mind began to come under control, little visions began to appear in meditation whose content was more direct, less concealed by symbols, than in ordinary dream. There was direct, personal instruction. And there were dreams which threw light on the Cosmogogenesis and Anthropogenesis of the *Stanzas of Dzyan* on which we were attempting to write a commentary. Yet there was never direct dictation. One always had to struggle to understand what the symbols were saying, so that one was personally responsible for the form in which the general scheme was presented.”