

An Aryan Meeting in 1893

In the palmy days of The Aryan, there occurred now and then a meeting of so much more than usual interest, that some one wrote notes of it, either at the meeting or the next day. Those were the days when people would drop in from anywhere, and one could always count on a spirited discussion. On this particular evening, Colonel Hooper opened the ball, so to speak, with a very interesting paper relating his own personal experiments in hypnotism when a boy. Some traveling hypnotiser called his attention to the subject when he was only about twelve years old, and during the next five years he made a great many experiments. By the time he was seventeen, he became disgusted with the whole thing, he knew not why, and gave it up entirely. He began very naturally with the Braid method, which depends upon inducing fatigue of the eyes by gazing at some small bright object, followed by an imperious command to sleep. He found that a large proportion out of a given number of people were susceptible, but were affected in different ways by the methods that Colonel Hooper used, the results obtained being divisible into four classes. (I.) With one boy he could control only the motor muscles, the mind being quite unaffected. (II.) With another, the imagination was reached, and Colonel Hooper was able to make the boy fancy himself a cat, for instance, and exhibit a far more perfect representation of a cat than he was capable of doing when awake. (III.) Another boy became clairvoyant, and was able to give an account of some friends of Colonel Hooper's then in the Sandwich Islands, fully corroborated by subsequent letters. None of these subjects seems to have been affected on more than one plane of consciousness, and each remained insensible to the hypnotic influence in any other condition, the boy who could move his muscles never imagined himself to be other than a boy, and the clairvoyant boy never thought that his muscles were not under his own control. (IV.) One boy, a lazy, idle, and generally bad boy, was so affected by the influence exerted by Colonel Hooper, that he became an excellent scholar, shot up to the head of his class, and his conduct generally was above reproach. But after Colonel Hooper left the place where they both lived, the boy rapidly degenerated, and without the hypnotic influence to keep him up, completely relapsed.

Colonel Hooper said that at that time he could give no explanation of these phenomena, but became convinced that any influence which tended to make of a human being a mere puppet, swayed by the will of another, must be pernicious, let alone the danger of arousing forces of which the operator and subject were alike ignorant, and which they could not control.

(It must be remembered that this paper was the report by an elderly man, of the researches and experiments of a boy of seventeen, and much must have been left out, and probably a good deal read in. Nevertheless it is a very interesting report of a very early stage in the history of hypnotism.)

Mr. Bertram Keightley followed Colonel Hooper, with a few remarks based on the verses from the Bhagavad Gita read by Mr. Judge, on opening the meeting, wherein "the five agents" necessary to the accomplishment of every act were enumerated. Mr. Keightley spoke of the five planes of consciousness, and of the five kinds of Prana, as described by Rama Prasad and others, and seemed to think that much might be learned from the hints in old Hindu books upon these subjects. He considered hypnotism as harmful because it acted upon the mental plane, and mesmerism as beneficial, because it was, if properly administered, a mere transference of vital force from the operator to the subject, quite analogous to the transfusion of blood as practised by modern physicians. He laid great stress upon the principle that such mesmeric treatment to be really beneficial, must act entirely upon the plane of vital force, so to speak. The operator should keep his mind in an attitude of calm and sympathetic expectancy, fastened upon the organ he is endeavoring to aid, for any strenuous exertion of will-power, or any attempt to improve the *mental* attitude of the patient, would inevitably result in hypnotic phenomena.

Dr. Buck, also a visitor at The Aryan that evening, "took up the wondrous tale" with an admirable exposition of the subject, illustrated by some diagrams showing the relations of the macrocosm to the microcosm, of the universe to man, the nature of the laws of vibration, and the polarisation of cells. The seven planes of the universe were represented by seven parallel spaces, the seven planes of consciousness in man illustrated by smaller but also parallel and corresponding spaces in two individuals. According to this diagram the sphere of hypnosis does not extend beyond the lower mental

planes. The two individuals mentioned are the operator and the subject, and vibrations started on any plane in the consciousness of the operator (below that of the higher mind) would start corresponding vibrations not only on the same plane in the subject, but throughout the universe, just as one piano string will answer another that has been tuned in the same key.

Dr. Buck then gave a brief exposition of the theories of Helmholtz and others as to the corresponding laws of color and sound, considering it a fact that an invisible color was an audible sound; and an inaudible sound was a visible color. That is, that certain rates of vibration were represented to our perceptions as color or as sound, according to their swiftness and their quality, the properties of a wave, or vibration, being four, its length, its rapidity, its quality, and its amplitude. (It was said, also, that there are 32,000 vibrations between the last perceptible as color and the first perceptible as sound.) It was noted that a vibrating string if divided by a node at its central point, would give forth a sound just one octave higher, each equal division of the string giving out a proportionately higher note, showing the rhythm of seven in sound, as the white ray splits into the seven colors of the spectrum.

The rate of vibration, then, of any plane in the subject being made synchronous with the corresponding plane in the operator, hypnotic condition ensues, and the corresponding cosmic plane is also set in vibration. It will be easily seen, therefore, that the will of the operator, acting upon the lower mental plane, not only affects the mind of the subject with more or less permanent effect, but also opens a door through which elemental forces of the worst description may rush in.

The ordinary hypnotiser begins his work upon the lowest plane, the adept using such forces begins upon the highest.

Again, suppose a mass of cells, or rather coeloids, adhering to some surface, in a condition, owing to their imperfect development, of non-polarity, that is, with the positive and negative poles of each cell lying in diverse relations to each other, and therefore inert and incapable of organization. A magnetic current of moderate force sent through such a mass of unpolarised cells, would result in bringing them into partial harmony, but a large proportion of its force would be expended in the effort, leaving but a small residuum to pass through the mass of cells. A second vibration, however, finding its path partially prepared for it, would lose less of its force in the transit, until succeeding vibrations, having brought the cells into a condition of perfect polarity, the whole amount of force would be transmitted.

Therefore it will be seen why the hypnotiser finds it so much easier to affect a subject that he has controlled before, and why automatism, as it is called, the reducing the mind of the subject to a state of complete subjection, in which he becomes a mere puppet in the hands of the operator, is so exceedingly dangerous. Colonel Hooper's experiments on his idle and vicious schoolfellow also serve to show how superficial the effect upon the boy's real nature was, as the force being withdrawn he at once relapsed into his original condition, with the additional danger of a liability to be affected by *any* will, for good or for evil, stronger than his own.

In summing up the discussion, of which the above is but a meagre report, Mr. Judge said that none of the speakers had touched upon the real reason of H.P. B.'s theory that "mesmerism is a beneficial force, hypnotism an evil one." That reason lay in the fact that hypnotism produced a violent contraction of all the cells of the body (a condition, Dr. Buck said, analogous to that produced by chloroform), and therefore prevented the proper action of the vital forces; whereas mesmerism, acting upon the physical plane, was really a transfer of vital energy akin to the transfusion of blood, which, expanding the cells, and setting free the clogged currents of life enabled the vital forces to repair the ravages of disease. Mesmerism, or animal magnetism, acted entirely upon the physical plane, hypnotism upon the mental, wherein lay its danger, as set forth by the other speakers.

Here the notes end, but in an article by H.P.B. (in *Lucifer*, December 1890) we find a very extensive treatment of the subject and much valuable information.

(As the *Lucifer* article referred to in the notes of "An Aryan Meeting" was published so long ago (December 1890), it was

thought best to give some extracts from it here. The whole article is so valuable that I regret extremely that these extracts are necessarily brief. It is very interesting to compare with it an article in the *Encyclopedia Britannica*, by the late Clerk Maxwell on “Electricity and Magnetism.”)

H.P.B. ON HYPNOTISM

In the *Lucifer* article H.P.B. begins by explaining the Braid method, by which sleep was induced through the fatigue of the eyes fixed upon a small bright object held between the brows. In this method (says H.P.B.), no electro-psychic or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the bright object gazed at. It is the *eye* (the most occult organ on the surface of the body) which, by serving as a medium between the bright object and the brain, *attunes* the molecular vibrations of the nervous centres of the eye into *unison* (that is, equality in the number of its vibrations) with the vibrations of the bright object. It is this unison that produces the hypnotic state. But it is through *atomic*, not *molecular*, vibrations, produced by the act of energy called WILL, in the ether of space (therefore on a quite different plane), that the *super-hypnotic* state (suggestion, etc.) is induced. In animal magnetism or mesmerism, produced by passes, it is the human will — whether conscious or otherwise — of the operator, that acts upon the nervous system of the patient. For what 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 cosmo-terrestrial planes. (A clear realization of what is meant by *will* in occult sciences is necessary here.)

That which is transmitted has no name in European languages. Occultism calls this force “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* (Reichenbach’s *od*) is a light surrounding every object in nature, and is only the astral reflection emanating from them; its color or colors, their combinations and the varieties thereof, denoting the special characteristics and qualities of each object and subject, the human aura being the strongest of all.

When a healthy operator mesmerizes a patient with a strong desire to cure him, the exhaustion of the operator is in proportion to the relief felt by the patient (but the skilful mesmerizer will know how to replenish his power from the cosmic life-currents;) a process of *endosmosis* has taken place, the operator having given part of his vital aura to the patient. Too much of it would kill him, as a glass may be shattered by too powerful vibrations.

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.

The direct gaze of the operator is more potent, hence more dangerous, than the simple passes of the mesmerizer, who, in nine cases out of ten, does not know how to will. Mesmerism by passes is performed on the first (and lowest) plane of matter, hypnotism (which necessitates a well-concentrated will), is enacted (if performed by a profane novice), on the fourth plane, if by anything of an occultist, on the fifth.

Occultism maintains that electric or magnetic fluids, which are identical, *are due in their essence and origin to molecular motion*, now transformed into *atomic* energy. Because the needle of a galvano — or electro — meter fails to record the presence of electric or magnetic fluids, it does not follow that none exist, but rather that the energy has passed to a higher and non-connected plane.

The force, then, which is transmitted from one man or object to another, whether by hypnotism, mesmerism, electricity, metallo-therapeutics 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 there are seven.

All bodies endowed with the power of calling forth these phenomena, have one thing in common. They are all generators

of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system and change the rhythm of its nervous vibrations on the sole condition of being in *unison*, not in nature or essence, but in number of their vibrations. Moreover this rate, especially in an animal organ or organic cell, changes according to health and general condition.

Therefore, two conditions are requisite to success in an hypnotic experiment. *First*: as every organic or inorganic body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out *what* body is in unison with any special human nervous system; and *second* to remember that these bodies can only influence such systems when the number of their respective oscillations becomes identical.

On all planes the 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.

As the rate of molecular motion in metals, woods, crystals, etc., alters under the effect of heat, cold, and so forth, so is the rate of vibration raised or lowered in the cerebral molecules. In Braidism it is the eye that, unconsciously to the subject, attunes the oscillations of his cerebral nervous centres to the rate of vibration in the object gazed at, by catching the rhythm of the latter and passing it on to the brain. But when passes are used, it is the Will of the operator radiating through his eye, that produces the required unison between his will and that of the subject. And out of two objects attuned in unison, one will always be stronger than the other, and thus have mastery over it, with the potentiality of destroying it. See the experiments with the “sensitive flame,” which will respond to a note struck in ratio with the vibrations of the heat molecules, or may be *extinguished* by an intensification of the sound.

KATHERINE HILLARD.