

*In deep sleep we dream no more  
and confabulate with the stars*



## ***Abstract and train of thoughts***

Long kalpas of mental sleep, during which humanity was permitted to think only by proxy, preceded today's self-consciousness alternating between wakefulness and sleep. 4

When asleep, the ordinary man has no experience of any state of consciousness other than those emerging from his brain and the ever-deceiving physical senses. 4

In deep sleep, ideation ceases on the physical plane, and memory is in abeyance because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function. 5

Spiritual Consciousness never sleeps because she is always in the Light of Reality and acts independently of the sleeping man. Impressions projected upon the brain may survive as "conscience." 5

But the Occultist, who knows that his Divine Self never sleeps, and lives in the Light of the One Reality — the same Light that illuminates every man in the world of being — says that during the state of sleep his mind (seat of the physical and personal intelligence) may get glimpses of that Light revealed by the Divine Thought, which was hidden from it during his waking hours. 6

### **The spiritual perceptions of the Higher Ego are beyond space and time.**

Space and time are the illusory perceptions of his worldly shadow, whether wakeful or asleep. 7

To see in Nirvana annihilation amounts to saying of a man plunged in a sound dreamless sleep — one that leaves no impression on the physical memory and brain, because the sleeper's Higher Self is in its original state of absolute consciousness during those hours — that he, too, is annihilated. 7

Alas! the human mind, unable to transcend the limitations of its individualised consciousness, totters here on earth on the brink of incomprehensible Absoluteness and Eternity. 7

### **What, then, is the process of going to sleep?**

As a man exhausted by one state of the life fluid seeks another — e.g., when exhausted by hot air he refreshes himself with cool water — so sleep is the shady nook in the sunlit valley of life. Somnolence is a compelling sign that waking life has become too strong for the physical organism, and that the force of the life current must be broken by changing the waking for the sleeping state. 8

**Pernicious is the influence of the moon.**

Only one with remarkably strong nerves can sit or sleep under the moonlight without injury to his health. 9

**Shall we sleep with the head towards the north, south, east, or west?**

From Gustave Zorn 10

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Madame Blavatsky points out that Reichenbach's conclusions are based solely upon his experiences with sick sensitives. It is only in cases of perfect health that we must sleep with our heads southward. 15



We are such stuff as dreams are made on;  
and our little life is rounded with a sleep.  
— Shakespeare<sup>1</sup>

**Long kalpas of mental sleep, during which humanity was permitted to think only by proxy,<sup>2</sup> preceded today's self-consciousness alternating between wakefulness and sleep.**

From *The Secret Doctrine*, II pp. 193-94.

How was the separation of sexes effected? it is asked. Are we to believe in the old Jewish fable of the rib of Adam yielding Eve? Even such belief is more logical and reasonable than the descent of man from the Quadrumana<sup>3</sup> without any reservation; as the former hides an esoteric truth under a fabulous version, while the latter conceals no deeper fact than a desire to force upon mankind a materialistic fiction. The rib is bone, and when we read in *Genesis* that Eve was made out of the rib, it only means that the *Race with bones* was produced out of a previous Race and Races, which were “boneless.”<sup>4</sup> This is an esoteric tenet spread far and wide, as it is almost universal under its various forms. A Tahitian tradition states that man was created out of *aræa*, “red Earth.” Taaroa, the creative power, the chief god, “put man to sleep for long years, for several lives,” which means racial periods, and is a reference to his *mental sleep*, as shown elsewhere. During that time the deity pulled an *Ivi* (bone) out of man and she became a woman.<sup>5</sup>

**When asleep, the ordinary man has no experience of any state of consciousness other than those emerging from his brain and the ever-deceiving physical senses.**

From *The Secret Doctrine*, II p. 701.

The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too deep for dreams to impress the physical brain; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored, can we hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other and quite different from any which man experiences here?

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<sup>1</sup> *The Tempest*, act IV, scene 1

<sup>2</sup> Look up *Secret Doctrine*, II p. 476, and consult “Crowning achievement of the Great Sacrifice,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

<sup>3</sup> [Latin for “four-handed ones,” a term used for apes since their feet are adapted for grasping and similar to hands. *Bimana* is Latin for “two-handed ones.” — ED. PHIL.]

<sup>4</sup> [Consult “Proposition 3 - The first four Root-Races,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

<sup>5</sup> Wm. Ellis, *Polynesian Researches*, 1829, Vol. II, p. 38. Missionaries seem to have pounced upon this name *Ivi* and made of it *Eve*. But, as shown by Professor Max Müller, *Eve* is not the Hebrew name but a European transformation of *חַוָּה*, *Havāh*, “life,” or mother of all living; “while the Tahitian *ivi* and the Maori *wheva* meant bone and bone only.” (*Introduction to the Science of Religion*, 1873, p. 304)

**In deep sleep, ideation ceases on the physical plane, and memory is in abeyance because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function.**

*From The Secret Doctrine, I p. 38. On Stanza I, § 3 (a) . . . UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI (celestial beings) TO CONTAIN (hence to manifest) IT.*

Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance; thus for the time being “Mind is not,” because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long night of rest called Pralaya, when all the existences are dissolved, the “UNIVERSAL MIND” remains as a permanent possibility of mental action, or as that abstract absolute thought, of which mind is the concrete relative manifestation. The AH-HI (Dhyāni-Chohans) are the collective hosts of spiritual beings — the Angelic Hosts of Christianity, the Elohim and “Messengers” of the Jews — who are the vehicle for the manifestation of the divine or universal thought and will. They are the Intelligent Forces that give to and enact in Nature her “laws,” while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not “the personifications” of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army — a “Host,” truly — by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself.

**Spiritual Consciousness never sleeps because she is always in the Light of Reality and acts independently of the sleeping man. Impressions projected upon the brain may survive as “conscience.”**

*From The Secret Doctrine, I p. 38. On Stanza I, § 8 (b).*

Dreamless sleep is one of the seven states of consciousness known in Oriental esotericism. In each of these states a different portion of the mind comes into action; or as a Vedāntin would express it, the individual is conscious in a different plane of his being. The term “dreamless sleep,” in this case is applied allegorically to the Universe to express a condition somewhat analogous to that state of consciousness in man, which, not being remembered in a waking state, seems a blank, just as the sleep of the mesmerised subject seems to him an unconscious blank when he returns to his normal condition, although he has been talking and acting as a conscious individual would.

**But the Occultist, who knows that his Divine Self never sleeps, and lives in the Light of the One Reality — the same Light that illuminates every man in the world of being — says that during the state of sleep his mind (seat of the physical and personal intelligence) may get glimpses of that Light revealed by the Divine Thought, which was hidden from it during his waking hours.**

*From Blavatsky Collected Writings, (THE REAL AND THE UNREAL – DEVACHAN) V pp. 78-79.*

What may then be the nature of the Devachanic dream — we are asked — and how does the occultist define the dream of the still embodied man? To Western science a dream is a series of thoughts, of connected acts or rather “states,” which are *only imagined to be real*. The uninitiated metaphysician, on the other hand, describes it in his exoteric way, as the passage of sense from darkness into light — the awakening of spiritual consciousness. But the occultist, who knows that the spiritual sense pertaining to the *immutable* can never sleep or even be dormant *per se*, and is always in the “Light” of reality, says that during the state of sleep, *Manas* (the seat of the physical and personal intelligence) becomes able — its containing vehicle *Kama*, the WILL, being allowed the full freedom of its conscious action owing to *volition* being rendered passive, and unconscious by the temporary inactivity of the sensory centres — to perceive that reality in the subjective world which was hidden from it in waking hours. That reality does not become less real, because upon awakening the “sensigenous molecules,” and “uneducated centres” throw and toss in the *mâyāvic* light of actual life the recollection and even the remembrance of it into confusion. But the participation of the *manas* in the Devachanic bliss, does not add to, but on the contrary takes away from, the reality that would fall to the lot of the monad were it altogether free from its presence. Its bliss is an outcome of *Sakkāyaditthi*, the delusion or “heresy of individuality,” which heresy, together with the *attavādic* chain of causes, is necessary for the monad’s future birth. It is all this that leads the occultist to regard the association or “intercourse” between two disembodied entities in the Devachan — however *more real than life* it may be as an illusion, and from his standpoint still “a dream,” and so to speak of it; while that which his critics would fain call — however regretfully — dreams — “the interludes which fancy makes” — is in the knowledge of the former simply glimpses of the Reality.

## The spiritual perceptions of the Higher Ego are beyond space and time.

**Space and time are the illusory perceptions of his worldly shadow, whether wakeful or asleep.**

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 324.

*The fundamental conditions of the mind in the waking state are space and time: do these exist for the mind (Manas) during the sleep of the physical body?*

Not as we know them. Moreover, the answer depends on which *Manas* you mean — the higher or the lower.<sup>1</sup> It is only the latter which is susceptible of hallucinations about space and time; for instance, a man in the dreaming state may live in a few seconds the events of a lifetime. For the perceptions and apprehensions of the Higher Ego there is neither space nor time.

**To see in Nirvana annihilation amounts to saying of a man plunged in a sound dreamless sleep — one that leaves no impression on the physical memory and brain, because the sleeper's Higher Self is in its original state of absolute consciousness during those hours — that he, too, is annihilated.**

**Alas! the human mind, unable to transcend the limitations of its individualised consciousness, totters here on earth on the brink of incomprehensible Absoluteness and Eternity.**

From *The Secret Doctrine*, I pp. 265-66. On Stanza VII, § 7 (a): THIS IS THY PRESENT WHEEL — SAID THE FLAME TO THE SPARK. THOU ART MYSELF, MY IMAGE AND MY SHADOW. I HAVE CLOTHED MYSELF IN THEE, AND THOU ART MY VAHAN (*vehicle*) TO THE DAY, "BE WITH US," WHEN THOU SHALT RE-BECOME MYSELF AND OTHERS, THYSELF AND ME.

The day when "the spark will re-become the Flame (man will merge into his Dhyāni Chohan) myself and others, thyself and me," as the Stanza has it — means this: In *Parinirvāna* — when *Pralaya* will have reduced not only material and psychical bodies, but even the spiritual *Ego(s)* to their original principle — the Past, Present, and even Future Humanities, like all things, will be one and the same. Everything will have re-entered the *Great Breath*. In other words, everything will be "merged in Brahma" or the divine unity.

Is this annihilation, as some think? Or *Atheism*, as other critics — the worshippers of a *personal* deity and believers in an unphilosophical paradise — are inclined to suppose? Neither. It is worse than useless to return to the question of implied atheism in that which is *spirituality* of a most refined character. To see in Nirvana annihilation amounts to saying of a man plunged in a sound *dreamless* sleep — *one that leaves no impression on the physical memory and brain, because the sleeper's Higher Self is in its original state of absolute consciousness* during those hours — that he, too, is annihilated. The latter simile answers only to one side of the question — the most material; since *re-absorption* is by no means such a "dreamless sleep," but, on the contrary, *absolute* existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approach to any-

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<sup>1</sup> [Consult "Higher Manas and Lower Manas" and "Higher Self and Higher Ego," in our Confusing Words Series. — ED. PHIL.]

thing like a comprehensive conception of it can be attempted solely in the panoramic visions of the soul, through spiritual ideations of the divine monad. Nor is the individuality — *nor even the essence of the personality*, if any be left behind — lost, because re-absorbed. For, however limitless — from a human standpoint — the parinirvānic state, it has yet a limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. The human mind cannot in its present stage of development transcend, scarcely reach this plane of thought. It totters here, on the brink of incomprehensible Absoluteness and Eternity.

## What, then, is the process of going to sleep?

**As a man exhausted by one state of the life fluid seeks another — e.g., when exhausted by hot air he refreshes himself with cool water — so sleep is the shady nook in the sunlit valley of life. Somnolence is a compelling sign that waking life has become too strong for the physical organism, and that the force of the life current must be broken by changing the waking for the sleeping state.**

*From Blavatsky Collected Writings, (DREAMS) X pp. 256-57.*

This is partially explained by Physiology. It is said by Occultism to be the periodical and regulated exhaustion of the nervous centres, and especially of the sensory ganglia of the brain, which refuse to act any longer on this plane, and, if they would not become unfit for work, are compelled to recuperate their strength on another plane or *Upādhi*. First comes the *Svapna*, or dreaming state, and this leads to that of *Sushupti*. Now it must be remembered that our senses are all dual, and act according to the plane of consciousness on which the thinking entity energises. Physical sleep affords the greatest facility for its action on the various planes; at the same time it is a necessity, in order that the senses may recuperate and obtain a new lease of life for the *Jāgrata*, or waking state, from the *Svapna* and *Sushupti*. According to *Raj Yoga*, *Turiya* is the highest state. As a man exhausted by one state of the life fluid seeks another; as, for example, when exhausted by the hot air he refreshes himself with cool water; so sleep is the shady nook in the sunlit valley of life. Sleep is a sign that waking life has become too strong for the physical organism, and that the force of the life current must be broken by changing the waking for the sleeping state. Ask a good clairvoyant to describe the aura of a person just refreshed by sleep, and that of another just before going to sleep. The former will be seen bathed in rhythmical vibrations of life currents — golden, blue, and rosy; these are the electrical waves of Life. The latter is, as it were, in a mist of intense golden-orange hue, composed of atoms whirling with an almost incredible spasmodic rapidity, showing that the person begins to be too strongly saturated with Life; the life essence is too strong for his physical organs, and he must seek relief in the shadowy side of that essence, which side is the dream element, or physical sleep, one of the states of consciousness.



## Pernicious is the influence of the moon.

**Only one with remarkably strong nerves can sit or sleep under the moonlight without injury to his health.**

First published in *The Theosophist*, Vol. IV (7), April 1883, pp. 171-72. Republished in *Blavatsky Collected Writings*, (WHENCE THE NAME “LUNATIC”?) IV pp. 396-98.

It is well known that the moonbeams have a very pernicious influence; and recently this question became the subject of a very animated discussion among some men of science in Germany. Physicians and physiologists begin to perceive at last, that the poets had led them into a trap. They will soon find out, it is to be hoped, that Eastern Occultists had more real information about the genuine character of our treacherous satellite than the Western astronomers with all their big telescopes. Indeed — “fair Diana,” the “Queen of Night,” she, who in “clouded majesty”

. . . unveil'd her peerless light,  
and o'er the dark her silver mantle threw.<sup>1</sup>

— is the worst — because secret — enemy of her Suzerain, and that Suzerain's children, vegetable and animal as well as human. Without touching upon her occult and yet generally unknown attributes and functions, we have but to enumerate those that are known to science and even the profane.

The moon acts perniciously upon the mental and bodily constitution of men in more than one way. No experienced captain will allow his men to sleep on deck during the full moon. Lately it was proved beyond any doubt, by a long and careful series of experiments, that no person even one with remarkably strong nerves — could sit, lie or sleep for any length of time, in a room lit by moonlight without injury to his health. Every observing housekeeper or butler knows that provisions of any nature will decay and spoil far more rapidly in moonlight than they would in entire darkness. The theory that the cause of this does not lie in the specific perniciousness of moonbeams, but in the well-known fact that all the refrangible and reflected rays will act injuriously — is an exploded one. This hypothesis cannot cover the ground in our case. Thus, in the year 1693, on January 21<sup>st</sup>, during the eclipse of the moon, *thrice* as many sick people died on that day than on the preceding and following days. Lord Bacon used to fall down senseless at the beginning of every lunar eclipse and returned to consciousness but when it was over. Charles the Sixth, in 1399, became a *lunatic* at every new moon and at the beginning of the full moon. The origin of a number of nervous diseases was found to coincide with certain phases of the moon, especially epilepsy and neuralgia — the only cure for which is, as we know, the sun. After a discussion of many days, the wise men of Germany came to no better conclusion than the implicit confession that: “Though it is a pretty well established fact that there exists some mysterious and *nefast*<sup>2</sup> connection between the night luminary and most of the human and even animal and vegetable diseases, yet wherein lies the cause of such connection — we are unable, at present, to determine.”

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<sup>1</sup> [John Milton, *Paradise Lost*, Bk. IV, i, p. 598]

<sup>2</sup> [irreligious]

Of course not. Who of these great physicians and physiologists but knows since his boyhood that there was in old Greece a widely spread belief that the magicians, and especially the enchanter and *sorcerer* of Thessaly, had an uncontrollable power over the moon, drawing her down from heaven at will by the mere force of their incantations and producing thereby her eclipses? But that is *all they know* unless they add to it their conviction that the stupid superstition had nothing at all in it at the bottom. Perhaps they are right, and ignorance, in their case, may be bliss. But the occultists ought not to forget, at any rate, that *Isis* of the Egyptians and the Grecian *Diana* or *Luna* were identical; that both wear the crescent on their heads or the cow's horns, the latter the symbol of the new moon. More than one profound mystery of nature is securely shrouded by the "veils" of *Isis* and *Diana*, who were both the anthropomorphized symbols — or Goddesses — of nature, whose priests were the greatest and most powerful adepts of the lands that worshipped the two. The fact alone, that the temple of *Diana* in *Aricia* was served by a priest who had always *to murder his predecessor*, is more than suggestive to a student of Occultism; for it shows him that in the temples of *Diana* the greatest as the most revered of all the goddesses of Rome and Greece — from that of *Ephesus*, one of the seven wonders of the world, down to the said temple of *Aricia*, the same mysterious initiations took place as in the sacred temples of the Egyptian *Isis*: *i.e.*, the initiator having unveiled the Goddess, or shown the neophyte *naked truth* — had to die.<sup>1</sup>

## Shall we sleep with the head towards the north, south, east, or west?

"How shall we sleep?" Article from *Five years of Theosophy: mystical, philosophical, theosophical, historical and scientific essays selected from "The Theosophist,"* 575pp. London: Reeves and Turner, 1885; pp. 522-30. The original drawings, herein on pages 11 and 14, have been redrawn by Philaletheians FR.

### From Gustave Zorn

It appears that the opinion of Mr. Seeta Nath Ghose and of Baron Von Reichenbach<sup>2</sup> are in direct conflict on the subject of this paper, the latter recommending the head of the sleeper to be northward, the former entirely condemning that position.

It is my humble opinion that both writers are right, each from his own standpoint, as I shall try to show. What is the reason that our position in sleep should be of any consequence? Because our body must be in a position at harmony with the main magnetic currents of the earth; but as these currents are not the same in all parts of the world the positions of the sleeper must, therefore, vary.

There are three main magnetic currents on our *earth* — *viz.*, in the northern hemisphere, from north pole towards the equator; in the southern hemisphere, from south pole towards the equator; these two currents meeting in the torrid zone continue their combined course from east to west. So the position of the sleeper must

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<sup>1</sup> We refer the reader to our footnote on page 38 (col. 2) in the November *Theosophist*, 1882, Art. "Gleanings from Éliphas Lévi." [Vide p. 265 of the present Volume. — *Boris de Zirkoff*.]

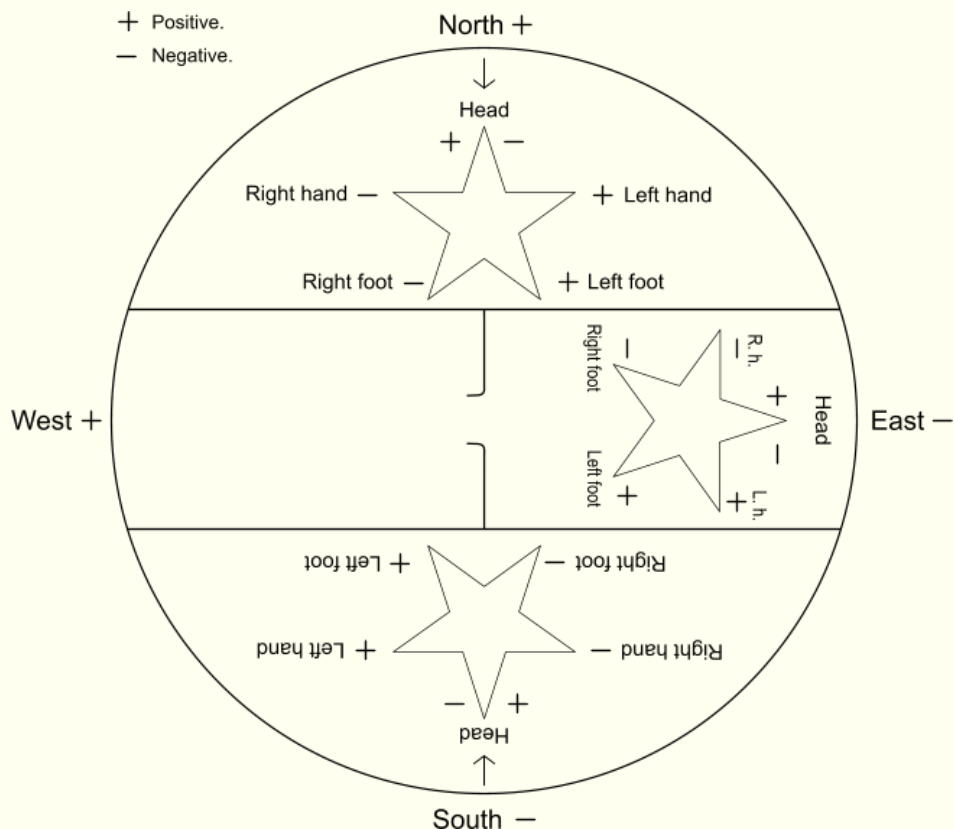
<sup>2</sup> [Karl Ludwig Freiherr von Reichenbach, 1788–1869, chemist, geologist, metallurgist, naturalist, industrialist, philosopher, and member of the Prussian Academy of Sciences. He is best known for his discoveries of several chemical products of economic importance, extracted from tar, such as eupione, waxy paraffin, pittacal (the first synthetic dye) and phenol (an antiseptic). He also dedicated himself in his last years to research of energy combining electricity, magnetism and heat, emanating from all living things, which he called the Odic force.]

**CONSTITUTION OF MAN SERIES**  
**HOW SHALL WE SLEEP?**

vary according as he finds himself to the north or south of the torrid zone or within it.

In the north frigid or temperate zone, he has to lie with his head northward; in the southern, southward; in the torrid zone, eastward — in order that the magnetic current may pass through him from head to foot without disturbance, as this is the natural position for magnetization.

The following diagram may give a clearer view of the case, and thus help us to answer the second part of the question, whether and when we ought to lie on the right or the left side, on the stomach or on the back:



The able writer of “How Shall we Sleep?” shows, in his cross diagram, that he thinks the head to be entirely positive and both feet negative. I think that this is not the case, but that the right side of the head and the left foot are positive, and the left side of the head and the right foot negative, and similarly the right hand is negative and the left hand is positive.

As the north pole is positive and the left side of the head negative, the natural position in sleep for those living within the northern zones would be on the right side, head northward; and it is obvious that in the southern zones the position must be exactly the reverse. As to those who live under the tropics, lying on the stomach seems to me to be the most natural position, since the left, or negative side of the head, is turned to the north or *positive* current, and *vice versa*.

For many years I and my family have been sleeping with our heads either to the north or the west (the right position in our hemisphere, in my opinion), and we had

no occasion to regret it; for from that time forward the physician has become a rare visitor in our house.

Mr. Seeta Nath Ghose says, in his interesting paper on "Medical Magnetism," that *Mandulies* (metallic cells) are worn to great advantage in India on diseased parts of the body. The curative properties of these cells I have seen verified in authentic instances. When, years ago (I believe about 1852), cholera was devastating some parts of Europe, it was remarked at Munich (Bavaria) that among the thousands of its victims there was not a single coppersmith. Hence, it was recommended by the medical authorities of that town to wear disks of thin copperplate (of about 2½ inch diameter) on a string, on the pit of the stomach, and they proved to be a powerful preventive of cholera. Again, in 1867, cholera visited Odessa. I and my whole family wore these copper disks; and while all around there were numerous cases of cholera and dysentery, not one of us was attacked. I propose that serious experiments should be made in this direction, and specially in those countries which are periodically devastated by that disease: as India, for instance. It is my conviction that one disk of copper on the stomach, and another of zinc on the spine, opposite the former, will be of still better service, the more so if the disks are joined by a thin copper chain. — Gustave Zorn

### From Nobin K. Bannerji

In the first place it is necessary to say that the rules laid down by Garga, Markandeya and others on the above subject, refer to the inhabitants of the plains only, and not to dwellers on mountains. The rule is that on retiring a man should first lie on his right side for the period of sixteen breathings, then turn on his left for double that time, and after that he can sleep in any position. Further, that a man must not sleep on the ground, on silken or woollen cloth, under a solitary tree, where cross-roads meet, on mountains, or on the sky (whatever that may mean). Nor is he to sleep with damp clothes, wet feet, or in a naked state; and, unless an initiate, should not sleep on Kuśa grass or its varieties. There are many more such rules. I may here notice that in Sanskrit the right hand or side and south are signified by the same term. So also the front and north have one and the same name. The sun is the great and chief source of life and magnetism in the solar system.

Hence to the world the east is positive as the source of light and magnetism. For the same reason, to the northern hemisphere the south (the equator and not the north) is positive. Under the laws of dynamics the resultant of these two forces will be a current in the directed from S.E. to N.W. This, I think, is one of the real causes of the prevailing south-east wind. At any rate, I do not think the north pole to be positive, as there would be no snow there in such a case. The aurora cannot take place at the source of the currents, but at their close. Hence the source must be towards the equator or south. The course of life, civilization, light, and almost everything seems to be from E. to W. or S.E. to N.W. The penalty for sleeping with the head to the west is said to be anxiety of mind, while sleeping with the head to the north is considered fatal. I beg to invite the attention of the Hindus to a similar penalty of death incurred by any but an initiate (Brahman) pronouncing the sacred Pranava (Om). This does not prove that Pranava is really a mischievous bad word, but that, with incompetent men, it is fraught with danger. So also, in the case of ordinary men of the plains,

there may be unknown dangers which it would not be prudent for them to risk so long as they do not know how to meet them, or so long as they are not under the guidance of men who can protect them. In short, ordinary men should move on in their beaten course, and these rules are for them only.

As an instance of the infringement of the rule the following anecdote is given:

After Ganesha (Śiva's son) was born, all the Devas (gods) came to congratulate the family and bless the child. Sani or Saturn, was the last to come, and even then he came after he had been several times inquired after. When he went to see the infant, it appeared headless! This at once created a sensation, and all the Devas were at their wits' end. At last Saturn himself approached Mahādeva with folded hands and reminded him that it was due to his presence, and the child having been kept in a bed with its head to the north. For such was the law. Then the Devas consulted together and sent out messengers to find out who else was sleeping with the head to the north. At last they discovered an elephant in that position. Its head was immediately cut off and placed on the shoulders of Ganesha. It need not be said that Ganesha became afterwards so learned and wise that if he had not had an elephant's head, a human head would never have been sufficient to hold all he knew. This advantage he owed to the circumstance of his sleeping with head to the north, and the blessing of the Devas. To the elephant, the same position but *minus* the blessing of the Devas proved absolute death.

#### From a third author<sup>1</sup>

Reading Mr. Seeta Nath Ghose's paper on "Medical Magnetism" and having studied long ago Baron von Reichenbach's "Researches in Magnetism," I am sorely puzzled, inasmuch as these two authorities appear to clash with each other most completely — the one asserting "head to north never, under no circumstances," the other "head to north ever and under all circumstances." I have pursued the advice of the latter, not knowing of the former for many years, but have not found the effect on my health which I had hoped for, and what is of more importance, I have not found a law of certain application to humanity and bringing health to *all*. It seems to me on carefully reading this article that a most important point has been omitted or passed over — *i.e.*, the position of the sleeper, whether on his face or on his back? This is most important, for a correct answer may go far to reconcile the two theories, which, be it remembered, claim both to be supported by experiment and by observation. I cannot conceive that a *one-sided* position is a natural one for man, and thus leave two alternatives. Is the proper position in sleep lying on the back or on the stomach? Not one word has been said as to the *position* in which experiments were tried on either side.

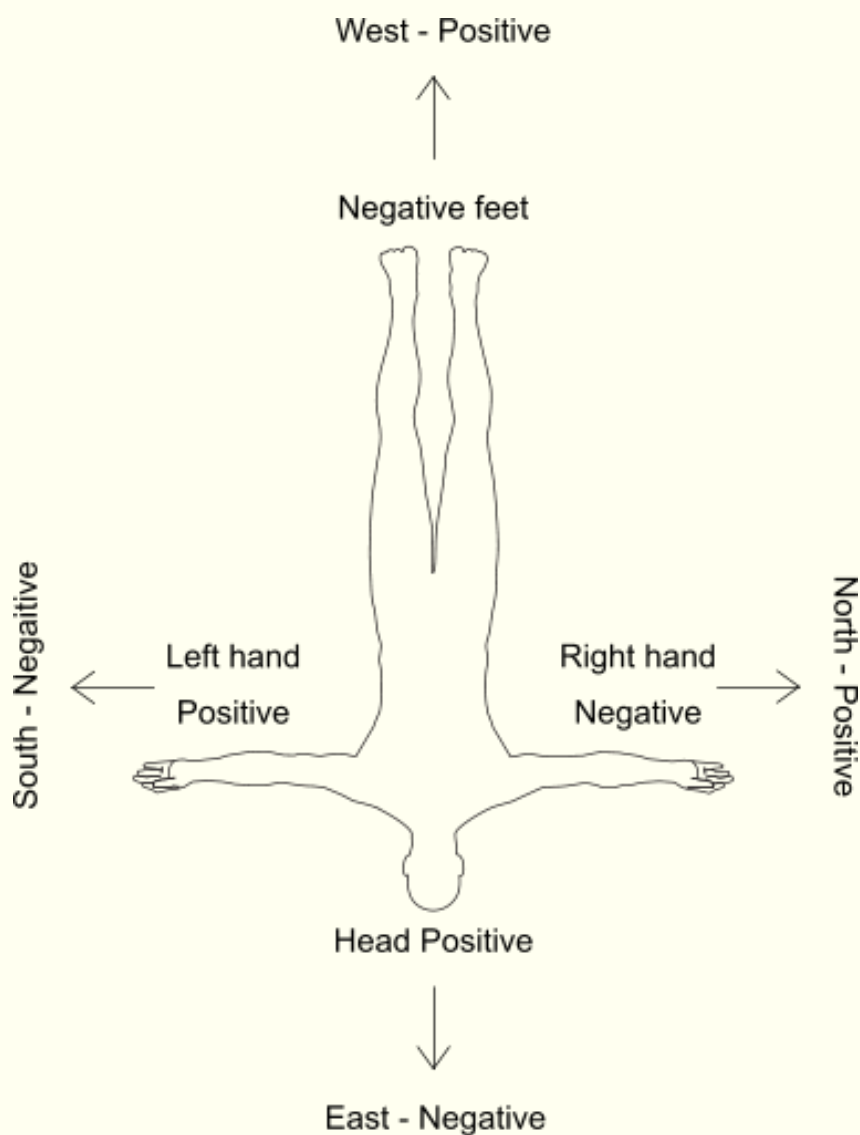
Now the one thing which seems clear in all this is, that positive should be toward negative and negative toward positive. Let us then draw a diagram and these positions will follow with these results — taking the north as positive and south as negative, east as negative and west as positive. →

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<sup>1</sup> [Authorship unknown — ED. PHIL.]

## Position 1 – Lying on the back

A. Head to East	Accord in all
B. Head to North	Discord in head and feet Accord in hands
C. Head to South	Accord in head and feet Discord in hands
D. Head to West	Discord in all



## Position 2 – Lying on the stomach

A. Head to East	Accord in head and feet Discord in hands
B. Head to North	Discord in all
C. Head to South	Accord in all
D. Head to West	Discord in head and feet Accord in hands

Now, from this will come some light, I think on the apparently contradictory theories, if we could ascertain:

- 1 Which position did the renowned Garga and Mārkaṇḍeya contemplate as the proper position for men to sleep in?
- 2 In which position did those on whom Baron von Reichenbach experimented lie?

This is a most important question for all who value the gift of health, as well as for those who would be wise. In my sojourn in southern countries I have noticed that the natives of the lower classes at least always sleep on their stomachs, with their back turned to the sun, and all animals do the same, while sleeping on the back is most dangerous, at least in the sun. Is not this a guide or hint as to the true position?

**Madame Blavatsky points out that Reichenbach's conclusions are based solely upon his experiences with sick sensitives. It is only in cases of perfect health that we must sleep with our heads southward.**

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[The writer, Seeta Nath Ghose, advocates the treatment of all diseases by magnetism, stating in support of his theory that "it has been found by experiments that the human body is a magnetisable object, though far inferior to iron or steel." H.P. Blavatsky appends the following footnote:]

It is one of the great errors of physical science to so assert; and occult science proves it.

[The author states: ". . . it is very easy to conceive that if you lie down with your head placed southward and feet northward, the south pole of the earth and your head, which is the north pole of your body, and the north pole of the earth and your feet, which are the two branches of the south pole of your body, being in juxtaposition, will attract each other, and thus the polarity of the body natural to it will be preserved." H.P. Blavatsky comments as follows:]

Though Baron Reichenbach<sup>1</sup> recommends strongly the contrary course (*i.e.*, to place your head always north) and the initiated adepts generally do so, yet, since the Baron's conclusions are based solely upon his experiences with sick sensitives — whose bodies are in a state of magnetic perturbation — and that the physical organism of adepts, owing to long years of peculiar physiological training, can in no way be compared to those of the average mortals<sup>2</sup> — the explanation given by the distinguished author is perfectly logical and clear. But it is only in cases of perfect health that we must sleep with our heads southward. There are abnormal temperaments and cases of nervous diseases when the opposite is necessary. Perfect knowledge of the magnetic state of human bodies — a state which varies incessantly, can be acquired only by the supplementary study of occult science in addition to the physical.



<sup>1</sup> [Reference is here to Baron Karl von Reichenbach's *Researches on Magnetism, etc.*, London, 1850. — *Boris de Zirkoff*.]

<sup>2</sup> See "The Elixir of Life" [in *Five years of Theosophy, op. cit.*, pp. 1-32]



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