



When HPB was staying with Miss Arundale and her mother in 1884, as she wanted a signet ring made according to her own design, Miss Arundale got it made. It was of dark green, almost black agate [1], engraved with the double triangle incorporated in the TS emblem and the word *sat* in Devanagari characters. *Sat* means “Truth” in Sanskrit. At the same time, with HPB’s permission, Miss Arundale got a similar ring made for herself. But there was a difference: HPB’s seal was set on a heavy gold ring and was mounted on an oval frame with a hinge, which formed the lid for a shallow locket. Miss Arundale’s copy of the ring was lighter and without locket or hinge. Jinarajadasa says HPB wore her ring from 1884 to the day of her death, after which it was passed on, in accordance with her wish, to Annie Besant. Dr. Besant always wore the ring - on the index finger of her right hand.

Miss Arundale too always wore her ring and at her death, we are told, it passed to her nephew, G.S. Arundale, who presented it to the Esoteric School Archives. It was that ring that Brother Jinarajadasa placed on the finger of N. Sri Ram at the inaugural meeting after the latter was elected President. Many members are familiar with the photograph depicting the occasion. The ring was passed on to John Coats when he became president [*of the Adyar Theosophical Society*] and is now with me. It would therefore be more correct to call it the President’s ring rather than to speak of it as the HPB ring.

When Annie Besant died, George Arundale, who was her residuary legatee and became the TS President, acquired HPB’s ring. On his death, Rukmini Devi came into possession of all his assets and affairs, and it is not known what happened to HPB’s ring and to whom it was transferred on the demise of Rukmini Devi.

Strangely, two rings particularly associated with HPB have disappeared from the memorabilia of the [Adyar] Theosophical Society.

The origin of the other ring, called the “Rose Ring”, is described by Col. Olcott in his *Old Diary Leaves* [TPH, *First Series*, pp. 93-97], and we summarize his account here. After a visit to Mrs. Mary Baker Thayer of Boston, known as the “Flower Medium” because in her presence flowers rained down, Col. Olcott handed to HPB a beautiful, half-opened rose sent by Mrs. Thayer “as a gift of the spirits”. As HPB held the rose in her hand and smelt the perfume, she had the faraway look associated with phenomena. At that moment, her host, Mr. Charles Houghton, a lawyer, entered and asked to have a look at the rose. On HPB’s handing it over to him, he suddenly said, “How heavy it is! I never saw a flower like this. See, its weight actually makes it bend towards the stalk!” When he gave the flower to Olcott to see, HPB exclaimed:

“Take care, don’t break it!”

A point of light appeared in the heart of the rose and a heavy, plain gold ring leaped out, and the rose immediately straightened up. One evening a year and a half later, Mrs. W.H. Mitchell, the sister of Olcott, came for a visit and wanted to see the ring. After looking at it, she held it out towards HPB in the palm of her hand in order to return it. Instead of taking the ring, H.P. Blavatsky briefly closed Mrs. Mitchell’s fingers on the ring. On opening her hand, Mrs. Mitchell and everyone present saw that three small diamonds were set in a triangle on what had been a plain gold ring. This ring was lost around 1979. [2]

At a meeting of the Executive Committee held on 12 October 1979, with Mr. John Coats, President of the Theosophical Society, in the chair, it was reported:

“Two items had been stolen from the cupboard in Dr. Annie Besant’s Room, used to house certain historical items associated with Madame Blavatsky. Between two and three years previously, the Subba Row Medal given to Madame Blavatsky had disappeared. Approximately two weeks before the Executive Committee meeting, it had been discovered that the Rose Ring had also disappeared. As the cupboard had not been opened for over a year, it was not known exactly when the ring had been taken. The matter had been reported to the police and investigation was proceeding. Since then, all other items from the cupboard had been removed to a Godrej (steel) almira in the Archives Department.”

In the minutes of a later Executive Committee meeting held on 20 November 1979, also with President John Coats in the Chair, it was reported:

“... The police are checking the pawnbrokers’ records for the Rose Ring. The General Manager is to confirm that a photograph of the ring has been published in the police gazette. A facsimile of the Subba Row Medal which had been presented to HPB would be made at the headquarters of the TS in America, Wheaton, where several blank medals are being kept, and the facsimile would be brought to Adyar.”

Apparently the Society was not destined to retain either one of these special objects, or the real HPB ring with the locket. [3]

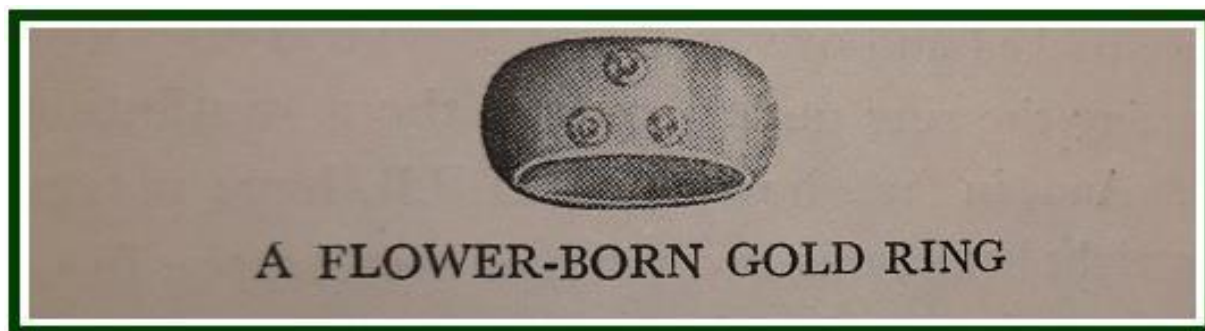
## THE 2024 NOTES BY THE AQUARIAN THEOSOPHIST:

[1] A few slices of green agate stones, similar to the ones belonging to the library of the Independent Lodge of Theosophists:



Agate stones have several occult properties, and they are said to protect *honest people* who have them. In “[Isis Unveiled, volume II](#)”, pp. 600-601, HPB reveals that she used a special talisman which consisted of “a simple agate or carnelian” with some inscriptions in it. One of the historical names of carnelian is precisely “carnelian agate”. Simply seeing the talisman was enough for some distinguished mystics to immediately decide to help HPB in whatever she needed. However, that “agate or carnelian” talisman was not the green agate ring here discussed by Radha Burnier. (CCA)

[2] This is a photo of the “flower ring”:



It was first published by H.S. Olcott on p. 96 of “Old Diary Leaves”, first series. (CCA)

[3] The final sentence of the article is significant. Such thefts of sacred objects in the Headquarters of the Adyar Society further deprived it from the *feeling of sacredness and mutual confidence* necessary to real theosophical work. In this as in other issues, Radha Burnier was frank and honest enough. The word SAT, TRUTH, engraved in HPB’s ring, is there for a reason. It is not about absolute truth only. It states the need for absolute sincerity and good will in all things, including theosophical groups. The distancing between Ethics and Adyar started during HPB’s life. HPB was sadly expelled from Adyar in the 1880s and had to start her work again from England. Since 1891, the distance between real theosophy and Adyar Society has slowly but constantly grown, with some exceptions here and there. In her article “[Why I Do Not Return to India](#)”, Blavatsky admitted: “... *Nor can I, if I would be true to my life-pledge and vows, now live at the Headquarters from which the Masters and Their spirit are virtually banished. The presence of Their portraits will not help; They are a dead letter.*” However, HPB knew that *the Law of Karma* can never be cancelled, and every mistake is thoroughly corrected and compensated in due time. (CCA)

000

The above article is reproduced from “**The Theosophist**” magazine, Adyar, India, June 2001 edition, pp. 368-369. It’s part of the Editorial Section “**On the Watch-Tower**”. Notes added.

Born in 1923, **Radha Burnier** was the international president of the Adyar Theosophical Society for 33 years, from 1980 until 2013.

Interesting information on HPB’s rings is to be found in the book “**The Judge Case**”, by Ernest E. Pelletier, Edmonton Theosophical Society, Canada, Part I, p. 323 (the occult influence of the ring helps William Judge), and Part II, pp. 115 through 119.

Henry Cornelius Agrippa discusses the topic of magic rings in “**Three Books of Occult Philosophy**”, Kessinger Publishing Co., USA, 288 pp., Chapter XLVII, pp. 141-143.

000

Read more:

- \* [The Aura of the Theosophical Movement](#) (by CCA).
- \* [Why I Do Not Return to India](#) (by H.P. Blavatsky).
- \* [The 2007-2008 Events in Adyar](#) (by Pedro Oliveira).

# The Invisible Power of the Sapphire

## Hindu Legend Says the First Sapphire Was the Tear of a God

Helena P. Blavatsky



... **T**he Hindus knew which was the most electric of all the prismatic colors; moreover, the particular influence of the sapphire-stone was as well defined as that of all the other minerals. Orpheus teaches how it is possible to affect a whole audience by means of a lodestone; Pythagoras pays a particular attention to the color and nature of precious stones; while Apollonius of Tyana imparts to his disciples the secret virtues of each, and changes his jewelled rings daily, using a particular stone for every day of the month and according to the laws of judicial astrology.

[Click and Read the Whole Article](#)

000

**A** few texts by **Radha Burnier**:

\* [A Lunatic Race?](#)

\* [Humanity's Onward Path.](#)

\* [Goodness Is Beauty Revealed.](#)

\* [Towards a Wise Mind and a Noble Society.](#)

000



# Hypnotism, And its Relations to Other Modes of Fascination

Helena P. Blavatsky



H.P. Blavatsky (1831-1891)

We are asked by “H.C.” and other Fellows, to answer the several queries hereinafter propounded. We do so, but with a reservation: our replies must be made from the standpoint of Occultism alone, no consideration being given to such hypotheses of modern (another name for “materialistic”) Science, as may clash with esoteric teachings.

**1) Question:** *What is Hypnotism: how does it differ from Animal Magnetism (or Mesmerism)?*

**Answer:** Hypnotism is the new scientific name for the old ignorant “superstition” variously called “fascination” and “enchantment”. It is an antiquated *lie* transformed into a modern *truth*. The fact is there, but the scientific explanation of it is still wanting. By some it is believed that *Hypnotism* is the result of an irritation artificially produced on the periphery of the nerves; that this irritation reacting upon, passes into the cells of the brain substance, causing by exhaustion a condition which is but another mode of sleep (*hypnosis*, or *hupnos*); by others that it is simply a self-induced stupor, produced chiefly by imagination, etc., etc. It differs from animal magnetism where the hypnotic condition is produced by the Braid method, which is a purely mechanical one, *i.e.*, the fixing of the eyes on some bright spot, a

metal, or a crystal. It becomes “animal magnetism” (or mesmerism), when it is achieved by “mesmeric” passes on the patient, and for these reasons. When the first method is used, no electro-psychic, or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the metal or crystal gazed at by the subject. It is the *eye* - the most occult organ of all, on the superficies of our body - which, by serving as a medium between that bit of metal or crystal and the brain, *attunes* the molecular vibrations of the nervous centres of the latter into *unison* (*i.e.*, equality in the number of their respective oscillations) with the vibrations of the bright object held. And, it is this unison which produces the hypnotic state. But in the second case, the right name for hypnotism would certainly be “animal magnetism” or that so much derided term “mesmerism”. For, in the hypnotization by preliminary passes, it is the human will - whether conscious or otherwise - of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations - only *atomic*, not *molecular* - produced by that act of energy called WILL in the ether of space (therefore, on quite a different plane) that the *super-hypnotic* state (*i.e.*, “suggestion”, etc.) is induced. For those which we call “will-vibrations” and their aura, are absolutely distinct from the vibrations produced by the simply mechanical molecular motion, the two acting on two separate degrees of the cosmoterrestrial planes. Here, of course, a clear realization of that which is meant by *will* in Occult Sciences, is necessary.

**2) Question:** *In both (hypnotism and animal magnetism) there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the ‘something’ transmitted in both cases?*

**Answer:** That which is transmitted has no name in European languages, and if we simply describe it as *will*, it loses all its meaning. The old and very much tabooed words, “enchantment”, “fascination”, “glamour” and “spell”, and especially the verb “to bewitch”, expressed far more suggestively the real action that took place and during the process of such a *transmission*, than the modern and meaningless terms, “psychologize” and “biologize”. Occultism calls the force transmitted, the “auric *fluid*”, to distinguish it from the “auric *light*”; the “fluid” being a correlation of *atoms* on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will; the “auric *light*”, or that which Reichenbach calls *Od*, a light that surrounds every animate and inanimate object in nature, is, on the other hand, but the astral reflection emanating from objects; its particular color and colors, the combinations and varieties of the latter, denoting the state of the *gunas*, or qualities and characteristics of each special object and subject - the human being’s aura being the strongest of all.

**3) Question:** *What is the rationale of “Vampirism”?*

**Answer:** If by this word is meant the involuntary transmission of a portion of one’s vitality, or life-essence, by a kind of occult *osmosis* from one person to another - the latter being endowed, or *afflicted* rather, with such *vampirizing* faculty, then, the act can become comprehensible only when we study well the nature and essence of the semi-substantial “auric fluid” spoken of just now. Like every other occult form in Nature, this *endosmotic* and *exosmotic* process may be made beneficent or maleficent, either unconsciously or at will. When a healthy operator mesmerizes a patient with a determined desire to relieve and cure him, the exhaustion felt by the former is proportionate to the relief given: a process of *endosmosis* has taken place, the healer having parted with a portion of his vital aura to benefit the sick man. Vampirism, on the other hand, is a blind and mechanical process, generally produced without the knowledge of either the *absorber*, or the vampirized party. It is

conscious or unconscious *black* magic, as the case may be. For in the case of trained adepts and sorcerers, the process is produced consciously and with the guidance of the Will. In both cases the agent of transmission is a magnetic and attractive faculty, terrestrial and physiological in its results, yet generated and produced on the four-dimensional plane - the realm of atoms.

**4) Question:** *Under what circumstances is hypnotism “black magic”?*

**Answer:** Under those just discussed, but to cover the subject fully, even by giving a few instances, demands more space than we can spare for these answers. Sufficient to say that whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us as black magic. The healthy vital fluid imparted by the physician who mesmerizes his patient, can and does cure; but too much of it will kill.

[This statement receives its explanation in our answer to question 7, when showing that the vibratory experiment shatters a tumbler to pieces.]

**5) Question:** *Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator (fascination)?*

**Answer:** This difference is, we believe, already pointed out in the answer to Question 1. The gaze of the operator is more potent, hence more dangerous, than the simple mechanical passes of the Hypnotizer, who, in nine cases out of ten, does not know how, and therefore *cannot* will. The students of Esoteric Science must be aware by the very laws of the occult correspondences that the former action is performed on the first plane of matter (the lowest), while the latter, which necessitates a well-concentrated will, has to be enacted, if the operator is a profane novice, on the *fourth*, and if he is anything of an occultist on the *fifth* plane.

**6) Question:** *Why should a bit of crystal or a bright button, throw one person into the hypnotic state and affect in no way another person? An Answer to this would, we think, solve more than one perplexity.*

**Answer:** Science has offered several varied hypotheses upon the subject, but has not, so far, accepted any one of these as definite. This is because all such speculations revolve in the vicious circle of materio-physical phenomena with their blind forces and mechanical theories. The “auric fluid” is *not* recognised by the men of Science, and therefore, they reject it. But have they not believed for years in the efficacy of *metallotherapy*, the influence of these metals being due to the action of their electric *fluids* or currents on the nervous system? And this, simply because an analogy was found to exist between the activity of this system and electricity. The theory failed, because it clashed with the most careful observation and experiments. First of all, it was contradicted by a fundamental fact exhibited in the said *metallotherapy*, whose characteristic peculiarity showed **(a)** that by no means every metal acted on every nervous disease, one patient being sensitive to some one metal, while all others produced no effect upon him; and **(b)** that the patients affected by certain metals were few and exceptional. This showed that “electric fluids” operating on and curing diseases existed only in the imagination of the theorists. Had they had any actual existence, then *all* metals would affect in a greater or lesser degree, *all* patients, and every metal, taken separately, would affect every case of nervous disease, the conditions for generating such fluids being, in the given cases, precisely the same. Thus Dr. Charcot having vindicated Dr. Burke, the *once* discredited discoverer of *metallotherapy*, Shiff and others discredited all those who believed



in electric fluids, and these seem now to be given up in favour of “molecular motion”, which now reigns supreme in physiology - *for the time being*, of course. But now arises a question: “Are the real nature, behaviour and conditions of ‘motion’ known any better than the nature, behaviour and conditions of the ‘fluids’?” It is to be doubted. Anyhow Occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) *are due in their essence and origin to that same molecular motion, now transformed into atomic energy*<sup>1</sup>, to which every other phenomenon in nature is also due. Indeed, when the needle of a galvanometer or electrometer fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

The above had to be explained, in order to show that the nature of the Force transmitted from one man or object to another man or object whether in hypnotism, electricity, metalotherapy or “fascination” is the same in essence, varying only in degree and modified, according to the sub-plane of matter it is acting on; of which sub-planes, as every Occultist knows, there are seven on our terrestrial plane as there are on every other.

**7) Question:** *Is Science entirely wrong in its definition of the hypnotic phenomena?*

**Answer:** It has no definition, so far. Now if there is one thing upon which Occultism agrees (to a certain degree) with the latest discoveries of physical Science, it is that all the bodies endowed with the property of inducing and calling forth metallotherapeutic and other analogous phenomena, have, their great variety notwithstanding, one feature in common. They are all the fountain heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system, changing thereby the rhythm of nervous vibrations - on the sole condition, however, of being what is called, in *unison*. Now “unison” does not always imply the sameness of nature, or of essence, but simply the sameness of degree, a similarity with regard to gravity and acuteness, and equal potentialities for intensity of sound or motion: a bell may be in unison with a violin, and a flute with an animal or a human organ. Moreover, the rate of the number of vibrations - especially in an organic animal cell or organ, changes in accordance with the state of health, and general condition. Hence the cerebral nervous centres of a hypnotic subject, while in perfect *unison*, in potential degree and essential original activity, with the object he gazes at, may yet, owing to some organic disturbance, be at the given moment at loggerheads with it, in respect to the number of their respective vibrations. In such case no hypnotic condition ensues; or no unison at all may exist between his nervous cells and the cells of the crystal or metal he is made to gaze at, in which case that particular object can never have any effect upon him. This amounts to saying that to ensure success in a hypnotic experiment, two conditions are requisite; **(a)** as every organic or “inorganic” body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out which are those bodies which *will* act in unison with one or another human nervous system; and **(b)** to remember that the molecular oscillations of the former can influence the nervous action of the latter, only when the rhythms of their respective vibrations coincide, *i.e.*, when the number of

---

<sup>1</sup> **Note by HPB:** In Occultism the word *atom* has a special significance, different from the one given to it by Science. See editorial, “Psychic and Noëtic Action”, in the two last numbers. [**Note by Boris de Zirkoff:** *Lucifer*, Vol. VII, Oct. and Nov. 1890; and Volume XII of the *Collected Writings of HPB, TPH*, pp. 350 et seq.]

their oscillations is made identical; which, in the cases of hypnotism induced by mechanical means, is achieved through the medium of the eye.

Therefore, though the difference between hypnosis produced by mechanical means, and that induced by the direct gaze of the operator, *plus* his will, depends on the plane on which the same phenomenon is produced, still the “fascinating” or subduing agent is created by the same force at work. In the physical world and its material planes, it is called MOTION; in the worlds of mentality and metaphysics it is known as WILL - the many-faced magician throughout all nature.

As the rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc., so do the cerebral molecules change their rate, in the same way: *i.e.*, their rate is raised or lowered. And this is what really takes place in the phenomenon of hypnotism. In the case of gazing, it is the eye - the chief agent of the Will of the active operator, but a slave and traitor when this Will is dormant - that, unconsciously to the patient or subject attunes the oscillations of his cerebral nervous centres to the rate of the vibrations of the object gazed at by catching the rhythm of the latter and passing it on to the brain. But in the case of direct passes, it is the Will of the operator radiating through his eye that produces the required unison between his will and the will of the person operated upon. For, out of two objects attuned in unison - as two chords, for instance - one will always be stronger than the other, and thus have mastery over the other and even the potentiality of destroying its weaker “co-respondent”. So true is this, that we can call upon physical Science to corroborate this fact. Take the “sensitive flame” as a case in hand. Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flame will respond immediately to the sound (or note struck), that it will dance and sing in rhythm with the sounds. But Occult Science adds, that the flame *may also be extinguished* if the sound is intensified (*Vide* “[Isis Unveiled, volume II](#)”, pp. 606 and 607). Another proof. Take a wineglass or tumbler of very fine and clear glass; produce, by striking it gently with a silver spoon, a well-determined note; after which reproduce the same note by rubbing its rim with a damp finger, and, if you are successful, the glass will immediately crack and be shattered. Indifferent to every other sound, the glass will not resist the great intensity of its own fundamental note, for that particular vibration will cause such a commotion in its particles, that the whole fabric will fall in pieces.

**8) Question:** *What becomes of diseases cured by hypnotism; are they really cured or are they postponed, or do they appear in another form? Are diseases Karma; and, if so, is it right to attempt to cure them?*

**Answer:** Hypnotic suggestion may cure forever, and it may not. All depends on the degree of magnetic relations between the operator and the patient. *If* Karmic, they will be only postponed, and return in some other form, not necessarily of disease, but as a punitive evil of another sort. It is always “right” to try and alleviate suffering whenever we can, and to do our best for it. Because a man justly suffers imprisonment, and catches cold in his clamp cell, is it a reason why the prison doctor should not try to cure him of it?

**9) Question:** *Is it necessary that the hypnotic “suggestions” of the operator should be spoken? Is it not enough for him to think them, and may not even he be ignorant or unconscious of the bent HE is impressing on his subject?*

**Answer:** Certainly not, if the *rapport* between the two is once for all firmly established. Thought is more powerful than speech in cases of a real subjugation of the will of the patient to that of his operator. But, on the other hand, unless the “suggestion” made is for the good only of the subject, and entirely free from any selfish motive, a suggestion *by thought* is an act of *black magic* still more pregnant with evil consequences than a *spoken* suggestion. It is always wrong and unlawful to deprive a man of his free will, *unless for his own or Society’s good*; and even the former has to be done with great discrimination. Occultism regards all such promiscuous attempts as black magic and sorcery, whether conscious or otherwise.

**10) Question:** *Do the motive and character of the operator affect the result, immediate or remote?*

**Answer:** In so far as the hypnotizing process becomes under his operation either white or black magic, as the last answer shows.

**11) Question:** *Is it wise to hypnotize a patient not only out of a disease, but out of a habit, such as drinking or lying?*

**Answer:** It is an act of charity and kindness, and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good Karma (which it would, had his efforts to reform been personal, of his own free will, and necessitating a great mental and physical struggle), still a successful “suggestion” prevents him from generating more bad Karma, and adding constantly to the previous record of his transgressions.

**12) Question:** *What is it that a faith healer, when successful, practises upon himself; what tricks is he playing with his principles and with his Karma?*

**Answer:** Imagination is a potent help in every event of our lives. Imagination acts on Faith and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks or obstacles and opposition with which the path of life is strewn. Says Paracelsus: “*Faith* must confirm the imagination, for faith establishes the *will*. ... Determined will is the beginning of all magical operations. ... It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain.” This is all the secret. Half, if not two-thirds of our ailments and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per se*. They turn to harm only when belief in his power becomes too arrogant and marked in the faith healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

000

The above article is reproduced from “**Collected Writings**”, H. P. Blavatsky, TPH, Volume XII, pp. 394-403. First published in London in December 1890.

000

In order to understand the theosophical movement and the challenges it must face, read the article [The Fraud in Adyar Esoteric School](#).

000

# THE UNIVERSAL RULE

The law is the same for  
every human group whose goal is noble:



## Independent Lodge of Theosophists

“A group or branch, however small, cannot be a theosophical Society - unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction ...”.



Image reproduced from the original manuscript of Letter C (100) in “Letters of H. P. Blavatsky to A. P. Sinnett”, TUP, Pasadena, California, USA, p. 222:

*A group or branch however small, cannot be a theosophical Society - unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction*

(The founders of the Independent Lodge obtained from the British Library a complete copy of the original of Letter 100)

# Cahagnet's Wife Gets to a High Level of Consciousness

## Danger and Opportunity Come Together

**Henry S. Olcott**

At about this time [*mid-1885*] news was received from Paris that our sole surviving French Honorary Fellow Alphonse Cahagnet, was dead. He and the late Baron Du Potét were our only two, and both were distinguished authorities in psychical science.

The first book of Cahagnet's that I read was his *Celestial Telegraph*, which appeared in its English translation at New York in about the year 1851. It was almost the first of my reading about the clairvoyant faculty and modern ecstatical visions of the world of spirits.

Unfortunately I never had the chance of conversing with its honest and enthusiastic author, but he sent me his photograph and that of his wife, the ecstatic "Adèle", which I keep hanging in my private rooms. Not a visitor has ever guessed that the heavy-bodied peasant woman of the picture was even a clairvoyant at all, let alone that soaring visionary whose soul-flights through space took her to supernal planes, where she was swallowed up in a great blinding light, that drove back the less ethereal clairvoyants whom Cahagnet sometimes set to watching her in her upward progress.

Elsewhere, when writing on the subject of clairvoyance, I have quoted from Cahagnet's book his description of the agony felt by him on finding himself powerless to draw Adèle's soul back into her body when she felt so merged in the spirit sphere as to declare she should never re-enter the "corpse" that seemed so repugnant to her. He tells us that the body began to even change color like a real corpse, and show the preliminary signs of decomposition; while he, in the greatest distress and fear, vainly brought his strongest will to bear upon her soul to come back, and not leave him to be perhaps tried for murdering the adored wife of his bosom. Poor man! his plight is one that many have, and anyone may, experience.

The last resource that he employed was prayer to God, which succeeded. Of course it would in the case of a man of his temperament, for by praying he raised his consciousness and yearning to the celestial levels on which Adèle was functioning, and so got into touch with her as he could not by the mere use of his brain-power. If one sets out to chase a bird, one must get bird's wings and fly after it; to walk on the ground will be useless.

000

Reproduced from "Old Diary Leaves", Henry S. Olcott, Third Series, TPH, Adyar, India, 1972, 460 pp., pp. 257-259.

000



# Thoughts Along the Road

## The Right State of Mind Produces Health for the Body

[Image reproduced from Sylvia Cranston's book "HPB", p. 172]



A contemporary drawing: HPB and friends at the dining room of the Lamasonry

\* According to Sylvia Cranston, from June 1876 Helena Blavatsky's home was in fact also the theosophical headquarters in New York. Informally called "the Lamasonry", the place and its special atmosphere were described by a journalist and member of the theosophical movement. A large crystal ball occupied a strategic place in one of the rooms:

\* "It was rather a reflective calm that resembled that of the miniature sphinx on the mantel piece of the mysterious Egyptian chamber. Besides the divans on which the party reclined, there was little furniture in the room, but a huge crystal ball was held suspended in the center by an invisible cord. From the interior of this globe gleamed strange pictures of deserts and pyramids and things fixed there by some cunning art that, for all the reporter knows, may have been magic. The walls were sombre, but the ball was luminous and filled the room with a sort of pale twilight." [1]

\* Crystal balls are uncommon objects. The physical substance of any crystal has special characteristics. The 1967 edition of the **Encyclopaedia Britannica** admits: "Few things in nature are more perfect than a crystal, in which immense numbers of atoms or molecules are

stacked in perfect alignment. Rarely is even one atom in a thousand out of line. Yet, surprisingly, many of the most important properties of a crystal are due to the few odd places where the crystal structure goes wrong. Many crystals could not have grown at all without having imperfections in them. Gemstones mostly owe their colours to imperfections.”

## **A Sane Mind in a Healthy Body**

\* In the last paragraph of her article “*Hypnotism and Its Relation to Other Modes of Fascination*” [2], Helena Blavatsky expresses in a few words the same fundamental principle adopted by North-American healer Phineas P. Quimby (1802-1866). She says: “Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest.”

\* In making this statement HPB is not alone. A Master of the Wisdom says something similar in Letter 53 of “**The Mahatma Letters**”:

\* “As Jean Paul Richter says somewhere”, writes the Master, “the most painful part of our bodily pain is that which is bodiless or immaterial, namely our impatience, and the delusion that it will last forever.” (p. 296)

\* Diseases are physical expressions of difficulties established in the soul and the mind. This is a basic principle in the writings of Dr. Paul Carton and several other authors. Phineas P. Quimby defines disease simply as “a deranged state of mind”, and adds that *its cause must be found in our beliefs*. [3]

## **How Long Does a Master Live?**

\* Blavatsky writes about the longevity of both Initiates and non-Initiates, in “[Isis Unveiled, volume II](#)”, pp. 563-564. She says:

\* “... As in the case of the reincarnation of the lamas of Thibet, an adept of the highest order may live indefinitely. His mortal casket wears out notwithstanding certain alchemical secrets for prolonging the youthful vigor far beyond the usual limits, yet the body can rarely be kept alive beyond ten or twelve score of years [200 or 240 years]. The old garment is then worn out, and the spiritual Ego forced to leave it, selects for its habitation a new body, fresh and full of healthy vital principle. In case the reader should feel inclined to ridicule this assertion of the possible prolongation of human life, we may as well refer him to the statistics of several countries. The author of an able article in the *Westminster Review*, for October, 1850, is responsible for the statement that in England, they have the authentic instances of one Thomas Jenkins dying at the age of 169, and ‘Old Parr’ at 152; and that in Russia some of the peasants are ‘known to have reached 242 years’.[4] There are also cases of centenarianism reported among the Peruvian Indians. We are aware that many able writers have recently discredited these claims to an extreme longevity, but we nevertheless affirm our belief in their truth.”

## **Looking at the Souls of Texts**

\* While observing the effort of the theosophical movement, Masters can “read” texts and books *from within*, with no need to examine their outward wording. What is the easiest way for a Master to fully know a text written by a lay disciple? Helena Blavatsky gives us the answer in one of her letters to Alfred P. Sinnett. Referring to Mr. William Crookes - the scientist of 19th century - HPB says:

\* *I have heard from Master and - Masters. It appears (as I have thought from the first) that [Mr. William Crookes] is on the orthodox occult path, in his general method. "No one went nearer than he did to the laya region" I am told. The laya is the Nirvana of all organic (we have no inorganic) Substance, the zero point or "neutral centre" where all differentiation ceases. But when I asked for a few lines written in a language that I could not write, using scientific (chemical?) terms and symbols to show Mr. Crookes that the Masters were (a) in earnest and (b) that they knew what Mr. Crookes was talking about with his Greek letters and figures and H.'s & N.'s & N.C.'s - Master told me very coolly that He would be very sorry to be showing his ignorance!! He knew nothing of modern chemical terms and Mr. Crookes knew nothing of Alchemical jargon. He looked into the aura - (much good this will do Mr. Crookes!) and found in the said "pamphlet aura" only two deflections, and one small point, half of one - which showed error. I asked Him to point it out and he laughed, and I saw no more of Them. [5]*

\* In this passage, Blavatsky mentions *en passant* that there is no *inorganic matter* in our planet, according to theosophy. Everything is alive in one way or another, and universal vitality is omnipresent, just as the law of Karma is.

## **Reading the Auras of Disciples**

\* As every theosophist knows, it is shown in the Mahatma Letters that the Eastern Initiates observe and help a number of good-willing persons around the world. In order to reflect upon this fact, you can see the article "[The Practice of Divine Presence](#)".

\* Besides directly examining the aura of any writing they find interesting, Masters are able to instantly "read" the aura of lay disciples. Henry Olcott writes in "**Applied Theosophy and Other Essays**":

\* "Years ago - when we first came to Bombay - I was told by H.P.B. that several of the Mahatmas, being met together, caused to drift by them in the astral light the psychical reflections of all the then Indian members of the Theosophical [*Movement*]. [6] She asked me to guess which one's image was the brightest. I mentioned a young Parsi of Bombay, then a preeminently active and devoted member. She said, laughing, that on the contrary he was not bright at all, the morally brightest being a poor Bengali gentleman ...". [7]

\* If real progress is to be made in Theosophy, the right use of personal magnetism must be a central part of one's daily discipline.

\* Accumulating mere information produces little advantage, and may even be harmful. The practice of establishing correct habits generates good magnetism. It is inseparable from a love for ethics, impersonal altruism, and the courage to make a choice for sincerity. An openness to self-sacrifice uses to be present, together with a sense of spiritual dignity and the *inner pleasure* of self-control.

## **NOTES:**

[1] From the article "**A Night of Many Wonders**", by D.A.C., published by HPB in *The Theosophist*, India, April 1884, p. 167.

[2] The article "**Hypnotism...**" is included in the present edition, see pages 6-11.

[3] “**The Quimby Manuscripts**”, by Phineas Parkhurst Quimby, Edited by Horatio W. Dresser, Forgotten Books, Thomas Y. Crowell Co. Publishers, 446 pp., see pp. 32 and 33 among others.

[4] **Note by HPB**: See “Stone Him to Death”; “Septenary Institutions”. Capt. James Riley, in his “Narrative” of his enslavement in Africa, relates like instances of great longevity on the Sahara Desert.

[5] “Letters of H. P. Blavatsky to A. P. Sinnett”, T.U.P., Pasadena, California, first published 1925, 1973 edition, 404 pp., see letter CIII, p. 225.

[6] **Note by H.S. Olcott**: Everything in physical nature is reflected, as in a mirror, in reversed images, in the Astral Light.

[7] “**Applied Theosophy and Other Essays**”, by Henry Steel Olcott, TPH, India, 1975, 280 pages. See pp. 202-203.

000

## **A Feeling of Respect for Truth:** **The Ethics of Theosophy on Facebook**

Facebook pages and groups of the Lodge in English language:

\* **E-Theosophy (page)**

<https://www.facebook.com/ETheosophy>

\* **Carlos Cardoso Aveline (community page)**

<https://www.facebook.com/CarlosCardosoAveline>

\* **The Aquarian Theosophist (page)**

<https://www.facebook.com/TheAquarianTheosophist>

\* **Theosophy Online (page)**

<https://www.facebook.com/TheosophyOnline>

\* **Friends of Helena Blavatsky (page)**

<https://www.facebook.com/FriendsOfHPB>

\* **Theosophy and Future (group)**

<https://www.facebook.com/groups/TheoFuture>

\* **Theosophy and Art (group)**

<https://www.facebook.com/groups/theosophyandart>

\* **The Aquarian Planet (group)**

<https://www.facebook.com/groups/theaquarianplanet>

000



# **An Independent Effort (a Poem)**

## **Examining the Horizons of the Independent Lodge of Theosophists, ILT**

**Olga Attovna Fedorova**



The horizons of the ILT are getting  
Wider, brighter every day, reflecting  
Universal Brotherhood relations  
For these and future generations.

On every continent it is embracing  
Friends, truth-seekers, capable of saving  
Universal Brotherhood relations  
For these and future generations.

A lot of languages their friends are speaking  
And to the Golden Gate of Truth have been leading  
By Universal Brotherhood relations  
In these and future generations.

000

Russian Theosophist Olga Attovna Fedorova lives in her dacha in the outskirts of Moscow. She is an associate of the Independent Lodge and belongs to the study-group “[E-Theosophy](#)” at Google Groups.

000



# The Surprising Editorial Policy Of the 19th Century ‘Theosophist’

Helena P. Blavatsky



Photo of the bronze medallion of H.P. Blavatsky made in the U.S.A. by O'Donovan in 1878, and here reproduced from “Old Diary Leaves” (first series), by H. S. Olcott

*[The following article clarifies the editorial policy of **The Theosophist** in 1883, while the journal was edited by H.P. Blavatsky. This is not the policy of the Aquarian Theosophist, which was founded in the year 2000. Yet the policy of the 1880s sets a reference for the theosophist of the 21st century to take into account and learn from its inner spirit. It is not something to mechanically imitate outwardly. It contains a necessary warning: it constitutes a source of inspiration and guidance in a fundamental way.]*

## **To the “Dissatisfied”**

*The Theosophist*, India, May, 1883, p. 181.

We have belief in the fitness and usefulness of impartial criticism, and even at times in that of a judicious onslaught upon some of the many creeds and philosophies, as we have in advocating the publication of all such polemics. Any sane man acquainted with human nature, must see that this eternal “taking on faith” of the most absurdly conflicting dogmas in our age of scientific progress will never do, that it is impossible that it can last.

Our journal being devoted to the presentation of every creed in all its naked truthfulness, and resolved to favour none in preference to another, its columns are therefore open to writers of all and nearly every creed known - at least on hearsay - to the civilized world. Thus there is some chance for all getting, by comparing notes, to the bottom of more than one mystery, and of eliminating a few truths out of this jungle of more or less philosophical and metaphysical concepts.

We have seen the folly of the system of favouritism and sectarianism to the exclusion of all other opinions prevalent among most of the periodicals in India; and we are resolved that in the management of *The Theosophist* the rule of religious impartiality shall be strictly observed.

We form the circle of its contributors from the ranks of Heathen and Christian, of Materialists and Spiritualists, Theists, Atheists, and Polytheists, men of ability, in short, wherever to be found, without enquiring into their faith and without the smallest preference given to personal partialities or antipathies. Nevertheless, we have not hitherto been able to satisfy all our readers, nor our correspondents either. In the opinion of the former, our columns and editorials which are expected to acquaint our subscribers with every newfangled doctrine, with the exposition of every religion old or new for the necessity of comparison, has, at the same time, to remain “goody goody”, never treading upon the toes of the creed under analysis, nor expressing an honest opinion upon its professors. With our contributors it is still worse. We are either to be deluged with the rubbish that can find admission to the columns of no other periodical, or stand accused of “favouritism”, something we have altogether and strenuously avoided. To those contributors whom the present cap will fit, we can answer but the following:

“Gentlemen, our Magazine is by no means intended to be a refuge for the destitute, an *omnium gatherum* for those who have to satisfy an old grudge; nor is it a receptacle for any and everything which may not be able to find hospitality even in its own sectarian journals.

*The Theosophist* does not take for its foundation-principle the idea that because an atheistical article has been rejected by a paper conducted by a Theist, it must, therefore, find room in these impartial columns, in order that justice be strictly dealt out; but it rather proceeds to have the MS., handed to it for publication, opened and carefully read before it can consent to send it over to its printers. An able article has never sought admission into our pages and been rejected for its advocating any of the religious doctrines or views to which its conductor felt personally opposed.

On the other hand, the editor has never hesitated to give any one of the above said religions and doctrines its dues, and speak out the truth whether it pleased a certain faction of its

sectarian readers, or not. We neither court nor claim favour. Nor to satisfy the sentimental emotions and susceptibilities of some of our readers do we feel prepared to allow our columns to appear colourless, least of all, for fear that our own house should be shown as ‘also of glass’.”

000

## The New Items in Our Websites



On 09 February we had 3301 items in the associated websites, including texts, books, poems, audios and videos.

Of these, 27 items were in [Russian](#), 35 items in [French](#), 328 in [Spanish](#), 1449 in [English](#) and 1461 in [Portuguese](#).<sup>[1]</sup>

The following items were published in English, Spanish, and Portuguese between 11 January and 09 February 2024. The more recent titles are above:

1. **Ideias ao Longo do Caminho - 54** - Carlos Cardoso Aveline
2. **El Teósofo Acuariano 027, Febrero de 2024**
3. **Respiração Fortalecedora dos Nervos** - Carlos Cardoso Aveline
4. **Ideias ao Longo do Caminho - 53** - Carlos Cardoso Aveline
5. **Ideias ao Longo do Caminho - 52** - Carlos Cardoso Aveline
6. **Dos Cartas y un Texto Corto** - Dora Crespo
7. **O TEOSOFISTA, Janeiro de 2024**
8. **Respete Misticamente Su Organismo** - Jean des Vignes Rouges
9. **The Aquarian Theosophist, January 2024**

NOTE:

[1] These are some of our associated websites: [www.TheosophyOnline.com](http://www.TheosophyOnline.com), [www.HelenaBlavatsky.net](http://www.HelenaBlavatsky.net), [www.HelenaBlavatsky.org](http://www.HelenaBlavatsky.org), [www.FilosofiaEsoterica.com](http://www.FilosofiaEsoterica.com), [www.CarlosCardosoAveline.com](http://www.CarlosCardosoAveline.com), [www.TheAquarianTheosophist.com](http://www.TheAquarianTheosophist.com), and [www.RussianTheosophist.com](http://www.RussianTheosophist.com). See also our blog at [The Times of Israel](http://TheTimesofIsrael).



No bureaucratic institution can be stronger than truth:  
**The Few Make the Difference**

**A** spoonful of salt can change the flavor of a large pot of soup.  
And the point of a needle is enough to pierce an oceanic bubble  
of misinformed illusions.

By putting truth above convenience, Theosophy helps the  
world. It does so thanks to the law of the Butterfly Effect. And  
the butterfly says:

“The solar system is contained in each atom. Every human  
being has **Heaven and Earth** in himself. Each tiny seed  
carries with it the future tree”.



**D**o you want to see the victory of brotherhood among nations?  
Act then as the point of a needle that destroys the bubble of  
delusion. Join the group E-Theosophy in Google Groups:

<https://groups.google.com/g/e-theosophy>

000

**C**lick in the above image, or **here**, and  
join the group: <https://groups.google.com/g/e-theosophy>

000

