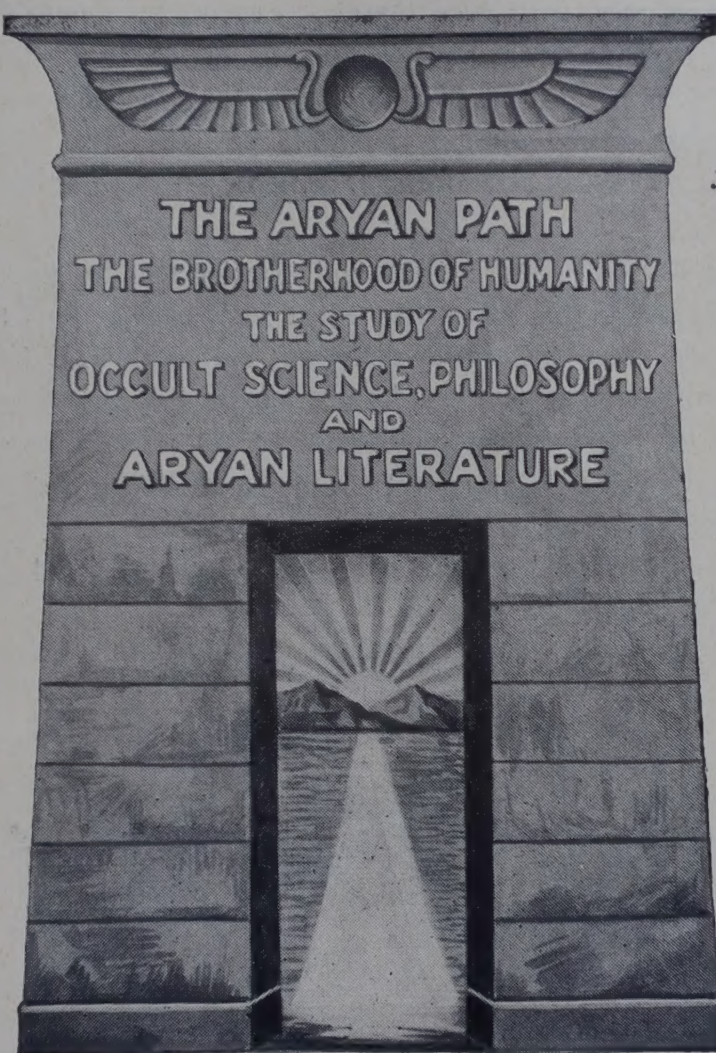




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. X No. 12

October 17, 1940

Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways of spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of the Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race.

—W. Q. JUDGE.

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher than Truth

BOMBAY, 17th October, 1940.

VOL. X. No. 12.

CONTENTS

Hypnotism and Suggestion	...	...	...	177
Hypnotism—Mesmerism	...	...	...	178
Hypnotism	...	...	...	179
Two Answers by W. Q. Judge	...	...	...	181
Mesmerism and the Higher Self	...	...	...	181
Mesmerism	...	...	...	182
The Sheaths of the Soul	...	...	...	187
Studies in The Voice of the Silence				
IV.—The Virtuous Mind	...	...	...	189
Ten Years Finished	...	...	...	192

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1940.

VOL. X. No. 12

HYPNOTISM AND SUGGESTION

Hypnotism is a name given by Dr. Braid to various processes by which one person of strong will-power plunges another of weaker mind into a kind of trance; once in such a state the latter will do anything suggested to him by the hypnotiser. Unless produced for beneficial purposes, Occultists would call it *black magic* or Sorcery. It is the most dangerous of practices, morally and physically, as it interferes with the nerve fluid and the nerves controlling the circulation in the capillary blood-vessels.—H. P. BLAVATSKY.

Our last issue presented a series of reprints on the subject of doctoring bodily diseases. To complete the study we need to consider the method which has been in vogue for many years in the West, and from which India has not been altogether free, *viz.*, Mesmerism—Hypnotism—Magnetism. Much confusion, mental and verbal, prevails; there is little knowledge, but a great deal of talk; and while very little good is achieved, a very great deal of harm is done.

Among Theosophical students, surprising as it may sound, there are some who do not seem to be fully aware of the dangers of being hypnotised or mesmerized; and there are those who are equally ignorant of the dangers of practising Hypnotism—Mesmerism. Especially for them we reprint in this issue five articles, and two questions and answers, all by W. Q. Judge. These offer rational explanations and point to the pitfalls and dangers of the practice. Theosophical knowledge is necessary for any one who desires to offer himself as a patient or one who desires to become a practitioner; these articles will help both classes of people, if they but study them with care and attention.

The study of these articles, however, will bring to the student who is not of either class spoken of above most valuable instruction; if he is an earnest aspirant for Theosophical living, he will find in them, particularly in the last two, teachings of vital importance. Mr. Judge states that "Mesmeric force . . . is secreted by the physical body in conjunction with the astral man within." And further, "This fluid is composed in part of the astral substance around every one." H. P. B. points out that

Some can emit it for curative purposes through their eyes and the tips of their fingers, while the rest of all creatures, mankind, animals and even every inanimate object, emanate it either as an *aura*, or a vary-

ing light, and that whether consciously or not. When acted upon by contact with a patient or by the will of a human operator, it is called "Mesmerism".

Therefore unconsciously to ourselves we affect men and beasts, the growing shrub or the "static" rock, and refine or befoul the very atmosphere around us. It is the duty of the student of Theosophy to acquire sufficient understanding about the fluid named by H. P. B., "Animal Magnetism", so that, controlling himself, he may avoid becoming a channel of ill-health, on more than one plane, and endeavour to make himself a channel of health, moral, mental as well as physical.

Closely related to the subject of Hypnotism is that of Suggestion. In several places, both H. P. B. and Mr. Judge have written warning against and explaining the dangers of Suggestion. We will here refer to two articles by H. P. B.: in the second number of the very first volume of *Lucifer*—October, 1887—she published "The Signs of the Times" (reprinted in this magazine in January 1935, Vol. V, p. 33); then, in June 1890 she published "Black Magic in Science" (reprinted as *U. L. T. Pamphlet No. 19*).

A proper application of the ideas presented reveals the fact that the use of the power of suggestion is not confined to the practice of Hypnotism; in ordinary life a vast amount of this power is in circulation to the detriment of the free action of thought and will. Even among Theosophical students errors on this score are not negligible in number. As Robert Crosbie pointed out: "As we look the field over, we find that we are all prey to the power of suggestion in every direction." Like all forces, this of Suggestion can be used in a two-fold manner: it may be rightly used and prove a blessing; or wrongly, and a curse is created. How many enthusiasts, eager to serve, eager to help others,

recognize the truth that "the most dangerous man in the world is the ignorant philanthropist who mistakes his good intentions for Wisdom"?

If the reader of this article and of the reprints which follow wishes to learn more about the subject he will do well to read the two contributions named above and also "Hypnotism and Its Relations to Other Modes of Fascination" reprinted in *Raja-Yoga or Occultism* (p. 123 *et seq.*) by H. P. Blavatsky. Further, two instalments in *The Friendly Philosopher*—"Mental Healing and Hypnosis" (p. 295 *et seq.*), to which attention was already drawn last month, and "The Power of Suggestion" (p. 320 *et seq.*). Further, in *Lucifer* Vol. IV for April and May 1889 appears a chronicle of "A Strange Mesmeric Phenomenon" which will be found useful.

The whole subject is important and vast, and scattered through Theosophical writings are hints and ideas, much information and valuable instruction. What is named above is but a selection from the teachings imparted in our great philosophy.

HYPNOTISM—MESMERISM

SCIENCE TAKES A STEP

[This article first appeared in *The Path*, Vol. V, p. 44, for May 1890.—Eds.]

The encyclopædias are not yet out of print which have classed mesmerism among the foolish superstitions of the ignorant played upon for profit by the quick-witted impostor, nor are the learned doctors dead who have published articles in support of the encyclopædias, yet to-day the most eminent physicians in Europe declare that Mesmer was right and that mesmerism is not a superstition but it is necessary for reputations to adopt a new name,—so mesmerism is rechristened Hypnotism. In this way those doctors who laughed at and derided what has long been known to the common people may now learnedly discuss phenomena which some years ago they ignored under its old name. In the March number of *Scribner* Dr. William James writes upon this subject under the name of the "Hidden Self", and the April *Forum* admits an article by the eminent Dr. Charcot upon "Hypnotism and Crime".

This step, though taken late, is in the right direction. But the eminent physicians who make this advance cannot claim to be the leaders of the people, for the latter have for generations known quite as much about the matter as the licensed practitioners, except that they used no high-sounding name to call it by. It is well known to many members of the Theosophical Society that there are perhaps thousands of people in the United States who

forty years ago pursued the same investigations and made similar experiments to those of Dr. Charcot and others. In the year 1850 a certain Dr. J. B. Dods gave lectures about the country and taught what he called *Electrical Psychology*. This was then so well known that it attracted the attention of certain U. S. Senators, among them Daniel Webster, John P. Hale, Theodore Rush, Sam. Houston, Henry Clay and others, who invited Dr. Dods to lecture before them in Washington. He delivered his Lecture, went on with his experiments and published a series of lectures upon the subject. In these are to be found, together with other things, the directions so loudly proclaimed and appropriated now by physicians who would have hooted at Dr. Dods. And even on the point of the necessity of precaution and of keeping hypnotism out of the hands of unprincipled persons, Dods was not silent. In 1850 he said in his Introduction that, although he had taught more than one thousand individuals, whom he had put under solemn pledge not to reveal his methods to impure or immoral persons, yet some were so unprincipled as to violate their pledge and hawk the "science" about everywhere.

Dr. Charcot in the April *Forum* pleads for legislation that will prevent just such unprincipled persons from dealing with subjects, not solely on the ground that crime may be easily and safely committed with the aid of hypnotism, but rather that sensitive persons may be protected from the recurrence of hysteria or catalepsy, and ventures the opinion that crime will probably not find any aid or safeguard in hypnotism. While we thoroughly agree with Dr. Charcot as to the need for placing safeguards around this budding science, it is from a conviction that crime can be aided and hidden by the use of such a practice, and is to-day, thus aided and hidden. We do not care to commit hypnotism solely to the doctors, as he asks, just for their sake, but we would wish to place restrictions upon even those gentlemen, and to limit the number of them who may be allowed to use it.

The chief value to the Theosophist of this new step of the schools is not, however, in the likelihood that rules and methods may be published, but that before a long time the erstwhile materialist who can be convinced of a fact only when an Academy endorses it will be the more easily convinced that there is a soul. In the March *Scribner* article above spoken of, we have a public admission that the facts of hypnotism prove a Hidden Self. Dr. Charcot does not go as far as this, but the variety and peculiarly occult character of numerous facts daily brought to light by other investigators will raise such a mountain of proof that hardly any one will be able to overcome it or deny its weight. Once they begin to admit a Hidden Self,—using, indeed, the

very words long adopted by many Theosophists and constantly found in the ancient Upanishads, they allow the entering wedge. And so not long to wait have we for the fulfilment of the prediction of H. P. Blavatsky made in *Isis Unveiled* and repeated in the *Secret Doctrine*, "****and dead facts and events deliberately drowned in the sea of modern scepticism will ascend once more and reappear upon the surface."

RODRIGUEZ UNDIANO

HYPNOTISM*

[This article first appeared in *The Path*, Vol. VIII, p. 335, for February 1894.—EDS.]

What is the hypnotic force or influence? What really happens when a hypnotic experiment is performed? What is proved by it? What force is exerted that, after making a man sleep, rouses him to a false wakefulness in which he obeys a suggestion, seems to lose his identity, becomes apparently another person, speaks a language he knows nothing of, sees imagined pictures as real ones? How is it that in this state his physical body follows the operator's suggestion and becomes blistered by a piece of paper which possesses no blistering power, sneezes when there is no actual titillation of the olfactory nerves, shivers over a hot stove, and perspires if it be suggested that a block of ice is a mass of fire?

All this and very much more has been done in hypnotic experiments, just as it was done many years ago by mesmerizers, electro-biologists, and wandering fascinators of all sorts. Then it was outside the pale of science, but now since physicians renamed a part of it "hypnotism" it is settled to stay among the branches of psychology theoretical and applied. The new schools, of course, went further than the first did or could. They added a species of witchcraft to it by their latest claim to be able to externalize and localize the nerve-sensitiveness and hence mental impressionability of the subject; to put it in his photograph or within a glass of water, so that if the former be scratched or the latter touched, the patient at once jumped or screamed. This is the old way of making a wax image of your form and sticking pins in it, whereupon you pined and died; men and women were burned for this once. This, while interesting and important if true, possesses the interest of a nightmare, as it suggests how in the near future one's picture may be for sale to be blistered and stabbed by an enemy, provided the extraneous localization of sensibility is first provided for. But the other experiments touch

upon the great questions of identity, of consciousness, of soul, and of personality. They raise an issue as to whether the world be physical and mechanical, as Descartes thought, or whether it is fleeting and a form of consciousness existing because of thought and dominated by thought altogether, as the Theosophists modern and ancient always held.

Professor James of Harvard has published his conclusion that experiments in hypnotism convince him, as they have convinced many, of the existence of the hidden self in man, while the French schools dispute whether it is all due to one personality mimicking many, or many personalities wrapped up in one person and showing one phase after another. Facts are recorded and wonderful things done, but no reasonable and final explanation has been made by the modern schools. Except here and there, they, being ignorant of man's hidden real nature and powers, or denying the existence of such, see no cause for alarm in all these experiments and no danger to either society or the individual. As the true evolution of man's inner powers at the same rate and time concurrently with all other racial and planetary evolution is not admitted by these schools, they cannot perceive in the future any possibly devilish use of hypnotic powers. The Theosophist, however, suggests an explanation for the phenomena, points to similar occurrences through history, and intimates a danger to come if the thinking world does not realize our true nature as a being made of thought and consciousness, built in and on these, and destructible by them also so far as his personality is concerned. The danger is not in knowing these things and processes, but in the lack of morality and ethics in the use of them both now and in the future.

One theory for use in explaining and prosecuting hypnotic research is about as follows. Man is a soul who lives on thoughts and perceives only thoughts. Every object or subject comes to him as a thought, no matter what the channel or instrument, whether organ of sense or mental centre, by which it comes before him. These thoughts may be words, ideas, or pictures. The soul-man has to have an intermediary or connecting link with Nature through and by which he may cognize and experience. This link is an ethereal double or counterpart of this physical body, dwelling in the latter; and the physical body is Nature so far as the soul-man is concerned. In this ethereal double (called astral body) are the sense-organs and centres of perception, the physical outer organs being only the external channels or means for concentrating the physical vibrations so as to transmit them to the astral organs and centres where the soul perceives them as ideas or thoughts. This inner ethereal man is made of the ether which science is now admitting as a necessary

* This article was originally written for the *New York World*, at request.

part of Nature, but while it is etheric it is none the less substantial.

Speaking physically, all outer stimulus from nature is sent from without to within. But in the same way stimuli may be sent from the within to the without, and in the latter mode is it that our thoughts and desires propel us to act. Stimuli are sent from the astral man within to the periphery, the physical body, and may dominate the body so as to alter it or bring on a lesion partial or total. Cases of the hair turning grey in a night are thus possible. And in this way a suggestion of a blister may make a physical swelling, secretion, inflammation, and sore on a subject who has submitted himself to the influence of the hypnotizer. The picture or idea of a blister is impressed on the astral body, and that controls all the physical nerves, sensations, currents, and secretions. It is done through the sympathetic nervous plexus and ganglia. It was thus that ecstatic fanatical women and men by brooding on the pictured idea of the wounds of Jesus produced on their own bodies, by internal impression and stimulus projected to the surface, all the marks of crown of thorns and wounded side. It was self-hypnotization, possible only in fanatical hysterical ecstasy. The constant brooding imprinted the picture deeply on the astral body; then the physical molecules, ever changing, became impressed from within and the *stigmata* were the result. In hypnotizing done by another the only difference is one of time, as in the latter instances the operator has simply to make the image and impress it on the subject after the hypnotic process has been submitted to, whereas in self-hypnotization a long-continued ecstasy is necessary to make the impression complete.

When the hypnotic process—or subjugation, as I call it—is submitted to, a disjunction is made between the soul-man and the astral body, which then is for the time deprived of will, and is the sport of any suggestion coming in unopposed, and those may and do sometimes arise outside of the mind and intention of the operator. From this arises the sensitiveness to suggestion. The idea, or thought, or picture of an act is impressed by suggesting it on the astral body, and then the patient is waked. At the appointed time given by the suggestor a secondary sleep or hypnotic state arises automatically, and then, the disjunction between soul and astral body coming about of itself, the suggested act is performed unless—as happens rarely—the soul-man resists sufficiently to prevent it. Hence we point to an element of danger in the fact that at the suggested moment the hypnotic state comes on secondarily by association. I do not know that hypnotizers have perceived this. It indicates that although the subject be dehypnotized the influence of the operator

once thrown on the subject will remain until the day of the operator's death.

But how is it that the subject can see on a blank card the picture of an object which you have merely willed to be on it? This is because every thought of any one makes a picture; and a thought of a definite image makes a definite form in the astral light in which the astral body exists and functions, interpenetrating also every part of the physical body. Having thus imaged the picture on the card, it remains in the astral light or sphere surrounding the card, and is there objective to the astral sense of the hypnotized subject.

Body, soul, and astral man properly in relation give us a sane man; hypnotized, the relation is broken and we have a person who is not for the time wholly sane. Acute maniacs are those in whom the disjunction between astral man and soul is complete. Where the hypnotized one remains for months in that state, the astral man has become the slave of the body and its recollections, but as the soul is not concerned no real memory is present and no recollection of the period is retained.

The varied personalities assumed by some subjects brings up the doctrine of a former life on earth for all men. The division between soul and astral man releases the latter from some of the limitations of brain memory so that the inner memory may act, and we then have a case of a person reëncountering some part of his former life or lives. But a second possibility also exists,—that by this process another and different entity may enter the body and brain and masquerade as the real person. Such entities do exist and are the astral shells of men and women out of the body. If they enter, the person becomes insane; and many a maniac is simply a body inhabited by an entity that does not belong to it.

The process of hypnotizing is as yet unknown in respect to what does happen to the molecules. We claim that those molecules are pressed from periphery to centre instead of being expanded from the inside to the surface. This contraction is one of the symptoms of death, and therefore hypnotizing is a long step toward physical and moral death. The view expressed by Dr. Charcot that a subject is liable to fall under the influence at the hands of anyone should be admitted, as also that in the wake of the hypnotizer will be found a host of hysterics, and that it all should be regulated by law is unquestionable. I go still further and say that many persons are already in a half-hypnotized state, easily influenced by the unprincipled or the immoral; that the power to hypnotize and to be sensitive to it are both progressive states of our racial evolution; that it can and will be used for selfish, wicked, and degrading purposes unless the race, and especially

the Occidental portion of it, understands and practises true ethics based on the brotherhood of man. Ethics of the purest are found in the words of Jesus, but are universally negated by Church, State, and individual. The Theosophical doctrines of man and nature give a true and necessary basis and enforcement to ethics, devoid of favouritism or illogical schemes of eternal damnation. And only through those doctrines can the dangers of hypnotism be averted, since legislation, while affixing penalties, will not alter or curtail private acts of selfishness and greed.

WILLIAM Q. JUDGE

TWO ANSWERS-BY W. Q. J.

[These two answers first appeared in *The Theosophical Forum* for December 1890 and January 1896.—Eds.]

Question :—Is the use of hypnotism for intended good, as in the case of surgical operations, looked upon with disfavour by Theosophists? What relation have the investigation and practice of hypnotism, when only good is intended, to the 3rd. object of the Theosophical Society?

Answer :—Replying in part to this question, one can only give a personal opinion, and mine is that hypnotism should be prohibited by law. No one but some very few high-minded and learned physicians should be allowed to practise it. I would as quickly prohibit the general mass of physicians from using it as the general mass of the public, for I regard it as a dangerous and injurious power. The great Charcot who has popularized it says he would have only competent physicians use it. In the present age of black selfishness I would vote for its total seclusion from use for the present.

Question :—Sometimes a hypnotist makes his subject blind to some of the objects before him while he is able to see others. How is this phenomenon explained?

Answer :—Doubts have been raised as to whether this was ever done. But taking it for granted, man is a *thinker* only and sees nothing but ideas. Hence if the idea of any object is inhibited, as in mesmerism, he will not see the idea of the subject and hence is said "not to see it". His bodily senses and himself being disjointed, the operator imposes his own mind and inhibits ideas.

MESMERISM AND THE HIGHER SELF

[This article first appeared in *The Path*, Vol. VII, p. 47, for May 1892.—Eds.]

Recently a book on the subject of the "Rationale of Mesmerism" having been published in London, written by Mr. A. P. Sinnett, I read in it some astounding statements about the relation of the higher self to Mesmerism. He says that it is the higher self that acts in the case of those mesmerized subjects who show clairvoyance, clair-audience, and the like, of a high order. That is to say, the views expressed amount to the doctrine that pure spirit, which the Higher Self is, can be acted on and affected by the gross physical power of mesmerism. This idea seems to be quite contrary to all that we have read in Theosophical literature on the philosophy of man and his complex nature. For if there is anything clearly stated in that, it is that the higher self cannot be affected in this manner. It is a part of the supreme spirit, and as such cannot be made to go and come at the beck of a mesmerizer.

It is a well known fact that the more gross and physical the operator, the stronger is his influence, and the easier he finds it to plunge his subject into the trance state. Seldom do we find the very delicate, the nervous, or the highly spiritualized able to overcome the senses of another by these means. For when we have thus spiritualized our bodies, the means by which we can affect others and make them do what we wish are such as pertain to a finer plane of matter than the one with which mesmerism deals, and the particular instruments used are of an order that must not be described in these pages, since they are secret in their nature and must not be given out too soon. They can be discovered by those who look the proper way, and have been given out by way of hint many a time in the past decade, but discretion is to be observed. And even these means, fine and subtle as they are, do not act on the higher self, but upon exactly the same parts of our inner nature as those reached by ordinary mesmerism. Not only does the whole of our philosophy sustain the contention that the higher self is not acted on, but we have also the eminent writer H. P. Blavatsky saying that the human spirit—and that is the higher self—cannot be influenced by any man.

Mesmeric force is purely material, although of a finer sort of materiality than gas. It is secreted by the physical body in conjunction with the astral man within, and has not a particle of spirituality about it further than that spirit is immanent in the whole universe. And when it is brought to bear on the willing or unwilling subject, the portion of the nature of the latter which is waked up or rather separated from the rest, is the astral man.

Probably the reason why Mr. Sinnett and others make the mistake of confounding this with the higher self is that the utterances of the one entranced seem so far to transcend the limits of ordinary waking consciousness. But this only makes the possible horizon of consciousness wider : it does not prove we are hearing direct from the spirit. The vast powers of memory are well known, and when we add to the worldly estimate of its powers the knowledge of the ancient esoteric schools, we can see that the uncovering of the subconscious memories will give us much that a spiritualist might attribute to a denizen of the summerland. Thus in the famous case of the ignorant servant of the pastor who was in the habit of walking up and down in her hearing and repeating aloud verses from the Latin and the Greek, we know that when she fell sick with fever her constant repetition of those Latin and Greek verses was an act of the under memory which had caught and retained all, though she was, in her usual health, too ignorant to say one word in either of those languages. These illustrations can be multiplied a thousand fold from the records of clairvoyants of all sorts and conditions. When the barrier to the action of the subconscious memory is removed, whether by sickness, by training, by processes, or by natural change of the body, all the theretofore unperceived impressions come to the surface.

Clairvoyance and similar phenomena are explicable by the knowledge of the inner man, and, that being so, it is straining a point and degrading a great idea to say the higher self is involved. For the inner astral man has the real organs which partially function through the one we know. The real eye and ear are there. So what happens in mesmeric trance is that the outer eye and ear are paralyzed for the time, and the brain is made to report what is seen and heard by the inner senses.

These, it is well known, are not limited by time or space, and so give to the operator very wonderful things when viewed from the ordinary level of observation.

And at the same time it is well known to those who have experimented strictly on the lines laid down by the masters of occultism that the sight and hearing and ideation of the mesmerized subject are all deflected and altered by the opinions and thoughts of the operator. And this is especially the case with very sensitive subjects who have gone into the so-called *lucid* state. They are in a realm of which they know but little, and will give back to him who has put them into that state answers on such subjects as the inner constitution of man and nature which will be enlarged copies of what the operator himself has been thinking on the same subject, if he has thought definitely on them. From

the tenor of parts of the book I mentioned, it seems clear that the ideas as to the higher self there expressed emanated from sensitives who have in fact merely enlarged and confirmed the views expressed by the author of that work some years ago in "Transactions of the London Lodge" on the subject of the higher self, as may be seen from reading the latter. A simple subject of the mesmeric influence, no matter how far in advance of other sensitives, is not by any means a *trained seer*, but in the opinion of the esoteric schools is untrained, for training in this means a complete knowledge on the part of the seer of all the forces at work and of all the planes to which his or her consciousness gains entry. Hence one who merely goes into that condition by the force of the mesmeric fluid is a wanderer wholly unfit to guide any one. It is different in the case of the previously trained seer who uses the mesmeric fluid of another simply as an aid toward passing into that state. And the assertion can be made with confidence that there are no seers so trained in the Western world yet. Hence no operator can have the advantage of the services of such, but all investigators are compelled to trust to the reports from the state of trance made by men or women—chiefly women—who never went through the long preliminary training and discipline, not only physically but also mentally, that are absolute prerequisites to seeing correctly with the inner eyes. Of course I except from this the power to see facts and things that take place near and far. But that is only the use of inner sight and hearing ; it is not the use of the inner understanding. But on this subject I should like to say a little more at some future time.

WILLIAM BREHON

MESMERISM

[This article first appeared in *Lucifer* Vol. X, p. 197, for May 1892.—Eds.]

This is the name given to an art, or the exhibition of a power to act upon others and the facility to be acted upon, which long antedate the days of Anton Mesmer. Another name for some of its phenomena is Hypnotism, and still another Magnetism. The last title was given because sometimes the person operated on was seen to follow the hand of the operator, as if drawn like iron filings to a magnet. These are all used to-day by various operators, but by many different appellations it has been known ; fascination is one, and psychologizing is another, but the number of them is so great it is useless to go over the list.

Anton Mesmer, who gave greater publicity in the Western world to the subject than any other person,

and whose name is still attached to it, was born in 1734, and some few years before 1783, or about 1775, obtained great prominence in Europe in connection with his experiments and cures; but, as H. P. Blavatsky says in her *Theosophical Glossary*, he was only a rediscoverer. The whole subject had been explored long before his time—indeed many centuries anterior to the rise of civilization in Europe—and all the great fraternities of the East were always in full possession of secrets concerning its practice which remain still unknown. Mesmer came out with his discoveries as agent, in fact—though, perhaps, without disclosing those behind him—of certain brotherhoods to which he belonged. His promulgations were in the last quarter of the century, just as those of the Theosophical Society were begun in 1875, and what he did was all that could be done at that time.

But in 1639, one hundred years before Mesmer, a book was published in Europe upon the use of mesmerism in the cure of wounds, and bore the title, *The Sympathetical Powder of Edricius Mohynus of Eburo*. These cures, it was said, could be effected at a distance from the wound by reason of the *virtue* or *directive faculty* between that and the wound. This is exactly one of the phases of both hypnotism and mesmerism. And along the same line were the writings of a monk named Uldericus Balk, who said diseases could be similarly cured, in a book concerning the lamp of life in 1611. In these works, of course, there is much superstition, but they treat of mesmerism underneath all the folly.

After the French Academy committee, including Benjamin Franklin, passed sentence on the subject, condemning it in substance, mesmerism fell into disrepute but was revived in America by many persons who adopted different names for their work and wrote books on it. One of them named Dodds obtained a good deal of celebrity, and was invited during the life of Daniel Webster to lecture on it before a number of United States senators. He called his system "psychology" but it was mesmerism exactly, even to details regarding nerves and the like. And in England also a good deal of attention was given to it by numbers of people who were not of scientific repute. They gave it no better reputation than it had before, and the press and public generally looked on them as charlatans and upon mesmerism as a delusion. Such was the state of things until the researches into what is now known as hypnotism brought that phase of the subject once more forward, and subsequently to 1875 the popular mind gave more and more attention to the possibilities in the fields of clairvoyance, clairaudience, trance, apparitions and the like. Even physicians and others, who previously scouted all such investigations, began to take them up for consideration, and are still engaged thereon. And it seems quite certain that, by what-

ever name designated, mesmerism is sure to have more and more attention paid to it. For it is impossible to proceed very far with hypnotic experiments without meeting mesmeric phenomena, and being compelled, as it were, to proceed with an inquiry into those as well.

The hypnotists unjustifiably claim the merit of discoveries, for even the uneducated so-called charlatans of the above-mentioned periods cited the very fact appropriated by hypnotists, that many persons were normally—for them—in a hypnotized state, or, as they called it, in a psychologized condition, or negative one, and so forth, according to the particular system employed.

In France Baron Du Potet astonished everyone with his feats in Mesmerism, bringing about as great changes in subjects as the hypnotizers do now. After a time and after reading old books, he adopted a number of queer symbols that he said had the most extraordinary effect on the subject, and refused to give these out to any except pledged persons. This rule was violated, and his instructions and figures were printed not many years ago for sale with a pretence of secrecy consisting in a lock to the book. I have read these and find they are of no moment at all, having their force simply from the will of the person who uses them. The Baron was a man of very strong natural mesmeric force, and made his subjects do things that few others could bring about. He died without causing the scientific world to pay much attention to the matter.

The great question mooted is whether there is or is not any actual fluid thrown off by the mesmerizer. Many deny it, and nearly all hypnotizers refuse to admit it. H. P. Blavatsky declares there is such a fluid, and those who can see into the plane to which it belongs assert its existence as a subtle form of matter. This is, I think, true, and is not at all inconsistent with the experiments in hypnotism, for the fluid can have its own existence at the same time that people may be self-hypnotized by merely inverting their eyes while looking at some bright object. This fluid is composed in part of the astral substance around every one, and in part of the physical atoms in a finely divided state. By some, this astral substance is called the *aura*. But that word is indefinite, as there are many sorts of aura and many degrees of its expression. These will not be known, even to Theosophists of the most willing mind, until the race as a whole has developed up to that point. So the word will remain in use for the present.

This aura, then, is thrown off by the mesmerizer upon his subject, and is received by the latter in a department of his inner constitution, never described by any Western experimenters, because they know nothing of it. It wakes up certain inner and non-physical divisions of the person operated on, causing

a change of relation between the various and numerous sheaths surrounding the inner man, and making possible different degrees of intelligence and of clairvoyance and the like. It has no influence whatsoever on the Higher Self, which it is impossible to reach by such means. Many persons are deluded into supposing that the Higher Self is the responder, or that some spirit or what not is present, but it is only one of the many inner persons, so to say, who is talking or rather causing the organs of speech to do their office. And it is just here that the Theosophist and the non-Theosophist are at fault, since the words spoken are sometimes far above the ordinary intelligence or power of the subject in waking state. I therefore propose to give in the rough the theory of what actually does take place, as has been known for ages to those who see with the inner eye, and as will one day be discovered and admitted by science.

When the hypnotic or mesmerized state is complete and often when it is partial—there is an immediate paralyzing of the power of the body to throw its impressions, and thus modify the conceptions of the inner being. In ordinary waking life every one, without being able to disentangle himself, is subject to the impressions from the whole organism; that is to say, every cell in the body, to the most minute, has its own series of impressions and recollections, all of which continue to impinge on the great register, the brain, until the impression remaining in the cell is fully exhausted. And that exhaustion takes a long time. Further, as we are adding continually to them the period of disappearance of impression is indefinitely postponed. Thus the inner person is not able to make itself felt. But, in the right subject, those bodily impressions are by mesmerism neutralized for the time, and at once another effect follows, which is equivalent to cutting the general off from his army and compelling him to seek other means of expression.

The brain—in cases where the subject talks—is left free sufficiently to permit it to obey the commands of the mesmerizer and compel the organs of speech to respond. So much in general.

We have now come to another part of the nature of man which is a land unknown to the Western world and its scientists. By mesmerism other organs are set to work disconnected from the body, but which in normal state function with and through the latter. These are not admitted by the world, but they exist, and are as real as the body is—in fact some who know say they are more real and less subject to decay, for they remain almost unchanged from birth to death. These organs have their own currents, circulation if you will, and methods of receiving and storing impressions. They are those which in a second of time seize and keep the faintest trace of any object or word coming before the waking man.

They not only keep them but very often give them out, and when the person is mesmerized their exit is untrammelled by the body.

They are divided into many classes and grades and each one of them has a whole series of ideas and facts peculiar to itself, as well as centres in the etheric real body to which they relate. Instead now of the brain's dealing with the sensations of the body, it deals with something quite different, and reports what these inner organs see in any part of space to which they are directed. And in place of your having waked up the Higher Self, you have merely uncovered one of the many sets of impressions and experiences of which the inner man is composed, and who is himself a long distance from the Higher Self. These varied pictures, thus seized from every quarter, are normally overborne by the great roar of the physical life, which is the sum total of possible expression of a normal being on the physical plane whereon we move. They show themselves usually only by glimpses when we have sudden ideas or recollections, or in dreams when our sleeping may be crowded with fancies for which we cannot find a basis in daily life. Yet the basis exists, and is always some one or other of the million small impressions of the day, passed unnoticed by the physical brain, but caught unerringly by means of other sensoriums belonging to our astral double. For this astral body, or double, permeates the physical one as colour does the bowl of water. And although to the materialistic conceptions of the present day such a misty shadow is not admitted to have parts, powers, and organs, it nevertheless has all of these with a surprising power and grasp. Although perhaps a mist, it can exert under proper conditions a force equal to the viewless wind when it levels to earth the proud constructions of puny man.

In the astral body, then, is the place to look for the explanation of mesmerism and hypnotism. The Higher Self will explain the flights we seldom make into the realm of spirit, and is the God—the Father—within who guides His children up the long steep road to perfection. Let not the idea of it be degraded by chaining it to the low floor of mesmeric phenomena, which any healthy man or woman can bring about if they will only try. The grosser the operator the better, for thus there is more of the mesmeric force, and if it be the Higher Self that is affected, then the meaning of it would be that gross matter can with ease affect and deflect the high spirit—and this is against the testimony of the ages.

A Paramahansa of the Himalayas has put in print the following words: "Theosophy is that branch of Masonry which shows the Universe in the form of an egg." Putting on one side the germinal spot in the egg, we have left five other main divisions; the fluid, the yolk, the skin of the yolk, the

inner skin of the shell, and the hard shell. The shell and the inner skin may be taken as one. That leaves us four, corresponding to the old divisions of fire, air, earth, and water. Man, roughly speaking, is divided in the same manner, and from these main divisions spring all his manifold experiences on the outer and the introspective planes. The human structure has its skin, its blood, its earthy matter—called bones for the moment, its flesh, and lastly the great germ which is insulated somewhere in the brain by means of a complete coat of fatty matter.

The skin includes the mucous, all membranes in the body, the arterial coats and so on. The flesh takes in the nerves, the animal cells so-called, and the muscles. The bones stand alone. The blood has its cells, the corpuscles, and the fluid they float in. The organs, such as the liver, the spleen, the lungs, include skin, blood and mucous. Each of these divisions and all of their sub-divisions have their own peculiar impressions and recollections, and all, together with the coördinator the brain, make up the man as he is on the visible plane.

These all have to do with the phenomena of mesmerism, although there are those who may think it not possible that mucous membrane or skin can give us any knowledge. But it is nevertheless the fact, for the sensations of every part of the body affect each cognition, and when the experience of the skin cells, or any other, are most prominent before the brain of the subject, all his reports to the operator will be drawn from that, unknown to both, and put into language for the brain's use so long as the next condition is not reached. This is the Esoteric Doctrine, and will at last be found true. For man is made up of millions of lives, and from these, unable of themselves to act rationally or independently, he gains ideas, and as master of all puts those ideas, together with others from higher planes into thought, word and act. Hence at the very first step in mesmerism this factor has to be remembered, but nowadays people do not know it and cannot recognize its presence, but are carried away by the strangeness of the phenomena.

The very best of subjects are mixed in their reports, because the things they do see are varied and distorted by the several experiences of the parts of their nature I have mentioned, all of which are constantly clamouring for a hearing. And every operator is sure to be misled by them unless he is himself a trained seer.

The next step takes us into the region of the inner man, not the spiritual being, but the astral one who is the model on which the outer visible form is built. The inner person is the mediator between mind and matter. Hearing the commands of mind, he causes the physical nerves to act and thus the whole body. All the senses have their seat in this

person, and every one of them is a thousand-fold more extensive in range than their outer representatives, for those outer eyes and ears, and sense of touch, taste and smell, are only gross organs which the inner ones use, but which of themselves can do nothing.

This can be seen when we cut off the nerve connection, say from the eye, for then the inner eye cannot connect with physical nature and is unable to see an object placed before the retina, although feeling or hearing may in their way apprehend the object if those are not also cut off.

These inner senses can perceive under certain conditions to any distance regardless of position or obstacle. But they cannot see everything, nor are they always able to properly understand the nature of everything they do see. For sometimes that appears to them with which they are not familiar. And, further, they will often report having seen what they are desired by the operator to see, when in fact they are giving unreliable information. For, as the astral senses of any person are the direct inheritance of his own prior incarnations, and are not the product of family heredity, they cannot transcend their own experience, and hence their cognitions are limited by it, no matter how wonderful their action appears to him who is using only the physical sense-organs. In the ordinary healthy person these astral senses are inextricably linked with the body and limited by the apparatus which it furnishes during the waking state. And only when one falls asleep, or into a mesmerized state, or trance, or under the most severe training, can they act in a somewhat independent manner. This they do in sleep, when they live another life than that compelled by the force and the necessities of the waking organism. And when there is a paralyzation of the body by the mesmeric fluid they can act, because the impressions from the physical cells are inhibited.

The mesmeric fluid brings this paralyzing about by flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part* and thus disconnecting the outer from the inner man. As the whole system of physical nerves is sympathetic in all its ramifications, when certain major sets of nerves are affected others by sympathy follow into the same condition. So it often happens with mesmerized subjects that the arms or legs are suddenly paralyzed without being directly operated on, or, as frequently, the sensation due to the fluid is felt first in the forearm, although the head was the only place touched.

There are many secrets about this part of the process, but they will not be given out, as it is easy enough for all proper purposes to mesmerize a subject by following what is already publicly known. By means of certain nerve points located near the

skin the whole system of nerves may be altered in an instant, even by a slight breath from the mouth at a distance of eight feet from the subject. But modern books do not point this out.

When the paralyzing and change of polarity of the cells are complete the astral man is almost disconnected from the body. Has he any structure? What mesmerizer knows? How many probably will deny that he has any structure at all? Is he only a mist, an idea? And yet, again, how many subjects are trained so as to be able to analyze their own astral anatomy?

But the structure of the inner astral man is definite and coherent. It cannot be fully dealt with in a magazine article, but may be roughly set forth, leaving readers to fill in the details.

Just as the outer body has a spine which is the column whereon the being sustains itself with the brain at the top, so the astral body has its spine and brain. It is material, for it is made of matter, however finely divided, and is not of the nature of the spirit.

After the maturity of the child before birth this form is fixed, coherent, and lasting, undergoing but small alteration from that day until death. And so also as to its brain; that remains unchanged until the body is given up, and does not, like the outer brain, give up cells to be replaced by others from hour to hour. These inner parts are thus more permanent than the outer correspondents to them. Our material organs, bones, and tissues are undergoing change each instant. They are suffering always what the ancients called "the constant momentary dissolution of minor units of matter", and hence within each month there is a perceptible change by way of diminution or accretion. This is not the case with the inner form. It alters only from life to life, being constructed at the time of reincarnation to last for a whole period of existence. For it is the model fixed by the present evolutionary proportions for the outer body. It is the collector, as it were, of the visible atoms which make us as we outwardly appear. So at birth it is potentially of a certain size, and when that limit is reached it stops the further extension of the body, making possible what are known to-day as average weights and average sizes. At the same time the outer body is kept in shape by the inner one until the period of decay. And this decay, followed by death, is not due to bodily disintegration *per se*, but to the fact that the term of the astral body is reached, when it is no longer able to hold the outer frame intact. Its power to resist the impact and war of the material molecules being exhausted, the sleep of death supervenes.

Now, as in our physical form the brain and spine are the centres for nerves, so in the other there are the nerves which ramify from the inner brain and

spine all over the structure. All of these are related to every organ in the outer visible body. They are more in the nature of currents than nerves, as we understand the word, and may be called *astro-nerves*. They move in relation to such great centres in the body outside, as the heart, the pit of the throat, umbilical centre, spleen, and sacral plexus. And here, in passing, it may be asked of the Western mesmerizers what do they know of the use and power, if any, of the umbilical centre? They will probably say it has no use in particular after the accomplishment of birth. But the true science of mesmerism says there is much yet to be learned even on that one point; and there is no scarcity, in the proper quarters, of records as to experiments on, and use of, this centre.

The astro-spinal column has three great nerves of the same sort of matter. They may be called ways or channels, up and down which the forces play, that enable man inside and outside to stand erect, to move, to feel, and to act. In description they answer exactly to the magnetic fluids, that is, they are respectively positive, negative, and neutral, their regular balance being essential to sanity. When the astral spine reaches the inner brain the nerves alter and become more complex, having a final great outlet in the skull. Then, with these two great parts of the inner person are the other manifold sets of nerves of similar nature related to the various planes of sensation in the visible and invisible worlds. These all then constitute the personal actor within, and in these is the place to seek for the solution of the problems presented by mesmerism and hypnotism.

Disjoin this being from the outer body with which he is linked, and the divorce deprives him of freedom temporarily, making him the slave of the operator. But mesmerizers know very well that the subject can and does often escape from control, puzzling them often, and often giving them fright. This is testified to by all the best writers in the Western schools.

Now this inner man is not by any means omniscient. He has an understanding that is limited by his own experience, as said before. Therefore, error creeps in if we rely on what he says in the mesmeric trance as to anything that requires philosophical knowledge, except with rare cases that are so infrequent as not to need consideration now. For neither the limit of the subject's power to know, nor the effect of the operator on the inner sensoriums described above, is known to operators in general, and especially not by those who do not accept the ancient division of the inner nature of man. The effect of the operator is almost always to colour the reports made by the subject.

Take an instance: A. was a mesmerizer of C., a very sensitive woman, who had never made philo-

sophy a study. A. had his mind made up to a certain course of procedure concerning other persons and requiring argument. But before action he consulted the sensitive, having in his possession a letter from X., who is a very definite thinker and very positive; while A., on the other hand, was not definite in idea although a good physical mesmerizer. The result was that the sensitive, after falling into the trance and being asked on the question debated, gave the views of X., whom she had not known, and so strongly that A. changed his plan although not his conviction, not knowing that it was the influence of the ideas of X., then in his mind, that had deflected the understanding of the sensitive. The thoughts of X., being very sharply cut, were enough to entirely change any previous views the subject had. What reliance, then, can be placed on untrained seers? And all the mesmeric subjects we have are wholly untrained, in the sense that the word bears with the school of ancient mesmerism of which I have been speaking.

The processes used in mesmeric experiment need not be gone into here. There are many books declaring them, but after studying the matter for the past twenty-two years, I do not find that they do other than copy one another, and that the entire set of directions can, for all practical purposes, be written on a single sheet of paper. But there are many other methods of still greater efficiency anciently taught, that may be left for another occasion.

WILLIAM Q. JUDGE

THE SHEATHS OF THE SOUL

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In my last article, "Mesmerism", I arrived at the point where we discover that the inner mortal man has several sheaths through which he obtains touch with Nature, feeling her motions and exhibiting in return his own powers and functions. It is a doctrine as old as any Esoteric School now alive, and far more ancient than the modern scientific academies; an understanding of it is absolutely needful if we are to gain an adequate comprehension of real Mesmerism.

Instead of looking at the human being as that which we see, it is to be regarded as a being altogether different, functioning and perceiving in a way quite peculiar to itself, and being compelled to translate every outward impression, as well as those coming from within, from one language into another, that is to say from pictures into words, signs and acts, or *vice versa*. This statement is vague, I admit, yet nevertheless true. The vagueness arises from the difficulties of a language that has as yet dealt but slightly with these subjects, and the development of which has gone on in a civilization wholly materia-

listic. Man is a Soul, and as such stands among material things. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter—so-called—in which it is compelled to live. For though we call the less fine stages of substance by the name "matter", it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

So, during the long ages that have passed since the present evolution began in this solar system, the Soul has constructed for its own use various sheaths, ranging from very fine ones, near to its own essential being, to those that are more remote, ending with the outer physical one, and that one the most illusionary of them all, although appearing from the outside to be the truly real. These sheaths are necessary if the Soul is to know or to act. For it cannot by itself understand Nature at all, but transforms instantly all sensations and ideas by means of the different sheaths, until in the process it has directed the body below, or obtained itself experience above. By this I mean that whatever Soul initiates, it has to pass along through the several sheaths, each reporting, as it were, to the one next below it; and in like manner they report from below upward in the case of sensations from natural phenomena and impressions on the outside. In the beginnings of evolution, during all its stages, this took appreciable amounts of solar time, but at this point of the system's march along the line of growth it takes such an infinitesimally short space that we are justified in calling it instantaneous in all cases of normal and well-balanced persons. There are, of course, instances where longer time is used in consequence of the slower action of some one of the sheaths.

The number of sharply defined sheaths of the Soul is seven, but the sub-differentiations of each raises the apparent number very much higher. Roughly speaking, each one divides itself into seven, and every one in each collection of seven partakes of the nature of its own class. There may, therefore, be said to exist forty-nine sheaths possible of classification.

Physical body may be recognized as one sheath, and the sub-divisions in it are such as skin, blood, nerves, bones, flesh, mucous membrane and.

Astral body is another, but not so easily recognized by the men of to-day. It has also its own sub-divisions answering in part to those of the physical body. But being one stage higher than the latter it includes in one of its own sub-divisions several of those in the body. For instance, the surface sensations of blood, skin, flesh and mucous membrane will

be included in a single one of the astral sub-divisions.

And exactly at this point the Esoteric Schools diverge from and appear to contradict modern pathology and physiology. For the modern school admits only the action of nerves along skin and mucous membrane and in the flesh, as the receivers and transmitters of sensation. It would appear to be so, but the facts *on the inside* are different, or rather more numerous, leading to additional conclusions. Likewise too we clash with the nineteenth century in the matter of the blood. We say that the blood cells and the fluid they float in receive and transmit sensation.

Each sub-division among the physical sheaths performs not only the duty of receiving and transmitting sensations, but also has the power of retaining a memory of them which is registered in the appropriate ganglion of the body, and continually, from there, implanted in the corresponding centre of sensation and action in the astral body. At the same time the physical brain has always the power, as is of course a common fact, of collecting all the physical sensations and impressions.

Having laid all this down—without stopping for argument, which would end in nothing without physical demonstrations being added—the next step is this. The lower man who collects, so to say, for the Soul's use, all the experiences below it, can either at will when trained, or involuntarily when forced by processes or accident or abnormal birth, live in the sensations and impressions of one or many of the various sheaths of the physical or astral body.

If trained, then there will be no delusions, or any temporary delusion will be easily dispersed. If untrained, delusion walks arm in arm with the sensations. If diseased or forced, the outer acts may be correctly performed but the free intelligence is absent, and all the delusions and illusions of hypnotic and mesmeric states show themselves.

If the inner lower man be functioning among the sensations—or planes, if you like—of some astral sense or centre, then clairvoyance or clairauidience comes on, because he is conveying to the brain those impressions derived from similar planes of nature in any direction.

And when to this is added a partial touch of some minor physical sub-divisions of the sheaths, then delusion is made more complete, because the experience of a single set of cells is taken for the whole and reported, by means of the brain, in the language used by a normal being. Indeed so vast are the possible combinations in this department that I have only mentioned a few by way of illustration.

It is this possibility of the inner lower man being connected with one or more of the sheaths, and disconnected from all the rest, which has led one of the French schools of hypnotizers to conclude to the effect that every man is a collection of personalities, each

complete in itself.

The positions laid down above are not destroyed by the fact, as observed at Paris and Nancy, that the subject in hypnotic state No. 2 knows nothing about state No. 1, for each normal person, when acting normally, compounds all the various sets of sensations, experiences, and recollections into one whole, the sum total of all, and which is not recognizable as any one of them distinct from the rest.

It must also be remembered that each person has pursued in prior lives this or that course of action, which has trained and developed this or that Soul-sheath. And although at death many of them are dissolved as integral collections, the effect of such development formerly pursued is not lost to the reincarnating being. It is preserved through the mysterious laws that guide the atoms when they assemble for the birth of a new personal house to be occupied by the returning Soul. It is known that the atoms—physical and astral—have gone through every sort of training. When the Soul is reincarnating it attracts to itself those physical and astral atoms which are like unto its old experience as far as possible. It often gets back again some of the identical matter it used in its last life. And if the astral senses have received in the prior existence on earth great attention and development, then there will be born a medium or a real seer or sage. Which it will be depends upon the great balancing of forces from the prior life. For instance, one who in another incarnation attended wholly to psychic development without philosophy, or made other errors, will be born, maybe, as an irresponsible medium; another, again, of the same class, emerges as a wholly untrustworthy partial clairvoyant, and so on *ad infinitum*.

A birth in a family of wise devotees and real sages is declared from old time to be very difficult of attainment. This difficulty may be gradually overcome by philosophical study and unselfish effort for others, together with devotion to the Higher Self pursued through many lives. Any other sort of practice leads only to additional bewilderment.

The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.

That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul; but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul; but the Soul liberates herself from the body.

Hence there is a two-fold death; the one, indeed, universally known, in which the body is liberated from the Soul; but the other peculiar to philosophers, in which the Soul is liberated from the body. Nor does the one entirely follow the other.

WILLIAM Q. JUDGE

STUDIES IN THE VOICE OF THE SILENCE

IV.—THE VIRTUOUS MIND

Universal respect is paid to a man of virtue. A good-hearted man is admired but so is a clever-minded man. In our modern civilization mental capacity and moral power are allowed to remain dissociated, education almost fostering the dissociation. A gentleman in clubland will not cheat at the card-table, but the same man will not hesitate to cut the throat of his friend who happens to be a business competitor. Most Occidental church-going people condemn polygamy and polyandry most severely, but they connive at adultery in both men and women. The orthodox Hindu, philosophizing, argues and proves that Brahman is in the heart of each, but he sees no illogicality in observing in practice the immoral doctrine of untouchability. We can go on multiplying instances to show how moral principles are set at nought by intelligent minds, even by so-called logicians and philosophers.

The integration of hands, head and heart is the central and fundamental teaching of *The Voice of the Silence*. Moral principles are not only to be acknowledged—all the world does that—they are to be applied. The value of the mental habit of looking for the underlying moral principle before any deed is done or any word spoken is not at all recognized by the "educated and the cultured". Occultism demands the constant practice of bringing into juxtaposition moral principles and intellectual doctrines. If it is immoral to cheat at the club, it is also immoral to cheat in the office; if polygamy is wrong, adultery is worse, for in the latter hypocrisy is present; if Brahman is in all men, then untouchability is false and its practitioner is an irreligious man. The man on the path of chelaship is called upon to consult his code of rules and laws at every turn. Like a lawyer he has his memory, but almost always the lawyer refreshes his memory and before acting consults his code-books. This the learner of Occultism is expected to do. "To sleep over a letter and to wait on a plan" is a rule because it gives the necessary time to refresh the memory and to search the scriptures. To seek the principles of action, both moral and mental, is essential, and even on the field of battle the Master Krishna thought it necessary to set them forth.

The general rule, the fundamental and foundational law to be always and ever kept in mind is that of Brotherhood. If a thought or a feeling, a word or a deed harms another soul it is wrong. To the true practitioner H. P. B. gives this advice:

He must think of himself as an infinitesimal something, not even as an individual atom, but

as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

The Law of Brotherhood is intellectually recognized by all students, and earnest practitioners begin to make applications. But the influence of the race-mind is very strong and so even practitioners are swayed by the difference between mental understanding and moral application. All Probationers are called upon to examine themselves by the light of their own Inner Ego and with the help of the divine virtues—the *paramitas*. Ordinarily virtues are considered to be attributes of the heart; we do not usually speak of mind-feelings; integration or yoga-union between mind and heart demands that the mind become virtuous. We have to learn to think of virtues and to use our reason and our intelligence, our discrimination and our discernment in practising the *paramitas*, with which deals the third fragment of our text-book, called "The Seven Portals". It is from the point of view of the relation between mind and morals that we want to examine the golden Keys.

Because the mind is driven by human feelings and passions it roams in the field of the senses, destroying them and itself. Therefore the injunction

Thou shalt not let thy senses make a playground of thy mind.

Before the mind can absorb the virtues the learner has to see within himself the difference between desire-mind and soul-mind. A bridge called Conscience exists as a third factor. Conscience is Antahkarana—the internal organ—and it is both the voice of experience accumulated in the world of matter and the channel of divine light streaming forth from the world of Spirit. Conscience rightly

activated bridges the gulf which ordinarily exists between mental and moral activities. Before the actual treading of the Path begins and the first of the divine *paramitas* can be correctly practised the integration between head and heart is necessary.

Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal.

This does not imply that the art of separating the body from the mind is acquired; but it does mean that each time, if Dana-Charity is to be rightly expressed, an attempt has to be made to examine the relative position of body and mind, to live, be it but for a moment, in the eternal, to feel that something of ourself abides in all things and that all things are in the One Self. This preliminary to the exercise of the Dana-paramita brings to it the strength of the mind and of true ideas. As it is most difficult, almost impossible, to attune our mind to the mind of the whole of humanity, advantage is taken of the Chela-institution, and we are told to attune our mind with "the collective minds of Lanoo-Shravakas". The feeling of unity illuminates the mind; the enlightened mind uses the virtue of Dana, charity and love immortal, not sentimentally and sensuously but Egoically.

What is true of Dana is equally true of Shila and of Kshanti; these form a triad, for love creates harmony, and without patience, harmony cannot be created. The balanced offspring, whether a word or an act, a poem or a picture, has for its father love and for its mother patience. When the child is created, its nature of perfection makes it a masterpiece, and there is Bliss "for ever after".

Similarly, the last three paramitas Virya, Dhyana and Prajna form a triad. When, with dauntless energy, the father pursues contemplation the result is Prajna—full spiritual perception.

Between the two triads is the paramita of Viraga (Vairagya) without which neither can Maya-Illusion be conquered nor Truth-Sat be perceived. Detachment, dispassion, indifference, is, in more than one sense, the most important of the virtues. And we are told—

Have mastery o'er thy thoughts, O striver for perfection, if thou would'st cross its [middle portal's] threshold.

It is the mind which fructifies attachment to objects of sense. If the mind did not lend itself to the dictates of the desires and the passions there would be no attachment. Detached from the lower it has within itself the power to attach itself to the higher.

Now, the gratification felt by the elemental beings who make up our desire nature is due to the interplay between them and the senses and the organs—the Gnyana-Indriyas and the Karma-Indriyas. Desire-perception leads to desire-action. Therefore we are told—

Stern and exacting is the virtue of Viraga. If thou its path would'st master thou must keep thy mind and thy perceptions far freer than before from killing action.

The action which is not pleasing to Ishvara and which kills the Soul is selfish action; its opposite is sacrifice; sacramental action is *yagna*. Any action, however trivial, can be transformed into a sacrament by the magic called Yagna (see *The Theosophical Glossary* under YAJNA). All the Karmas we inherit from the past form our duties, our Dharma; the Esotericist has to perform his Dharma, so that each performance becomes sacramental. But—

Before thine hand is lifted to upraise the fourth gate's latch, thou must have mastered all the mental changes in thyself and slain the army of the thought sensations that, subtle and insidious, creep unasked within the Soul's bright shrine.

The unwanted thoughts overpower the consciousness even before their presence is registered—that is the first stage. To oust them is difficult but the effort brings the *Siddhi*, the power, of sensing their approach. In this second stage danger lies in keeping the mind vacant. It is important to learn to keep ourselves mentally engaged. It is necessary ever to have near at hand thoughts and things which would hold the mind steady and firm. "Possession is eleven points in law", it is said and that is equally true of the mind possessing true ideas, which make it immune to attack from the enemy.

If thou would'st not be slain by them, then must thou harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm round humankind, the progeny and heirs to man and his terrestrial spoils.

It is through our thoughts, good and bad, that we bind ourselves to humanity, and to the universe. The thought-links are very powerful binders and Vairagya is detachment of our own mind from all thought-links. The thoughts of others bind us to them, in proportion as we are consubstantial with them. This law, however, works on the beneficent side as well: *thoughts* link us to the Supreme Self, to the Blessed Ones who live in the infinitudes of space or on earth. Our desires fill our world now; they impel us to think, to plan, to act; a void is

the world of Spirit for the man of flesh. But when the higher choice is made and the resolve taken the emptiness of the world of the senses is seen. Invocation of the higher, daily contact with the higher, sustained repose in the higher reveal how grand and blissful the plenum is. Detachment from the lower, cleaving to the higher, transfers the loves of the aspiring practitioner to a spiritual realm, and from there the *Maya* of the material universe looks like a play, a drama, a *lila*. The symbols of the vacuum and the plenum are excellent metaphysical ideas, contemplation on which strengthens the virtue of Vairagya.

Thou hast to study the Voidness of the seeming full, the fulness of the seeming Void. O fearless Aspirant, look deep within the well of thine own heart, and answer. Knowest thou of Self the powers, O thou perceiver of external shadows?

Every effort to reach and to hold a new position in a higher world requires spiritual energy—Virya. The source thereof is in the spiritual pole of man's being. Bodily energy related to the prana-principle in man is but the lowest expression of Virya. Virya is called the semen of the Soul and it is activated by spiritual celibacy—Brahmacharya of the mind. The Chelas of the Great Gurus are real Brahmacharis—young learners gaining the strength of knowledge who presently will enter the Great House of the Fathers of the Race. If the practice of bodily Brahmacharya is a difficult undertaking, much more difficult is Soul-celibacy, necessary for real one-pointedness, Dhyana. As in all else, unfoldment from within without is the law in Brahmacharya: inner psycho-spiritual celibacy makes the outer psycho-physiological celibacy possible. Those who try to practise the latter without a basis of the former fail—and worse than fail.

For attaining Dhyana-paramita the learner has to acquire the art of using energy for both offensive and defensive purposes. The consciousness has to attain a state wherein attacks from the lower regions do not touch it; and also in that state the movement towards the ultimate goal is steadily continued. The Dhyana-state is static in relation to the lower, but dynamic in relation to the higher. In it the attacks from the astral light have to be met and warded off, while a steady rising in the Divine Astral or Akasha has to be attempted. This dual task is implicit in the following verses, arranged to facilitate the reader's understanding:—

“Ere the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind.” Exposed to shifting breeze the jet will flicker and the quivering flame cast

shades deceptive, dark and ever-changing, on the Soul's white shrine.

And then, O thou pursuer of the truth, thy Mind-Soul will become as a mad elephant, that rages in the jungle. Mistaking forest trees for living foes, he perishes in his attempts to kill the ever-shifting shadows dancing on the wall of sunlit rocks.

Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within. Thus purified, the shrine must of all action, sound, or earthly light be void; e'en as the butterfly, o'ertaken by the frost, falls lifeless at the threshold—so must all earthly thoughts fall dead before the fane.

Build high, Lanoo, the wall that shall hedge in the Holy Isle, the dam that will protect thy mind from pride and satisfaction at thoughts of the great feat achieved.

Thine “Isle” is the deer, thy thoughts the hounds that weary and pursue his progress to the stream of Life. Woe to the deer that is o'ertaken by the barking fiends before he reach the Vale of Refuge—Dhyana-Marga, “path of pure knowledge” named.

Ere thou canst settle in Dhyana-Marga and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe.

As the diamond buried deep within the throbbing heart of earth can never mirror back the earthly lights, so are thy mind and Soul; plunged in Dhyana-Marga, these must mirror nought of Maya's realm illusive.

A task far harder still awaits thee: thou hast to feel thyself ALL-THOUGHT, and yet exile all thoughts from out thy Soul.

The Dhyana gate is like an alabaster vase, white and transparent; within there burns a steady golden fire, the flame of Prajna that radiates from Atma.

The Dhyana Path, the haven of the Yogi, the blessed goal that Srotapattis crave.

The Probationer is on the shore of the Manasa-sarovara where, Occult tradition teaches, great Sages recorded what they had heard as the Vedas. He has to enter the Waters of Wisdom and dive deep and deeper till he sees the Naga, the Dragon-Lord of the Lake. He teaches, it is said, the mantram to the new Arhan who comes out into Myalba to repeat it, and it is—

PEACE TO ALL BEINGS.

TEN YEARS FINISHED

Every pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power* which makes the fourth support and equipoises the three other pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded.—H. P. B.

With this issue, THE THEOSOPHICAL MOVEMENT completes its tenth volume. Dedicated to the service of human souls according to the Original Plan traced by the Messenger of the Great Masters, this magazine has humbly but confidently tried to embody, as much as it has been possible, the Original Impulse given by those Masters.

In a self-examination of its conduct, in the light of the above words, it is not difficult to perceive that it has not always and uniformly maintained the height it could have maintained if its human conductors were better and brighter channels of the Moral Power which ever flows from the Lotus Feet of the Holy Ones. But if a judgment has to be delivered on evidence from such of its readers as have been gracious enough to send words which encourage its Editors, then it may be said that this magazine has not lived in vain, that it has been a messenger for one hundred and twenty months : a little knowledge to some readers, a little encouragement to others ; to some it has brought comfort in a dark hour, to others steadiness in a moment of emotionalism ; each month some men, some women have found it a veritable messenger. But the greatest beneficiaries have been those who have laboured to write for its pages, to read the proofs and to serve it in other ways : such is the Compassion of the Blessed Ones that those who endeavour only to promulgate Their Message, without an eye to self-benefit and in the right impersonal way, derive the greatest good—greater even than those for whom that promulgation is undertaken. How true are the words of a great Hebrew :—"There is that maketh himself rich, yet hath nothing."

As an organ of pure Theosophy, recorded for

our era by H. P. B. . . and explained in so magnificent and suitable a manner for the peculiar mind of that era by W. Q. Judge, this magazine has tried its best to hold to the Lines laid down by them. Those Lines had become obscured because of ignorance and illusion ; the present generation of Theosophical students owe a debt of gratitude to Robert Crosbie who brushed away the dust of that ignorance and illusion and pointed to the Lines laid down, and to him the magazine owes much indeed.

The Message of Theosophy is for all men and women, but all do not feel the need for it in their lives, the urge of it in their hearts, the stir by it in their minds. But those who have been quickened by affliction or by aspiration find in the Message a meaning and a solace for the affliction, a response to the aspiration. Among such, a fair number develop into real devotees. Devotion to Theosophy as a body of Knowledge, as a renovator of the human individual, leads to the service of the Great Cause of Human Brotherhood. Happy, thrice happy he who, while still possessed of Spirit, Soul and Body in no matter what confusion welded undertakes to determine the spiritual validity of the Theosophical Movement, its viability in himself and in the various associations called Theosophical. Such an individual is no more only a candidate for spiritual progress, he has become a neophyte pledged to fit himself for the Great Service whose directors are the Elders of the Race. THE THEOSOPHICAL MOVEMENT is the helper of the inquirer, the student, the devotee, but above all of the neophyte who is learning to live alone in space though living with hundreds, so that he may at last acquire the Wisdom of living as an Impersonal Channel in the Mighty Host.

The Way of life is strewn with astral shells of science, art, history, philosophy, and civilizations, which are but material by-products of the creative Spiritual life ever striving, in us and through us, to manifest itself more perfectly.

If asked : What is your religion ? each and all may truly say : Such as it is, my life is my religion.

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*", and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration", I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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