

tion? Some Theosophists will say that the voice heard by the sleeper was that of his own spirit, his higher self or Adonai; while others may ascribe it to some godlike and benevolent Nirmanakaya or Buddha who, having won his way to Nirvana, foregoes his right, and prefers, like the Mahomedan saints Khizr and Elias of pre-Islamitic times, to remain within the circuit of the "smoke and stir of this dim spot which men call earth," and help suffering humanity. Whatever it be, this at least seems almost certain, that in sleep the soul, untrammelled by the conditions of its diurnal existence, is in a serene and tranquil state, and open to all the influences of a higher plane. In that state, the various senses are probably not, as in the physical body, differently localised, but are, so to speak, resolved into one soul-sense. What says Henry More, the Platonist, in his poem, "Psychozoia"?

" Like to a light fast locked in lanthorn dark,
Whereby by night our wary steps we guide
In shabby streets, and dirty channels mark,
Some weaker rays through the black top do glide,
And flusher streams perhaps from horny side.
But when we've passed the peril of the way,
Arrived at home, and laid that case aside,
The naked light how clearly doth it ray,

And spread its joyful beams as bright as Summer's day.

" Even so the soul, in this contracted state,
Confined to these straight instruments of sense,
More dull and narrowly doth operate;
At this hole hears, the sight must ray from thence,
Here tastes, there smells; but when she's gone from hence
Like naked lamp she is one shining sphere,
And roundabout has perfect cognoscence,
Whate'er in her horizon doth appear:

She is one orb of sense, all eye, all airy ear."

P. J. G.

EVIDENCES OF SUPERSENSUOUS CONSCIOUSNESS.

(Concluded from page 490.)

IF sense-consciousness is objective, and mind-consciousness subjective, soul-consciousness (as it may be called) is transcendent. There is a God-consciousness too, above Soul-consciousness, to the Visishtâdvaitin, which is Divine. Saint Parânkṣa, *alias* Nammâlvâr, exclaimed * when he was in Divine Consciousness, that nothing existed save God, God was all, the Infinite in the infinity of things. In this state, the intellect when face to face with the flame of divine emotion all aglow in the heart, retires abashed of its puny attempts by itself to sound the depth and span the width of the Infinite. The impulse from the heart is so irresistible that reason cowers and beats a retreat. Before the dashing flood of divine love welling up from unknown sources, the

* *Vide Bhagavad Vishayam*, Vol. V. (V.v1-i); "Kadal jñānam, &c."

futile attempts of the rational faculty to stem it are of no avail. When the ravishing effects of the potions taken of the Divine bliss have made one dizzy, all argument to the contrary falls through. The soul—the white before, benighted—warms up under the influence of a light from heaven. A torch is lit in the dark. The soul is borne aloft on the pinions of ecstasy, into where there is perfect illumination, halcyon bliss, bathed in glory, anointed with grace, with a feeling of ‘more, more’ combined with ‘enough, enough.’ So they tell us—those who have experienced.

Thus did Saint Nammálvar, *alias* Parânkusa, exclaim in his illuminated moments:—

“It is I that created the sea-girt earth ;
 It is I that am the sea-girt earth ;
 It is I that reclaimed the sea-girt earth ;
 It is I that rescued the sea-girt earth ;
 It is I that devoured the sea-girt earth ;
 It is the Lord of the sea-girt earth possessing me ;
 How, to ye, men on sea-girt earth ! can I explain
 The marvellous experiences of my daughter ” ? *

All spiritual truths are *à priori*, and specifically appertain to the spiritual consciousness in man.

Spirit is connascent with body, and evolution, organic and psychic, is two-fold and co-extensive.

Spirit begets form, and is the substance to which attaches all adjectival, formal and therefore evanescent existence.

Meditation is the means by which to accelerate psychic evolution so that the spirit is realised in its completeness, between which and its state of inchoateness—or the ‘mental latency’ of the latter-day philosophers, like Sir William Hamilton—it takes æons to pass.

So say the scientists, the philosophers, the Upanishads, and Theosophy.

So do all the Divines say. To quote from Alexander Campbell Fraser †:—

“The Idealism of Plato, where things of sense dimly symbolise the rational reality towards which the individual man may gradually approximate, as he rises from contingent sense appearance, and fluctuating opinions, and enters into the underlying intellectual necessities of Divine Thought, in which alone is true reality. That the thought which transcends the private consciousness, and which can be entered into only through mystical ecstasy, contains the secret of being, or of the universe, was the supreme lesson of Plotinus in later and more transcendental

* The ecstatic experiences of St. Theresa and others have been recorded in Part I., and those of Râmakrishna Paramahansa, and others in Part II., of my Lectures on Inspiration, &c. The rapturous divine ecstasy of Sri Krishna Chaitanya may be read, as elaborately recorded in “Lord Gauranga,” by Sirish Kumar Ghose.

† “Philosophy of Theism,” Second Series, pp. 106-107.

Platonism. Recognition of absolute or ontological necessity for the re-existence of divine or perfect Being, as involved in the very idea of perfection, pervades the celebrated theistic dialectics of St. Augustine, St. Anselm, and Descartes."

If, however, the possession of an ecstatic faculty, as some may deem, is only admitted by divines and mystics, we are prepared to point out that pure philosophers and metaphysicians are not wanting both in the West and the East, to contribute their testimony to the existence of such a faculty, though dormant in the many. Two illustrious men, of Germany, for instance, have given their evidence. G. H. Lewes says of Fichte that 'it was within him that he found a lamp to light him on his path. Deep in the recesses of his soul, beneath all understanding, superior to all logical knowledge, there lay a faculty by which truth, absolute truth, might be known.'* And the same historian tells us that in both modern German speculations, with those of the Alexandrian schools, "the incapacity of reason to solve the problems of philosophy is openly proclaimed; in both, some higher faculty is called in to solve them. Plotinus called this faculty, *Ecstasy*. Schelling called it the *intellectual intuition*. The ecstasy was not supposed to be a faculty possessed by all men, and at all times; it was only possessed by the few, and by them but sometimes. The intellectual intuition was not supposed to be a faculty common to all men; on the contrary, it was held as the endowment only of a few of the privileged."†

What from Grecian speculation, and Neo-Platonic mysticism, what from Vedantism and Bhakti schools, what from German and other European speculation and theosophic investigation, what from experiences of divines and other ecstasies throughout the world, it is beyond doubt that there is a principle, *supersensuous, super-rational*, a principle beyond reason and sense, the melting away of all division into an exaltation of emotion, the proper sphere of which is said to lie in the intuitions of the heart. The highest achievements of positive science, and the highest flights of intellectual speculation are felt as dry when the soul is bathed in the serene ocean of bliss seated in the heart. Let the heart expand; and all laws, be they of the world of sense, or of reason, intellectual or moral, will be found centered in that fountain-source.

That great author, Ralph Waldo Emerson, of America, says of Divine Ecstasy, that it 'is an influx of the Divine mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the sea of life. Every distinct apprehension of this central commandment agitates men with awe and delight..... Every moment when the individual feels himself invaded by it is memorable. By the necessity of our constitution, a certain enthusiasm attends the individuals' consciousness of that divine presence. The character and duration of this enthusiasm varies with the state of individuals, from an ecstasy and trance

* P. 585. "History of Philosophy." † P. 604. "History of Philosophy."

and prophetic inspiration—which is its rarer appearance—to the faintest glow of virtuous emotion, in which form it warms, like our household fires, all the families and associations of men, and makes society possible. A certain tendency to insanity has always attended the opening of the religious sense in men, as if they had been ‘blasted with excess of light.’ The trances of Socrates, the ‘union’ of Plotinus, the vision of Porphyry, the conversion of Paul, the aurora of Boehmen, the convulsions of George Fox and his Quakers, the illumination of Swedenborg, are of this kind.” *

A very recent author, Professor Alexander Campbell Fraser, LL.D. in an article on ‘Pantheistic Necessity and Unity,’ does not evidently believe in super-conscious states, for he tells us :

‘Plotinus, in the ancient world, and Schelling in this century, may be taken, each in his own way, as advocates of a sort of intuition, which seems at last to resolve into mere feeling, sublimated into super-conscious entrance into the spaceless and timeless—the *Nirvana* of the Buddhist who is weary of a conscious experience of the temporal succession.

‘We find Plotinus asserting a claim to this sort of ecstatic vision of the eternal into which, however, he is reported to have said that he had risen only four times in his life—a vision or feeling in which he would have realised Spinoza’s indifferenciate substance ; and it is told of him that in his pantheistic enthusiasm he disclaimed his own birth or introduction into time, looking with contempt on the contents of space, and ashamed of the appearance of connection with temporal succession. “Ecstasy” is surely but an empty name for an illusory superconscious state from which all that human intelligence can recognise is withdrawn.

Schelling’s vaunted intuition of the Absolute is beset by a like difficulty. ‘To reach the point of indifference,’ it has been said, ‘Schelling, by abstraction, annihilates first the object and then the subject of consciousness.’ But, what then remains? *Nothing*. We then hypostasise the zero ; we baptise it with the name of Absolute ; and conceit ourselves that we contemplate absolute existence, when we only speculate absolute privation. Without contradictory assumptions it seems impossible, under the conditions of human thought, to connect infinite with finite intelligence ; temporal succession with the eternal Now. It is impossible to ascend intelligibly from finite experience into the Infinite, which refuses to enter as a completed object into experience, and to be presented under any form of experience ; or to return, if we could start from the Infinite, into the relations which constitute the finite. It is impossible in short, for man to see All from the divine centre.” †

After reading the above, let us see if we can oppose an argument borrowed from our normal experience.

The relations of the finite to the Infinite are relations when limits of

* See Emerson’s Works, Vol. I., pp. 117-118 ; “The Over-Soul.”

† *Ide* pp. 187—189. “Philosophy of Theism,” First Series.

time and space and causality are imposed on the finite, but withdraw those limits from the same, and logically the finite must be translated into the Infinite ? Take air confined in a room ; it is air limited by the four walls, and has thus a quantitative value. But remove the limits of the four walls, and the air is no more finite, but has become one with its own infinite expanse in space. Some one said that the *all* of God is in every *part* of God.

Again the conditions of time and space and causality are, from what they are in the experiences of the waking state, changed in the experiences of dreams, when all the external sense-activities are suspended. In the state of sleep, where is time ? Where is space ? Where is causality ? The inner organ, the mind, is here suspended. But the state of sleep is not devoid of experience, though one knoweth not the connecting links of memory between one state and another. The analogy for the present may so far be taken as to show that sleep is an undeniable fact of our experience ; for were it not one, how one could declare in his after consciousness in the waking state, that ' he slept *happily*' or that ' he *enjoyed* sleep ' must puzzle all unbelievers in superconscious states. It is sufficient for the present to know that there is a state which we know, from our experience, is timeless and spaceless and exempt from causality. And a faith can logically be established in such superconscious state where it is possible to grasp the Infinite. Certainly it is a state which when deprived of space, is All ; when deprived of time, is the Eternal Now ; and when deprived of causality, is the Absolute Essence.

Let them, then, who are desirous of such verifications, enter on the path of virtue, piety and devotion, which all enlightened ones have always proclaimed to men in the history of the world.

A. GOVINDA CHARLU.

THE HOME-COMING OF H. P. B.

AFTER an absence of fourteen years Mme. Blavatsky's presence, exactly as she looked in life, is back again at Adyar, " the Mecca of her heart," as she used to call it. All these years we have been like a family bereaved of its Mother ; there has been an unfilled void in the Indian seaside home of the Founders, a something lacking, a sense of incompleteness. But now the talent of a Hindu student of the Madras School of Arts has given us her statue so like her dear, familiar self that as she sits there, back of the rostrum in the Convention Hall, with her head resting against her right hand, on which is shaped the mystical signet ring which has passed on to Annie Besant, one might well fancy that she had come home again to watch the growth of the Society and fortify us by her silent sympathy. Looking at the image, one cannot refrain from thinking that the same unseen Power which helped the painter, Schmiechen, to put on canvas the perfect likenesses of the Masters, has enabled S. Govindu Pillai, the modeller, to give the life and character of H. P. B. to the statue fashioned by his hands. She is