

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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## COMPASSION AND GRATITUDE

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—EDS.]

*The Compassion of the Holy Ones is like a mountain lake, assuaging  
the thirst of marching pilgrims.*

*Hourly it radiates its bounty to every land — to peak and valley alike.*

*Wide and long and deep is that Compassion.*

*The crooked it makes straight.*

*It sustains as the earth does.*

*Like water it purifies.*

*It is fiery and consumes sin.*

*Curses it carries away; the fragrance of blessings it brings — like the  
wind.*

THE COMPASSION of Nature is her supreme glory. Mortal minds do not perceive it. Modern knowledge obscures the moral and merciful aspect of living Nature, because it emphasizes the mathematical exactitude in its law of determinism, related to the plane of effects only. It makes it a little easier for the modern mind to accept the truth that rigid justice rules the world. The modern conception of justice is that she is blindfold and that her balances weigh and her sword punishes, mechanically. And yet the human heart instinctively feels that Mercy must somehow exist and somehow function. It readily acquiesces in the statement that Mercy becomes

The throned monarch better than his crown;  
His sceptre shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the dread and fear of kings;

But mercy is above this sceptred sway,—  
It is enthroned in the hearts of kings,  
It is an attribute to God himself.

Whence this universal instinct that longs for signs of Nature's Mercy? Whence the notion of prayer, which all men express in one way or another, feeling that Compassion heareth?

Compassion is what the truly Mighty Ones feel for the weak, the Liberated for the slaves, the Wise for the ignorant. If the weak and ignorant slaves to their own lower natures fail to benefit from the Compassionate Ones it is because in them the spark of Gratitude burns very, very low. The grandest gift which the human kingdom ever received, as animal man grew into the Thinker, was the gift of Devotion. Compassion implanted by the Divine Fathers of the Race gave birth to Devotion in the hearts of infant humanity — Devotion to the Elders. This feeling of Devotion manifests as Gratitude for the sublime in Nature, Love for all who are at a stage of evolution akin to ours, Sacrifice for the lowly, the ignorant and the downtrodden, originally the less evolved, in whom the spark burnt too low.

Gratitude felt by anyone for knowledge imparted, for tenderness expressed, for sacrifice made, for any gift bestowed, does him enormous good. H.P.B. has said: "Gratitude does more good to the man who feels it, than to him for whom it is felt." Ours is a very stiff-necked generation which is ever taught to smother the feeling of benign gratitude lest it be mistaken for the badge of servility.

From the Occult World the power of Compassion flows to this world of mortals; it flows as Radiance, as Music, as Fragrance, as Nourishment, and mortals remain blind and deaf and hungry, choking for the very breath of life because Gratitude is not felt, not thought of, not expressed. If man responds with gratitude to the touch of Compassion, he finds peace in his own heart, strength in his hands, knowledge in his head.

Man's true growth is seen in his unfolding gratitude. Matter shines with the light of gratitude caught from Compassion, which is Alaya's Self. The Sun's dazzling Compassion will benefit us only when we radiate gratitude as does the Moon. Its gentle, soothing and calming radiance expresses gratitude to the parent luminary — Compassion. In the Living Mahatmas, Compassion and Gratitude perfectly coalesce. The words which begin this article tell of Their Compassion; as to gratitude, there are these other words:

*Be grateful as the Sun, the Moon, the Stars are to the arching sky of majestic curve, of sapphire blue.*

*Be grateful as the clouds are to the zephyr and the gale which make them march.*

*Be grateful as the trees are for the showers which bless and fructify.*

*Be grateful as Mother Earth is to the animals which enrich the soil, to the tiller who cures it of its weeds and brambles and to the sower who plants the seed from which grow sprouts and shrubs and trees.*

*Be grateful as Kamaduk herself is for the opportunity to serve with the power to make things progress: that power fashions precious gems under the earth, creates orchards of abundance on its surface; that power makes viable the insect, the reptile, the beast, the bird; that power quickens the human mind to graciousness, kindles the Sacrificial Fire in the human heart.*

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WHAT interested me and what it seemed to me legitimate to record are those events and experiences which, although they are mine, are not mine alone. If I take an interest in these events and hope for the interest of others it is because I, like everyone else, am a barometer from which I can regularly read the state of the weather of the epoch. I repeat: Everyone is such a barometer. Owing to the very fact of his life everybody carries around with him a piece of the world of today, that is to say a material that is made available to him free of charge and from which he can create at any time, not so much in order to know himself, but in order to know the world and the age we live in today.

Perhaps he may even hope to account for others in this way and to help others.

—GUNTHER ANDERS

## THE DRIFT OF WESTERN SPIRITUALISM

[The article which is reprinted below was first published by H. P. Blavatsky in *The Theosophist*, October 1879. During the last few decades the work of many bodies has proven beyond doubt the contention of Madame Blavatsky and her pupils and helpers that there are other explanations of spiritualistic phenomena than the one that "spirits" of the dead communicate with embodied men. We invite all interested to study this article and then pursue the subject so as to obtain some knowledge of the *philosophical explanations* underlying spiritualistic phenomena.—EDS.]

LATE ADVICES from various parts of the world seem to indicate that, while there is an increasing interest in the phenomena of Spiritualism, especially among eminent men of science, there is also a growing desire to learn the views of the Theosophists. The first impulse of hostility has nearly spent itself, and the moment approaches when a patient hearing will be given to our arguments. This was foreseen by us from the beginning. The founders of our Society were mainly veteran Spiritualists, who had outgrown their first amazement at the strange phenomena, and felt the necessity to investigate the laws of mediumship to the very bottom. Their reading of mediaeval and ancient works upon the occult sciences had shown them that our modern phenomena were but repetitions of what had been seen, studied, and comprehended in former epochs. In the biographies of ascetics, mystics, theurgists, prophets, ecstasies; of astrologers, "diviners," "magicians," "sorcerers," and other students, subjects, or practitioners of the Occult Power in its many branches, they found ample evidence that Western Spiritualism could only be comprehended by the creation of a science of Comparative Psychology. By a like synthetic method the philologists, under the lead of Eugène Burnouf, had unlocked the secrets of religious and philological heredity, and exploded Western theological theories and dogmas until then deemed impregnable.

Proceeding in this spirit, the Theosophists thought they discovered some reasons to doubt the correctness of the spiritualistic theory that all the phenomena of the circles must of necessity be attributed *solely* to the action of spirits of our deceased friends. The ancients knew and classified other supercorporeal entities that are capable of moving objects, floating the bodies of mediums through the air, giving apparent tests of the identity of dead persons, and controlling sensitives to write and speak strange languages, paint pictures, and play upon unfamiliar musical instruments. And not only knew them, but showed how these invisible

powers might be controlled by man, and made to work these wonders at his bidding. They found, moreover, that there were two sides of Occultism — a good and an evil side; and that it was a dangerous and fearful thing for the inexperienced to meddle with the latter — dangerous to our moral as to our physical nature. The conviction forced itself upon their minds, then, that while the weird wonders of Spiritualism were among the most important of all that could be studied, mediumship, without the most careful attention to every condition, was fraught with peril.

Thus thinking, and impressed with the great importance of a thorough knowledge of mesmerism and all other branches of Occultism, these founders established the Theosophical Society, to read, enquire, compare, study, experiment and expound the mysteries of Psychology. This range of enquiry, of course, included an investigation of Vedic, Brahmanical and other ancient Oriental literature; for in that — especially the former, the grandest repository of wisdom ever accessible to humanity — lay the entire mystery of nature and of man. To comprehend modern mediumship it is, in short, indispensable to familiarize oneself with the Yoga Philosophy; and the aphorisms of Patanjali are even more essential than the “Divine Revelations” of Andrew Jackson Davis. We can never know how much of the mediumistic phenomena we *must* attribute to the disembodied, until it is settled how much *can* be done by the embodied human soul, and the blind but active powers at work within those regions which are yet unexplored by science. Not even proof of an existence beyond the grave, if it must come to us in a phenomenal shape. This will be conceded without qualification, we think, provided that the records of history be admitted as corroborating the statements we have made.

The reader will observe that the primary issue between the theosophical and spiritualistic theories of mediumistic phenomena is that the Theosophists say the phenomena may be produced by more agencies than one, and the latter that but one agency can be conceded, namely — the disembodied souls. There are other differences — as, for instance, that there *can* be such a thing as the obliteration of the human individuality as the result of very evil environment; that good spirits seldom, if ever, cause physical “manifestations”; etc. But the first point to settle is the one here stated; and we have shown how and in what directions the Theosophists maintain that the investigations should be pushed.

Our East Indian readers, unlike those of Western countries who may see these lines, do not know how warmly and stoutly these issues have been debated, these past three or four years. Suffice it to say that, a point having been reached where argument seemed no longer profitable, the controversy ceased; and that the present visit of the New York Theosophists, and their establishment of the Bombay Headquarters, with the library, lectures, and this journal, are its tangible results. That this step must have a very great influence upon Western psychological science is apparent. Whether our Committee are themselves fully competent to observe and properly expound Eastern Psychology or not, no one will deny that Western Science must inevitably be enriched by the contributions of the Indian, Sinhalese, and other mystics who will now find in *The Theosophist* a channel by which to reach European and American students of Occultism, such as was never imagined, not to say seen, before. It is our earnest hope and belief that after the broad principles of our Society, its earnestness, and exceptional facilities for gathering Oriental wisdom are well understood, it will be better thought of than now by Spiritualists, and attract into its fellowship many more of their brightest and best intellects.

Theosophy can be styled the enemy of Spiritualism with no more propriety than of Mesmerism, or any other branch of Psychology. In this wondrous outburst of phenomena that the Western world has been seeing since 1848, is presented such an opportunity to investigate the hidden mysteries of being as the world has scarcely known before. Theosophists only urge that these phenomena shall be studied so thoroughly that our epoch shall not pass away with the mighty problem unsolved. Whatever obstructs this — whether the narrowness of scientism, the dogmatism of theology or the prejudice of any other class, should be swept aside as something hostile to the public interest. Theosophy, with its design to search back into historic records for proof, may be regarded as the natural outcome of phenomenistic Spiritualism, or as a touchstone to show the value of its pure gold. One must know both to comprehend what is Man.

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## THE INNER LIGHT

THE END of all life is an effort — a movement which, however feeble and circumscribed, is the expression of the inner ensouling urge. If this desire is to ensure a cessation from all action, it but defeats itself because its carrying out demands the use and compulsion of an effort to stop all movement. The exercise of a restraint which culminates in inaction is still an act and therefore becomes subject to the laws that govern in these matters.

The inner volition, however distorted it may be by the perverseness of human thought, is still but the reflection of a force which has its roots in eternity. It is therefore fit that the man who sets out in the quest of a knowledge which deals with ultimates should have some concept of where this knowledge had its origins, who its repositories and custodians are, and the prerequisites required of him before he can contact that knowledge.

If existence admits of such wide ranges of consciousness as separate a moneron from a man, it becomes understandable that above the average standard of human consciousness there must exist vast gradations that, starting at the human level, rise to statures which few can recognize and very few evaluate. That these gradations do in fact exist is testified to by the annals of all nations. We have in our historical times the evidence of souls that lived and moved like other men but who none the less taught beyond the wisdom of the multitudes, and whose still extant teachings require annotations and commentaries to make their message meaningful. Jesus and Buddha, Plato and Plotinus, Hermes, Patanjali and Shankara are but the quintessence of their age. Round about them, great souls must have thronged in a rare spate of incarnations so that for each prophet, seer and sage the multitudes were ready as also the disciples and the Companions who took birth for the purpose of carrying on the work after the great soul withdrew from the public gaze. Krishna was an Avatar who came for the express purpose of striking the keynote for the knowledge which had to be made available for the cycle of the Iron Age that he was opening. The prophets and mystics, adepts and ascetics who followed him but stressed one or the other aspect of the fund of knowledge that he passed on to the sages and aspirants of his day and age.

In the Fourth Chapter of the *Gita*, Krishna speaks of himself and of the knowledge that he disseminates from age to age for the preserva-

tion of the just, the destruction of the wicked and the establishment of righteousness. He speaks of his long unbroken lineage as HIMSELF giving the same ageless doctrine to sages separated by vast eras of time. His is the consciousness that is immortal in eternity, a consciousness that is not erased or fragmented by the interludes of sleep or death and which survives cataclysms and transformations that constantly plague mortals, be they gods, heroes or men.

The knowledge that resides in the spiritual consciousness — supremely active in Krishna, potentially reachable by the higher mind of man — is recognizable to him only who makes the Supreme Spirit the object of his meditation. Neither a study of the Vedas (called the ultimate in human knowledge), nor mortification, nor almsgiving, nor yet sacrifice can bring to the man this Supreme, this ageless Wisdom. It comes to him alone whose entire devotion is to the Supreme and ever eludes him whose actions and undertakings do not reflect that devotion to the exclusion of all else. When the man is so rapt in the one all-consuming intent, all desire to see a wished-for result to his actions abandons him. He is free because that within him which bound him to outside experiences has lost its power to hold him. His mind and body lose their power to affect his deep and abiding serenity. He acts; but since his actions bear the mark and insignia of the Highest, they do not generate any personal reactions which would come homing to him. If such a paradox is possible, he does nothing though he may be intensely immersed in action.

A devotion that is one-pointed and exclusive of all else does not come readily to man. As long as he remains a prey to craving, fear and anger, he cannot enter with safety into the purifying, ascetic fire of knowledge. For, it is extremely dangerous to rush into the circle of ascetics. The heat generated in such environment may burn out all the dead-wood, and if in the life there had been no effort to assimilate the highest, there may not remain anything that could emerge clean and shining out of the ordeal of that ascetic fire. For him who loves his fellow men, for the one who strains his sight and hearing to catch the divine vibrations, there can be no fear of the ordeal. For him, there is not the dread that the ordinary man reads into the words "asceticism" and "sacrifice." These two are neither impositions nor yet castigations. They are the rightful actions of the unsullied soul, and being uncongenial to earthly leanings they assume for the animal consciousness the forms of fetters and irksome obligations.

There are and have been many who have found solace in the thought that harmlessness and freedom from sin can provide them with a passport to the ultimate where all knowledge resides. Nothing could be more erroneous. Purification from sins does not by that fact alone open the flood-gates of the Soul. It may provide a cleaner and a smoother flow of life, but it does not effect the automatic percolation of that knowledge which comes from on high. Freedom from lust, anger and greed, purification from sins and the offering of sacrifice through mortification, devotion and self-study, though excellent, are not enough. They are aids and not ends in themselves. The consciousness of the man has to be lifted out of the region where the selfish and personal natures dwell. It has to be removed from such environment and placed in that inner fortress from whence alone can the personal man and his walk in life be viewed impartially. This leap forward into a newer stratum of consciousness enables the man to recognize that every action without exception can be initiated, controlled and activated by the light of spiritual knowledge.

The higher planes of consciousness are accessible to man through one solitary channel alone. It is only through the region of the higher mind that the man can come from out of the shadow into the shine. By a supreme effort of the will, he has to identify himself with the higher mind, and this he can do by extricating his lower mind from the vice-like grip of passions and then grafting it on to the higher. It is as it were a metaphysical jump, an ecstatic leap that if high enough will establish rapport with the diviner part of himself. In juxtaposition and close embrace with it, it loses for a longer or a shorter time its preoccupation with the personal. It enters a different atmosphere and feeds on ambrosia. This union may last for a moment of time, but its memory remains and has to be treasured. Again and again the experience must be sought till the man has acquired unto himself this safe retreat where in times of difficulty he may retire and let the rest of the world go by.

In the ordinary man, the home of his consciousness is in the personal from whence he sojourns forth in favoured moments into the impersonal. The reverse is the case with the adept in knowledge. He stays in the impersonal and comes to use his personality for acts of *yagna* (sacrifice), *dana* (charity) and *tapas* (austerity). Duty is thus performed by the wise because in *yagna*, *dana*, *tapas*, there is knowledge that no book conveys. The truth of this is not readily accepted by the academicians

and is mostly ridiculed by the scientists of the day. Yet, all know that the senses bring in information which if taken without reservation is misleading and sometimes false. Perspective, for instance, is presented by the eyes in a manner which, if taken at its face value, would convey erroneous impressions. Intellect which weighs and judges by comparison of experiences becomes the corrective agent for the knowledge that the senses bring. But the intellect itself is too limited in its range to provide that wisdom which must come into operation if action has to be invested with that quality which can discriminate between that which blesses and that which destroys. The intellect has to be given a bent, a leaning towards the acquiring of those possessions which can serve the desires and aspirations of the fast-moving Soul. Of this wisdom, Krishna says: "He who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time."

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THE ATMAN is that by which this universe is pervaded, but which nothing pervades; which causes all things to shine, but which all things cannot make to shine.

The nature of the one Reality must be known by one's own clear spiritual perception; it cannot be known through a pundit. Similarly the form of the moon can only be known through one's own eyes. How can it be known through others'?

Liberation cannot be achieved except by the perception of the identity of the individual spirit with the universal Spirit. It can be achieved neither by Yoga, nor by Sankhya, nor by the practice of religious ceremonies, nor by mere learning.

Disease is not cured by pronouncing the name of Medicine. Deliverance is not achieved by repeating the word "Brahman," but by directly experiencing "Brahman."

Caste, creed, family and lineage do not exist in Brahman. Brahma has neither name nor form, transcends merit and demerit, is beyond time, space and the objects of self-experience. Such is Brahman and "thou art that." Meditate upon this truth within thy consciousness.

—SHANKARA

# CHINA AND THE CHINESE

## I

[This article is based mainly on extracts from the writings of H. P. Blavatsky and W. Q. Judge.—EDS.]

WE AFFIRM that *a series* of civilizations existed *before*, as well as after, the Glacial Period, that they existed upon various points of the globe, reached the apex of glory and — died. Archaeology has sufficiently demonstrated that the memory of man runs back vastly further than history has been willing to accept, and the sacred records of once mighty nations preserved by their heirs are still more worthy of trust. We speak of civilizations of the ante-glacial period; and (not only in the minds of the vulgar and the profane but even in the opinion of the highly learned geologist) the claim sounds preposterous. What would you say then to our affirmation that the Chinese — the inland, the true Chinaman, not the hybrid mixture between the Fourth and the Fifth Races now occupying the throne — the aborigines, who belong in their unallied nationality wholly to the highest and last branch of the Fourth Race, reached their highest civilization when the Fifth had hardly appeared in Asia, and that its first offshoot was yet a thing of the future? And this handful of the inland Chinese are all of a very high stature. Could the most ancient MSS. in the Lolo language (that of the aborigines of China) be got at and translated correctly, many a priceless piece of evidence would be found. But they are as rare as their language is unintelligible. So far, one or two European archaeologists only have been able to procure such priceless works.

The group of islands off the Siberian coast discovered by Nordenskiöld of the "Vega," the region now locked in the fetters of eternal winter uninhabited by man — that most fragile of animals — will be very soon proved to have had not only a tropical climate — something your science knows and does not dispute — but having been likewise the seat of one of the most ancient civilizations of that Fourth Race, whose highest relics now we find in the degenerated Chinaman, and whose lowest are hopelessly (for the profane scientist) intermixed with the remnants of the Third. The majority of mankind belongs to the seventh sub-race of the Fourth *Root-Race* — the above mentioned Chinamen and their offshoots and branchlets (Malayans, Mongolians, Tibetans, Javanese, etc., etc.) and remnants of other sub-races of the

Fourth — and the seventh sub-race of the Third Race. All these fallen, degraded semblances of humanity are the direct lineal descendants of highly civilized nations neither the names nor memory of which have survived except in such books as *Popol-Vuh* and a few others unknown to Science.

Those men who divined the coming of the floods, who were they? The last remnants of the Atlanteans, we maintain. Those races which are dimly suspected by Science, and thinking of which Mr. Ch. Gould, the well-known geologist, says: "Can we suppose that we have at all exhausted the great museum of nature? Have we, in fact, penetrated yet beyond its antechambers? Does the written history of man, comprising a few thousand years, embrace the whole course of his intelligent existence? Or have we in the long mythical eras, extending over hundreds of thousands of years, and recorded in the chronologies of Chaldea and of China, shadowy mementos of pre-historic man, handed down by tradition, and perhaps transported by a few survivors to existing lands from others, which, like the fabled (?) Atlantis of Plato, may have been submerged, or the scene of some great catastrophe which destroyed them with all their civilization?" (*Mythical Monsters*, p. 19)

Discoveries will vindicate the claims of the Asiatic philosophers, who maintain that Sciences — Geology, Ethnology, and History included — were pursued by the Antediluvian nations who lived an untold number of ages ago. Future finds will justify the correctness of the present observations of such acute minds as H. A. Taine and Renan. The former shows that the civilizations of such archaic nations as the Egyptians, Aryans of India, Chaldeans, Chinese, and Assyrians are the result of preceding civilizations during "*myriads of centuries.*"

It is certain that, whether "chimera" or reality, the priests of the whole world had it from one and the same source: the universal tradition about the third great continent which perished some 850,000 years ago. A continent inhabited by two distinct races; distinct physically and especially morally; both deeply versed in primeval wisdom and the secrets of nature; mutually antagonistic in their struggle, during the course and progress of their double evolution. Whence even the Chinese teachings upon the subject, if it is but a *fiction*? Have they not recorded the existence once upon a time of a *holy* island beyond the sun (*Tcheou*), and beyond which were situated the lands of the *immortal men*? (*See de Rougemont*). Do they not still believe that the

remnants of those *immortal* men — who survived when the *holy* island had become black with sin and perished — have found refuge in the great desert of Gobi where they still reside invisible to all, and defended from approach by hosts of Spirits?

Atlantis and the Phlegyan isle are not the only record that is left of the deluge. China has also her tradition and the story of an island or continent, which it calls Ma-li-ga-si-ma, and which Kaempfer and Faber spell “Maurigosima,” for some mysterious phonetic reasons of their own. Kaempfer in his *Japan* (Appendix, p. 13), gives the tradition: The island, owing to the iniquity of its giants, sinks to the bottom of the ocean, and Peiru-un, the king, the Chinese Noah, escapes alone with his family owing to a warning of the gods through two idols. It is that pious prince and his descendants who have peopled China. The Chinese traditions speak of the divine dynasties of Kings as much as those of any other nations.

At the same time there is not an old fragment but shows belief in a multiform and even multigeneric evolution — spiritual, psychic, intellectual and physical — of human beings. Our races — they all show — have sprung from divine races, by whatever name they are called. Whether we deal with the Indian Rishis or Pitris; with the Chinese *Chim-nang* and *Tchan-gy* — their “divine man” and demi-gods; with the Akkadian *Dingir* and *Mul-lil* — the creative god and the “Gods of the ghost-world”; with the Egyptian Isis-Osiris and Thot; with the Hebrew Elohim, or again with Manco Capac and his Peruvian progeny — the story varies nowhere. Every nation has either the *seven* and *ten* Rishis-Manus and Prajapatis; the *seven* and *ten* Ki-y; or *ten* and *seven* Amshaspends (six exoterically), *ten* and *seven* Chaldean Anedots, *ten* and *seven* Sephiroth, etc. etc. One and all have been derived from the primitive Dhyān-Chohans of the Esoteric doctrine, or the “Builders” of the Stanzas (Book I).

The first *Emperor*, the grandson of Chow Siang, the founder of the Tsin dynasty, which gave its name to China, flourished in the sixth century B.C., but the series of Sovereigns in China is lost in the night of time. The Chinese chronological annals have preserved to this day the names of numerous dynasties running back to a period 3,000 and 4,000 years B.C. Why should we, whose history beyond the year 1 of our era (even that year is now found untrustworthy!) is all guesswork, presume to correct the chronology of other nations far older than our own? With doubts thrown even upon Wilhelm Tell as an historical

personage, and King Arthur in an historical London fog, what right — except egregious conceit — have we, Europeans, to say we know Chinese or any pre-Christian chronology better than the nations who have kept and preserved their own records? Even nineteen centuries carry the Chinese race beyond the Flood, and leave that race still historical. The Chinese race has been ethnologically and historically known to exhibit the same type as it does now, several thousand years B.C.

The historical works of China are full of reminiscences about the Fourth Race. In *Shoo-King* (4th part, chap. xxvii, p. 291), anyone can read in the French translation, "When the Mao-tse" ("that antediluvian and perverted race," explains the Annotator, "which had retired in the days of old to the rocky caves, and the descendants of whom are said to be still found in the neighbourhood of Canton"), "according to our ancient documents, had, owing to the beguilements of *Tchy-Yeoo*, troubled all the earth, it became full of brigands.... The Lord Chang-ty (a king of the *divine* dynasty) saw that his people lost the last vestiges of virtue. Then he commanded Tehong and Lhy (two lower Dhyān Chohans) to cut away every communication between heaven and earth. Since then, there was no more *going up and down!*" "Going up and down" means an untrammelled communication and intercourse between the two worlds. The "two worlds" mean of course the "two *planes* of Consciousness and Being." A seer can commune with beings of a higher plane than the earth, without quitting his armchair.

Volume I of *Isis* begins with a reference to "an old Book." The "very old Book" is the original work from which the many volumes of *Kiu-ti* were compiled. Not only this latter and the *Siphrah Dzeniouta* but even the *Sepher Jezirah*, the work attributed by the Hebrew Kabalists to their Patriarch Abraham(!), the book of *Shu-king*, China's primitive Bible, the sacred volumes of the Egyptian Thoth Hermes, the Puranas in India, and the Chaldean *Book of Numbers* and the *Pentateuch* itself, are all derived from that one small parent volume. Tradition says that it was taken down in *Senzar*, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the Fifth (our) Race; for there was a time when its language (the *Sen-zar*) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the Third Race, the *Manushis*, who learnt it direct from the *Devas* of the Second and First Races.

The members of several esoteric schools — the seat of which is beyond the Himalayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria, besides South America — claim to have in their possession the *sum total* of sacred and philosophical works in MSS. and type: all the works, in fact, that have ever been written, in whatever language or characters, since the art of writing began; from the ideographic hieroglyphs down to the alphabet of Cadmus and the Devanagari.

We talk of the Alexandrian literary lore, which has been thrice destroyed. What is this in comparison with the works and records destroyed in the primitive Atlantean Libraries, wherein records are said to have been traced on the tanned skins of gigantic antediluvian monsters? Or again the destruction of countless Chinese books by command of the founder of the Imperial Tsin dynasty, Tsin Shi Hwang-ti, in 213 B.C.? The collective researches of the Orientalists, and especially the labours of late years of the students of comparative Philology and the Science of Religions have led them to ascertain as follows: An immense, incalculable number of MSS., and even printed works *known to have existed, are now to be found no more.* They have disappeared without leaving the slightest trace behind them. Were they works of no importance they might, in the natural course of time, have been left to perish, and their very names would have been obliterated from human memory. But it is not so; for, as now ascertained, most of them contained the true keys to works still extant, and *entirely incomprehensible*, for the greater portion of their readers, *without those additional volumes of Commentaries and explanations.* Such are, for instance, the works of Lao Tzu, the predecessor of Confucius.

He is said to have written 930 books on ethics and religions, and seventy on magic, *one thousand in all.* His great work, however, the *heart* of his doctrine, the *Tao-te-king*, or the sacred scriptures of the *Taosse*, has in it, as Stanislas Julien shows, only “about 5,000 words” (*Tao-te-king*, p. xxvii), hardly a dozen of pages, yet Professor Max Müller finds that “the text is unintelligible without commentaries, so that Mr. Julien had to consult more than sixty commentators for the purpose of his translation,” the earliest going back as far as the year 163 B.C., *not earlier*, as we see. During the four centuries and a half that preceded this *earliest of the commentators* there was ample time to veil the true Lao Tzu doctrine from all but his initiated priests. The

Japanese, among whom are now to be found the most learned of the priests and followers of Lao Tzu, simply laugh at the blunders and hypotheses of the European Chinese scholars; and tradition affirms that the commentaries to which our Western Sinologues have access are not the *real occult* records, but intentional veils, and that the true commentaries, as well as almost all the texts, have long since *disappeared* from the eyes of the profane.

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who had *invented* a new religion, or revealed a new truth. These founders were all *transmitters*, not original teachers. They were the authors of new forms and interpretations, while the truths upon which the latter were based were as old as mankind. Selecting one or more of those grand verities — actualities visible only to the eye of the real Sage and Seer — out of the many orally revealed to man in the beginning, preserved and perpetuated in the *adyta* of the temples through initiation, during the MYSTERIES and by personal transmission — they revealed these truths to the masses. Thus every nation received in its turn some of the said truths, under the veil of its own local and special symbolism; which, as time went on, developed into a more or less philosophical cultus, a Pantheon in mythical disguise. Therefore is Confucius, a very ancient legislator in historical chronology, though a very modern Sage in the World's History, shown by Dr. Legge — who calls him “*emphatically a transmitter, not a maker*” — as saying: “I only hand on: I cannot create new things. I believe in the ancients and therefore I love them.” (Quoted in *Science of Religions* by Max Müller)

The “Teachers of Life” inhabiting the snowy ranges of the Himalaya are also called “the Sons of Wisdom” and of the “Fire-Mist,” and the “Brothers of the Sun” in the Chinese records. *Si-dzang* (Tibet) is mentioned in the MSS. of the sacred library of the province of Fo-Kien, as the great seat of Occult learning from time immemorial, ages before Buddha. The Emperor Yu, the “great” (2,207 years B.C.), a pious mystic and great adept, is said to have obtained his knowledge from the “great teachers of the Snowy Range in Si-dzang. The author of the *Qabbalah* remarks quite truly that “Long before his (Ibn Gebirol's) time many centuries before the Christian era, there was in Central Asia a ‘Wisdom Religion’; fragments of which subsequently existed among the learned men of the archaic Egyptians, the ancient Chinese, Hindus, etc. . . .” The Puranas, the Chaldean and Egyptian fragments,

and also the Chinese traditions, all show an agreement with the Secret Doctrine as to the process and order of evolution. We find in them the corroboration of almost all our teaching.

Whence, then, all this identity of ideas, if there was no primeval UNIVERSAL Revelation? If we turn to that most hazy of all Cosmogonies — the Chinese, even there the same idea is found. *Tsi-tsai* (the Self-Existent) is the unknown Darkness, the root of the *Wuliang-sheu* (Boundless Age), Amitabha, and *Tien* (heaven) come later on. The “great Extreme” of Confucius gives the same idea, his “straws” notwithstanding. The latter are a source of great amusement to the missionaries. These laugh at every “heathen” religion, despise and hate that of their brother Christians of other denominations, and yet one and all accept *à la lettre* their own *Genesis*.

It was often premised (and as unjustly as usual) that China, nearly as old a country as India, had no cosmogony. “It was unknown to Confucius, and the Buddhists extended their Cosmogony without introducing a personal God,”<sup>1</sup> it is complained. The *Yi-King*, “the very essence of ancient thought and the combined work of the most venerated sages, fails to show a distinct cosmogony. Nevertheless, there is one, and a very distinct one. Only as Confucius did not admit of a future life<sup>2</sup> and the Chinese Buddhists reject the idea of *One* Creator, accepting one cause and its numberless effects, they are misunderstood by the believers in a *personal* God. The “great Extreme” as the commencement “of changes” (transmigrations) is the shortest and perhaps the most suggestive of all Cosmogonies, for those who, like the Confucianists, love virtue for its own sake, and try to do good unselfishly without perpetually looking to reward and profit. The “great Extreme” of Confucius produces “two figures.” These “two” produce in their turn “the four images”; these again “the eight symbols.” It is complained that though the Confucianists see in them “Heaven, Earth and man in miniature,” we can see in them anything we like. No doubt, and so it is with regard to many symbols, especially in those of the latest religions. But they who know something of Occult numerals, see in these “figures” the symbol, however rude, of a harmonious progressive Evolution of Kosmos and its beings, both the Heavenly and the Terrestrial. And anyone who has studied

<sup>1</sup> Rev. Joseph Edkins “*On Cosmogony*,” p. 320. And very wisely they have acted.

<sup>2</sup> If he rejected it, it was on the ground of what he calls the changes—in other words, rebirths—of man, and constant transformations. He denied immortality to the *personality* of man—as we do—not to MAN.

the numerical evolution in the primeval cosmogony of Pythagoras (a contemporary of Confucius) can never fail to find in his *Triad*, *Tetractis* and *Decade* emerging from the ONE and solitary Monad, the same idea. Confucius is laughed at by his Christian biographer for "talking of divination" before and after this passage, and is represented as saying: "The eight symbols determine good and ill fortune, and these lead to great deeds. There are no imitable images greater than heaven and earth. There are no changes greater than the four seasons (meaning North, South, East and West, *et seq.*). There are no suspended images brighter than the sun and moon. In preparing *things for use, there is none greater than the sage*. In determining good and ill-luck there is nothing greater than *the divining straws and the tortoise.*"<sup>3</sup>

Therefore, the "divining straws" and the "tortoise," the "symbolic sets of lines," and the great sage who looks at them as they become one and two, and two become four, and four become eight, and the other sets "three and six," are laughed to scorn, only because his wise symbols are misunderstood.

So the author and his colleagues will scoff no doubt at the *Stanzas* given in our text, for they represent *precisely the same idea*. The old archaic map of Cosmogony is full of *lines* in the Confucian style, of concentric circles and dots. Yet all these represent the most abstract and philosophical conceptions of the Cosmogony of our Universe. At all events it may answer, perhaps, better to the requirements and the scientific purposes of our age, than the cosmogonical essays of St. Augustine and the "Venerable Bede," though these were published over a millennium later than the Confucian.

Confucius, one of the greatest sages of the ancient world, believed in ancient magic, and practised it himself "if we take for granted the statements of *Kin-yu*" . . . and "he praised it to the skies in *Yi-kin*," we are told by his reverend critic. Nevertheless, even in his age — *i.e.*, 600 B.C., Confucius and his school taught the sphericity of the Earth and even the heliocentric system; while, at about thrice 600 years after the Chinese philosopher, the Popes of Rome threatened and even burnt "heretics" for asserting the same.

A mighty Triad acting on and through ethics is that composed of

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<sup>3</sup> He may be laughed at by the Protestants ; but the Roman Catholics have no right to mock him, without becoming guilty of blasphemy and sacrilege. For it is over 200 years since Confucius was canonized as a Saint in China by the Roman Catholics, who have thereby obtained many converts among the ignorant Confucianists.

Buddha, Confucius, and Jesus. The first, a Hindu, founds a religion which today embraces many more people than Christianity, teaching centuries before Jesus the ethics which he taught and which had been given out even centuries before Buddha. Jesus coming to reform his people repeats these ancient ethics, and Confucius does the same thing for ancient and honourable China. Whereas the principles and doctrines of Christ and Buddha were calculated to embrace the whole of humanity, Confucius confined his attention solely to his own country, trying to apply his profound wisdom and philosophy to the wants of his countrymen, and little troubling his head about the rest of mankind.

Confucius was influenced, however indirectly, by Lao Tzu and the doctrine of the Tao. H. P. Blavatsky described Lao Tzu as a God-like being and classed him with Krishna, Buddha, and Jesus, who "united themselves with their Spirits permanently" and "became Gods on earth." Such Personages are rare and superior to Moses, Pythagoras and Confucius, who "have taken rank in history as demi-gods and leaders of mankind." Lao Tzu was the resuscitator of Taoism, the practical philosophy and religion of The Way. Taoism is the ancient Wisdom-Religion of Theosophy. Like the Sanscrit Word Aum, Tao stands for that which is the source, the power, and the form of the manifested universe. It is the Absolute Principle and Deity in Nature; therefore it is Boundless, Immutable, Omnipresent and Eternal on the one hand, and on the other expresses Itself as Life and Day and dissolves Itself into Death and Night. It is Macrocosmical and Microcosmical. Tao is translated differently — the Path, Nature, Reason, Doctrine, etc., but in truth it is untranslatable. Profound tomes have been produced to explain Aum, and so with Tao. Without an application of the three fundamental propositions of *The Secret Doctrine*, Tao as expounded in *Tao-te-king* by Lao Tzu or by his follower, Chwang Tzu, and others, cannot be understood. Needless to say that Lao Tzu never taught a personal god; even in the worst days of corruption of his teachings the notion of an extra-cosmic god was never accepted; the Chinese were and are too philosophic for that!

(To be concluded)

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## AN UNSOLVED MYSTERY

[This story by H. P. Blavatsky first appeared in *The Spiritual Scientist*, November 25, 1875.—EDS.]

THE CIRCUMSTANCES attending the sudden death of M. Delessert, inspector of the *Police de Sûreté*, seem to have made such an impression upon the Parisian authorities that they were recorded in unusual detail. Omitting all particulars except what are necessary to explain matters, we reproduce here the undoubtedly strange history.

In the fall of 1861 there came to Paris a man who called himself Vic de Lassa, and was so inscribed upon his passports. He came from Vienna, and said he was a Hungarian, who owned estates on the borders of the Banat, not far from Zenta. He was a small man, aged thirty-five, with a pale and mysterious face, long blonde hair, a vague, wandering blue eye, and a mouth of singular firmness. He dressed carelessly and unaffectedly, and spoke and talked without much *empressement*. His companion, presumably his wife, on the other hand, ten years younger than himself, was a strikingly beautiful woman, of that dark, rich, velvety, luscious, pure Hungarian type which is so nigh akin to the gipsy blood. At the theatres, on the Bois, at the cafés, on the boulevards, and everywhere that idle Paris disports itself, Madame Aimée de Lassa attracted great attention and made a sensation.

They lodged in luxurious apartments on the Rue Richelieu, frequented the best places, received good company, entertained handsomely, and acted in every way as if possessed of considerable wealth. Lassa had always a good balance *chez* Schneider, Reuter et Cie., the Austrian bankers in Rue Rivoli, and wore diamonds of conspicuous lustre.

How did it happen, then, that the Prefect of Police saw fit to suspect Monsieur and Madame de Lassa, and detailed Paul Delessert, one of the most *rusé* inspectors of the force, to "pipe" him? The fact is, the insignificant man with the splendid wife was a very mysterious personage, and it is the habit of the police to imagine that mystery always hides either the conspirator, the adventurer, or the charlatan. The conclusion to which the Prefect had come in regard to M. de Lassa was that he was an adventurer and charlatan too. Certainly a successful one, then, for he was singularly unobtrusive and had in no way trumpeted the wonders which it was his mission to perform, yet in a few weeks after he had established himself in Paris the *salon* of M. de Lassa was the rage, and

the number of persons who paid the fee of 100 francs for a single peep into his magic crystal, and a single message by his spiritual telegraph, was really astonishing. The secret of this was that M. de Lassa was a conjurer and diviner, whose pretensions were omniscient and whose predictions always came true.

Delessert did not find it very difficult to get an introduction and admission to de Lassa's *salon*. The receptions occurred every other day — two hours in the forenoon, three hours in the evening. It was evening when Inspector Delessert called in his assumed character of M. Flabry, *virtuoso* in jewels and a convert to Spiritualism. He found the handsome parlours brilliantly lighted, and a charming assemblage gathered of well-pleased guests, who did not at all seem to have come to learn their fortunes or fates, while contributing to the income of their host, but rather to be there out of complaisance to his virtues and gifts.

Mme. de Lassa performed upon the piano or conversed from group to group in a way that seemed to be delightful, while M. de Lassa walked about or sat in his insignificant, unconcerned way, saying a word now and then, but seeming to shun everything that was conspicuous. Servants handed about refreshments, ices, cordials, wines, etc., and Delessert could have fancied himself to have dropped in upon a quite modest evening entertainment, altogether *en règle*, but for one or two noticeable circumstances which his observant eyes quickly took in.

Except when their host or hostess was within hearing the guests conversed together in low tones, rather mysteriously, and with not quite so much laughter as is usual on such occasions. At intervals a very tall and dignified footman would come to a guest, and, with a profound bow, present him a card on a silver salver. The guest would then go out, preceded by the solemn servant, but when he or she returned to the *salon* — some did not return at all — they invariably wore a dazed or puzzled look, were confused, astonished, frightened, or amused. All this was so unmistakably genuine, and de Lassa and his wife seemed so unconcerned amidst it all, not to say distinct from it all, that Delessert could not avoid being forcibly struck and considerably puzzled.

Two or three little incidents, which came under Delessert's own immediate observation, will suffice to make plain the character of the impressions made upon those present. A couple of gentlemen, both young, both of good social condition, and evidently very intimate friends, were conversing together and *tutoying* one another at a great rate, when the dignified footman summoned Alphonse. He laughed gaily. "Tarry a

moment, *cher* Auguste," said he, "and thou shalt know all the particulars of this wonderful fortune!" "*Eh bien!*" responded Auguste, "may the oracle's mood be propitious!" A minute had scarcely elapsed when Alphonse returned to the *salon*. His face was white and bore an appearance of concentrated rage that was frightful to witness. He came straight to Auguste, his eyes flashing, and bending his face toward his friend, who changed colour and recoiled, he hissed out: "Monsieur Lefébure, *vous êtes un lâche!*" "Very well, Monsieur Meunier," responded Auguste, in the same low tone, "tomorrow morning at six o'clock!" "It is settled, false friend, execrable traitor!" "*A la mort!*" rejoined Alphonse, walking off. "*Cela va sans dire!*" muttered Auguste, going towards the hatroom.

A diplomatist of distinction, representative at Paris of a neighbouring state, an elderly gentleman of superb *aplomb* and most commanding appearance, was summoned to the oracle by the bowing footman. After being absent about five minutes he returned, and immediately made his way through the press to M. de Lassa, who was standing not far from the fireplace, with his hands in his pockets and a look of utmost indifference upon his face. Delessert standing near, watched the interview with eager interest.

"I am exceedingly sorry," said General Von——, "to have to absent myself so soon from your interesting *salon*, M. de Lassa, but the result of my *séance* convinces me that my dispatches have been tampered with." "I am sorry," responded M. de Lassa, with an air of languid but courteous interest; "I hope you may be able to discover which of your servants has been unfaithful." "I am going to do that now," said the General, adding, in significant tones, "I shall see that both he and his accomplices do not escape severe punishment." "That is the only course to pursue, Monsieur le Comte." The ambassador stared, bowed, and took his leave with a bewilderment in his face that was beyond the power of his tact to control.

In the course of the evening M. de Lassa went carelessly to the piano, and, after some indifferent vague preluding, played a remarkably effective piece of music, in which the turbulent life and buoyancy of bacchanalian strains melted gently, almost imperceptibly away, into a sobbing wail of regret, and languor, and weariness, and despair. It was beautifully rendered, and made a great impression upon the guests, one of whom, a lady, cried, "How lovely, how sad! Did you compose that yourself, M. de Lassa?" He looked towards her absently for an instant,

then replied: "I? Oh, no! That is merely a reminiscence, madame." "Do you know who did compose it, M. de Lassa?" enquired a *virtuoso* present. "I believe it was originally written by Ptolemy Auletes, the father of Cleopatra," said M. de Lassa, in his indifferent, musing way, "but not in its present form. It has been twice re-written to my knowledge; still, the air is substantially the same." "From whom did you get it, M. de Lassa, if I may ask?" persisted the gentleman. "Certainly, certainly! The last time I heard it played was by Sebastian Bach; but that was Palestrina's — the present — version. I think I prefer that of Guido of Arezzo — it is ruder, but has more force. I got the air from Guido himself." "You — from — Guido!" cried the astonished gentleman. "Yes, monsieur," answered de Lassa, rising from the piano with his usual indifferent air. "*Mon Dieu!*" cried the *virtuoso*, putting his hand to his head after the manner of Mr. Twemlow, "*Mon Dieu!* that was in Anno Domini 1022!" "A little later than that — July 1031, if I remember rightly," courteously corrected M. de Lassa.

At this moment the tall footman bowed before M. Delessert, and presented the salver containing the card. Delessert took it and read: "*On vous accorde trente-cinq secondes, M. Flabry, tout au plus!*" Delessert followed the footman from the *salon* across the corridor. The footman opened the door of another room and bowed again, signifying that Delessert was to enter. "Ask no questions," he said briefly; "Sidi is mute." Delessert entered the room and the door closed behind him. It was a small room, with a strong smell of frankincense pervading it; the walls were covered completely with red hangings that concealed the windows, and the floor was felted with a thick carpet. Opposite the door, at the upper end of the room near the ceiling, was the face of a large clock; under it, each lighted by tall wax candles, were two small tables containing, the one an apparatus very like the common registering telegraph instrument, the other a crystal globe about twenty inches in diameter set upon an exquisitely wrought tripod of gold and bronze intermingled. By the door stood Sidi, a man jet black in colour, wearing a white turban and burnous, and having a sort of wand of silver in one hand. With the other, he took Delessert by the right arm above the elbow, and led him quickly up the room. He pointed to the clock, and it struck an alarm; he pointed to the crystal. Delessert bent over, looked into it, and saw — a facsimile of his own sleeping-room, everything photographed exactly. Sidi did not give him time to exclaim, but still holding him by the arm, took him to the other table.

The telegraph-like instrument began to click-click. Sidi opened the drawer, drew out a slip of paper, crammed it into Delessert's hand, and pointed to the clock, which struck again. The thirty-five seconds were expired. Sidi, still retaining hold of Delessert's arm, pointed to the door and led him towards it. The door opened, Sidi pushed him out, the door closed, the tall footman stood there bowing, the interview with the oracle was over. Delessert glanced at the piece of paper in his hand. It was a printed scrap, capital letters, and read simply: "To M. Paul Delessert: The policeman is always welcome; the spy is always in danger!"

Delessert was dumbfounded a moment to find his disguise detected, but the words of the tall footman, "This way, if you please, M. Flabry," brought him to his senses. Setting his lips, he returned to the *salon*, and without delay sought M. de Lassa. "Do you know the contents of this?" asked he, showing the message. "I know everything, M. Delessert," answered de Lassa, in his careless way. "Then perhaps you are aware that I mean to expose a charlatan, and unmask a hypocrite, or perish in the attempt?" said Delessert. "*Cela m'est égal, monsieur,*" replied de Lassa. "You accept my challenge, then?" "Oh! it is a defiance, then?" replied de Lassa, letting his eye rest a moment upon Delessert; "*mais oui, je l'accepte!*" And thereupon Delessert departed.

Delessert now set to work, aided by all the forces the Prefect of Police could bring to bear, to detect and expose this consummate sorcerer, who the ruder processes of our ancestors would easily have disposed of — by combustion. Persistent enquiry satisfied Delessert that the man was neither a Hungarian nor named de Lassa; that no matter how far back his power of "reminiscence" might extend, in his present and immediate form he had been born in this unregenerate world in the toy-making city of Nuremberg; that he was noted in boyhood for his great turn for ingenious manufactures, but was very wild, and a *mauvais sujet*. In his sixteenth year he had escaped to Geneva and apprenticed himself to a maker of watches and instruments. Here he had been seen by the celebrated Robert Houdin, the *prestidigitateur*. Houdin, recognizing the lad's talents, and being himself a maker of ingenious automata, had taken him off to Paris and employed him in his own workshops, as well as for an assistant in the public performances of his amusing and curious *diablerie*. After staying with Houdin some years, Pflöck Haslich (which was de Lassa's right name) had gone East in the suite of a Turkish Pasha, and after many years' roving, in lands where he could

not be traced under a cloud of pseudonyms, had finally turned up in Venice, and come thence to Paris.

Delessert next turned his attention to Mme. de Lassa. It was more difficult to get a clue by means of which to know her past life; but it was necessary in order to understand enough about Haslich. At last, through an accident, it became probable that Mme. Aimée was identical with a certain Mme. Schlaff, who had been rather conspicuous among the *demi-monde* of Buda. Delessert posted off to that ancient city, and thence went into the wilds of Transylvania to Medgyes. On his return, as soon as he reached the telegraph and civilization, he telegraphed the Prefect from Karcag: "Don't lose sight of my man, nor let him leave Paris. I will run him in for you two days after I get back."

It happened that on the day of Delessert's return to Paris the Prefect was absent, being with the Emperor at Cherbourg. He came back on the fourth day, just twenty-four hours after the announcement of Delessert's death. That happened, as near as could be gathered, in this wise: The night after Delessert's return he was present at de Lassa's *salon* with a ticket of admittance to a *séance*. He was very completely disguised as a decrepit old man, and fancied that it was impossible for anyone to detect him. Nevertheless, when he was taken into the room, and looked into the crystal, he was utterly horror-stricken to see there a picture of himself, lying face down and senseless upon the sidewalk of a street; and the message he received read thus: "What you have seen will be, Delessert, in three days. Prepare!" The detective, unspeakably shocked, retired from the house at once and sought his own lodgings.

In the morning he came to the office in a state of extreme dejection. He was completely unnerved. In relating to a brother inspector what had occurred, he said: "That man can do what he promises, I am doomed!"

He said that he thought he could make a complete case out against Haslich *alias* de Lassa, but could not do so without seeing the Prefect and getting instructions. He would tell nothing in regard to his discoveries in Buda and in Transylvania — said he was not at liberty to do so — and repeatedly exclaimed: "Oh! if M. le Préfet were only here!" He was told to go to the Prefect at Cherbourg, but refused, upon the ground that his presence was needed in Paris. He time and again averred his conviction that he was a doomed man, and showed himself both vacillating and irresolute in his conduct, and extremely nervous.

He was told that he was perfectly safe, since de Lassa and all his household were under constant surveillance; to which he replied, "You do not know the man." An inspector was detailed to accompany Delessert, never to lose sight of him night and day, and guard him carefully; and proper precautions were taken in regard to his food and drink, while the guards watching de Lassa were doubled.

On the morning of the third day, Delessert, who had been staying chiefly indoors, avowed his determination to go at once and telegraph to M. le Préfet to return immediately. With this intention he and his brother-officer started out. Just as they got to the corner of the Rue de Lancry and the Boulevard, Delessert stopped suddenly and put his hand to his forehead.

"My God!" he cried, "the crystal! the picture!" and fell prone upon his face, insensible. He was taken at once to a hospital, but only lingered a few hours, never regaining his consciousness. Under express instruction from the authorities, a most careful, minute, and thorough autopsy was made of Delessert's body by several distinguished surgeons, whose unanimous opinion was, that the cause of his death was apoplexy, due to fatigue and nervous excitement.

As soon as Delessert was sent to the hospital, his brother inspector hurried to the Central Office, and de Lassa, together with his wife and everyone connected with the establishment, were at once arrested. De Lassa smiled contemptuously as they took him away. "I knew you were coming; I prepared for it. You will be glad to release me again."

It was quite true that de Lassa had prepared for them. When the house was searched it was found that every paper had been burned, the crystal globe was destroyed, and in the room of the *séances* was a great heap of delicate machinery broken into indistinguishable bits. "That cost me 200,000 francs," said de Lassa, pointing to the pile, "but it has been a good investment." The walls and floors were ripped out in several places, and the damage to the property was considerable. In prison neither de Lassa nor his associates made any revelations. The notion that they had something to do with Delessert's death was quickly dispelled, in a legal point of view, and all the party but de Lassa were released. He was still detained in prison, upon one pretext or another, when one morning he was found hanging by a silk sash to the cornice of the room where he was confined—dead. The night before, it was afterwards discovered, "Madame" de Lassa had eloped with a tall footman, taking the Nubian Sidi with them.

De Lassa's secrets died with him.

[In the next issue of *The Spiritual Scientist*, that for December 2, 1875, the following Editorial Note was published:]

"It is an interesting story, that article of yours in today's *Scientist*. But is it a record of facts, or a tissue of the imagination? If true, why not state the source of it, in other words, specify your authority for it?"

The above is not signed, but we would take the opportunity to say that the story, "An Unsolved Mystery," was published because we considered the main points of the narrative — the prophecies, and the singular death of the officer — to be psychic phenomena, that have been, and can be, again produced. Why quote "authorities"? The Scriptures tell us of the death of Ananias, under the stern rebuke from Peter; here we have a phenomenon of a similar nature. Ananias is supposed to have suffered instant death from fear. Few can realize this power, governed by spiritual laws; but those who have trod the boundary line and KNOW some few of the things that CAN be done, will see no great mystery in this, or in the story published last week. We are not speaking in mystical tones. Ask the powerful mesmerist if there is danger that the subject may pass out of his control? If he could will the spirit out, never to return? It is capable of demonstration that the mesmerist can act on a subject at a distance of many miles; and it is no less certain that the majority of mesmerists know little or nothing of the laws that govern their powers.

It may be a pleasant dream to attempt to conceive of the beauties of the spirit-world; but the time can be spent more profitably in a study of the spirit itself, and it is not necessary that the subject for study should be in the spirit world.

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You have hidden within yourself a magnet which attracts those influences which correspond to your will, and that magnet attracts that which you desire out of the elements.

—PARACELSUS

# STUDIES IN MAGIC

## IV. — PHILOSOPHY IN A NEW KEY

Educate! Educate!! The children are our salvation. Just as the student of occult nature can imbue the new atoms of his body, which momentarily replace the old ones, with less vicious tendencies and thus regenerate himself by moral Alchemy and attain the "Elixir of Life," so can a nation work its own regeneration by educating the new atoms of its national body, its children.

—H. P. BLAVATSKY

IT WAS the Neo-Platonic School of Alexandria which stood at the cross-roads of history where antiquity and the modern world divide and where the East and the West unite. It was the meeting ground of four civilizations — Hellenic, Hebraic, Christian and Islamic — four variations of a single theme. To quote Arnold Toynbee's words:

If all the four components of this heavenly music of the spheres could be audible on earth simultaneously, and with equal clarity, to one pair of human ears, the happy hearer would find himself listening, not to a discord, but to a harmony.

The narrow division of "our god and other gods" is gradually disappearing and a real binding together of mankind is emerging, giving religion (from the Latin "*religio*") its true meaning as a bond. However, from times immemorial zealots have been busy admonishing — as one of the characters in Dostoevski's *Brothers Karamazov*: "Put away your gods and come and worship ours, or we will kill you and your gods."

In Alexandria at its heyday was to be found the mingling of the mystic theology of the Egyptians with the philosophy of the Greeks, of the soothsaying capacity of the Therapeutists with the philosophical acumen of the Neo-Platonists, of the old Pagan views with the new Christian knowledge and faith. The Neo-Platonists stood nearer to the Mysteries and knew certainly much more of them than is usually imagined. The coming together of the Jews who had returned from Asia with Zoroastrian ideas, and of the Greek philosophers and Egyptian mystics, at Alexandria, the point of union between the spiritual and temporal life and traffic of the time, originated that remarkable school in which amalgamated at once all the tendencies of the Jewish Kabala with the reflections and speculations of the later Occidentalists,

and of the Greek philosophy with the doctrines of the Orientals. Neo-Platonism sought to present the elements of theosophy and philosophy according to the primeval doctrines of the Oriental prophets, in combination with the poetical Platonism and the Aristotelian philosophy, in the form of Grecian dialectics. The Oriental doctrine of emanation, the Pythagorean theory of numbers, Plato's ideas on creation and separation from the world of sense, constitute the proper fabric of the Neo-Platonic eclectic school.

This eclectic philosophy throws much light on magic as well as on the nature of ecstasy and its explanation, and from an historical point of view we can obtain guidance and information regarding the ancient mysteries — especially so in the writings of Plotinus, Porphyry and Iamblichus. Their views passed over, especially through Dionysius the Areopagite, to the mystics of the Middle Ages, according to whom contemplation and a predominating quietism were the business of wise men. Ammonius Saccas was the chief founder of this school.

To the community of spirits which surrounds us in manifold forms, says Plotinus, man can arrive only by withdrawing himself from the outward sensual attractions. Thence such community is obtained in ecstasy, which generally is the work of spirits. Plotinus himself had these spirits completely in his power, and through this he healed the most dangerous diseases, foretold future events and performed superhuman actions. Plotinus knew his *daemon*, and held familiar conversations with him. When Aemilius invited him to attend the service of the church, he replied: "The spirits must come to me, not I to the spirits."

His disciple Porphyry held similar views:

The mind must be purified if it is to become participant of the vision of God and his angels. There are good and bad spirits; the good conduct everything to healing, insure our health, and assist us in our business and exertions. The good spirits warn us in dreams of impending dangers, or by some other means.

His disciple Iamblichus, disagreeing with Porphyry's view that it is the natural office of the soul to prophesy, has this to say of vaticination and dreams in his *Mysteries of the Egyptians, Chaldeans, and Assyrians*:

There are good and bad spirits; and according to their character are the vaticinations true or false. Vaticination itself is not the work of nature or of art, but a gift of the divine beneficence.

The prophesying conferred on us by the gods takes place in dreams, or in a medium state between sleep and waking, or in a state of full wakefulness. It is often as if we heard voices speaking. Sometimes an invisible spirit hovers over the sleeping one, so that he does not perceive it with the eye, but becomes conscious of it by a particular faculty; and this performs the wonderful service of averting the troubles of the soul and the body.

Continuing, Iamblichus refers to divine inspiration in dreams:

In ordinary dreams we sleep fast and perfectly; we cannot with sufficient distinctness determine what is present to our imagination. But when the dream comes from God, then we do not sleep; we perceive perfectly all the circumstances, and that much more so than in a waking state. And on this kind of dream is soothsaying founded. The life of our soul is double: a part adheres to the body and a part dissevers itself from it, and is of a divine nature (*altera corpori annexa, altera divina et separabilis*).

In the waking state, we use almost always only the corporeal soul. In sleep, on the contrary, we are released from every bond of the body; and the body-detached soul, the spiritual or divine part in us, quickly awakes and acts according to its proper nature. Now, since the soul contains the foundation of all occurrences already in itself, it is no wonder if out of a general occasion the future also is foreseen.

In the fourth and fifth chapters (Section III) of Iamblichus' work, divination is described thus:

The diviner receives from the gods different inspirations. Genuinely divine inspirations they, however, only receive who fully dedicate their lives to the gods, or who have converted their own life into a divine one; who are no longer slaves to their senses — "*neque sensuum utuntur officio*" — who do not direct their views merely to a selfish end, and who do not voluntarily lay open their knowledge to the day. These no longer lead a mere animal or human life, but a divine one, by which they are inspirited and guided. . . . In sleep we are more freed from the fetters of the body, and enjoy the ideas and the knowledge of the spiritual life; and then awakes the divine and intellectual form of the soul. Then is the soul influenced by the whole of which it is a part, and is filled with wisdom and the true gift of prophecy, that it may be able to comprehend the origin of things.

Knowing the condition of the clairvoyant to the very smallest detail,

Iamblichus adds that the cause of this condition is not to be found "in the body or in the soul, but in God alone":

It is no transport, but a secret emotion. It is a mediation of spirits and a breath of God — enthusiasm. It is divine light and the spirit of God that pervades and enlightens us.

On divination by signs Iamblichus does not place much reliance, for there is no precision and certainty in it. This is only a superficial divination, full of defects and delusion.

As the mist of darkness cannot bear the beams of the sun, flies from them, and returns to nothing, so is it with the power of the gods, which fills and shines through all good, scatters the hosts of the wicked spirits and chases them to the kingdom of shadows. To become a genuine diviner, much more is necessary; to that end are imperative great holiness, many long exercises of virtue, and the service of God: since what can we expect of good and perfect from those who by the work of a single day attempt to fathom the eternal and veritable nature of God?

The Arabian learning which was brought to Europe by the Saracens' invasion of Spain in the eighth century cast a new light on this continent. There had prevailed among the Arabs a deep veneration for the Pythagorean, Platonic, eclectic and Aristotelian philosophers. The mystical philosophy of Thophail, Avicenna, Avempan, Avicebran, etc., received additions from the literature of wonders and these were openly taught at Salamanca and Toledo. Although this public display of magic was resisted by some, one learns from Tiedemann's account that the Arabs were zealously addicted to magic and that a cave was discovered in which magical exhibitions were made. The Arabs have defended magic with great enthusiasm, and in an eclectic manner, in many of their writings. Magic was never in evil repute among them and there are no laws extant by which they ever sought to oppose it.

When in the eleventh century France, England and Germany too were impressed by the Arabic lore, many persons made the effort to get acquainted with it. To this the reading of the books of the Church greatly contributed, as the spirit of critical enquiry began to throw some doubts over its doctrines, which required a philosophy to solve. European scholars in search of learning brought the most eminent Arabian books home with them, and thus magic acquired a higher reputation and received a philosophical garb which, as in all such cases, was soon bedizened with all sorts of tawdry colours and finery.

Raymond Lully, Alexander von Hales and their disciples Albertus Magnus, Thomas Aquinas and others, drinking deep in the stream of Arab scholarship, openly taught philosophy in the new key. Magic now received a host of defenders, who often understood how, with the noblest views, to separate the truth from fable, lies and deceit. Anyone acquainted with the writings of Albertus Magnus, Roger Bacon and Thomas Aquinas will confirm that these works are of eminent value and that the subject of magic has been treated with a true spirit of philosophical inquiry.

Magic was very early divided into four classes: (1) Natural Magic; (2) White Magic — Theurgy of the angels and good spirits; (3) the Black Art; and (4) Divine Magic.

Not infrequently these classes were confounded and persons were accused of sorcery who often were merely politicians; as was the case in Greece, where legislators declared that they received their laws from the gods, for the purpose of causing their readier acceptance. It was thus that Trismegistus announced his laws as given by Mercury; Zamolxis, by Vesta; Charondas, by Saturn; Minos, by Jupiter; Lycurgus, by Apollo; Draco and Solon, by Minerva; Numa Pompilius, by the Nymph Egeria; and Mohammed, as given by the angel Gabriel. Certain theories and doctrines were also occasionally classed with magic which had, in fact, no connection whatever with it, as, for instance, the theories of Anaxagoras, particularly that of the ellipses. There were many other causes which would confuse the idea of magic, and bring the system into discredit — enmities, ignorance, superstition, scepticism, and the premature judgements of shallow authors. Magic was for several years classed with paganism because some of its professors were heathens, or were considered to be such: as Simon Magus, Menander, Marcus, Valentinian, Carpocrates, Priscillian, Berengarius, Hermogenes, etc. Apuleius was accused of magic through the enmity of his wife's parents. The Maid of Orleans was charged with sorcery by the English who had been conquered by her bravery and enthusiasm.

The first magician, who is recorded as such, and who gave distinct teachings on the subject of magic, is Zoroaster. The genius of Socrates, of Plotinus, Porphyry and Iamblichus, of Chicus and Scaliger and Cardanus, is then placed in the first rank, which included inward (magic) sight and unusual psychic phenomena.

Magic shaped itself in the Oriental, the Greco-Roman and the Teutonic nations characteristically according to the natural spirit of the

people. The transit and the diffusion of magic gradually took place. Through the gradual decline of the Roman ascendancy, Germany not only appropriated its intellectual acquisitions, but succeeded to the educational element of the Arabs; to which advantages the Alexandrian school also added a particularly important influence both on the philosophical direction of mind and on the new religious doctrines. Magic in Germany became multifarious in its growth and progress, and yet in a pre-eminently religious and Christian dress. As Christianity acquired root and growth in the Germanic race earlier than in all others, and as it became a very important turning point for the modification of magic, the history of magic at this period is inseparable from the development of Christianity itself.

During the decline of the Roman Empire, visions increased amazingly, causing a greater terror of pagan idol-worship, as people believed that the idols were inhabited by demons. Thus arose the fearful doctrine of the devil, strengthened partly by the belief that the heathen worked their magic effects by the help of the fiends, and partly by the ascetics who, through their eremitic seclusion and their horror of pollution through contact with society, maintained internal conflicts with temptations and tormenting devils. He who has read St. Anthony's *Temptations* would realize the magnitude of this obsession.

The Gnostics saw in their transports spirits and souls, and their visions personified themselves in living shapes, as afterwards in the Middle Ages, and even in recent periods, has occurred again. It would be wrong to assert that the oracles ceased at the advent of Christ, for did not the Fathers of the Church adduce the testimonies of the sibyls and oracles to prove the divinity of the religion of Christ? Justin Martyr, Eusebius, Lactantius, Jerome, Ambrosius, Augustine, St. Clemens of Alexandria, etc., have all spoken of those prophecies. Irenaeus had divining women, whom he commanded to prophesy, and Montan and his disciples reckoned prophesying as a spiritual gift.

The Druids, who were the chiefs or leaders of the Celts, were judges, priests, physicians, lawgivers and soothsayers. They communicated their fundamental doctrines and customs only to the initiated, whom they taught in sacred groves and secret places. They healed sickness and diseases by magical practices, professed to have intercourse with the gods, and foretold future events. Their wives, called Alrunes, were highly celebrated for their vaticinations and enchantments and for magical cures. The ancient Germans, too, like the Druids, had their

priests and wise women who possessed prophetic powers.

The practice of magic later spread itself among the common people, who were, to some extent, also acquainted with Christianity. The heathen did not easily lay aside their ancient customs and opinions, and the religious zeal of the priests could not put down the prevailing magical practices, which they called sorcery. Describing the conflict between heathenism and Christianity, after the conversion of the pagans, Grimm writes that while Christianity sought to eradicate the ideas of paganism, the latter sought to conceal itself under Christian forms. He adds:

The conquering faith went forth to annihilate the conquered one; the conquered endeavoured, as it were, to secure its devastated possession in the midst of the enemy; here were pagan maxims planted in their purity; there they stole in, little shaken at heart, under Christian names. Certain Christian myths mingled themselves with the ecclesiastical legends of the middle ages, especially amongst the people. Thus elves and giants were converted into devils and women of the night into witches. Woutan also degenerated into a terrible hunter; Halda and Bertha into bugbears for children. The ravens of Woutan belong to the devil, but the actions of giants are conferred on the saints.

When political power stepped into the arena, it was hostile to all magic; and there were issued severe laws, known under the name of Salic, committing women suspected of magic to the flames as sorceresses and witches. Several persons, especially women, suffering from attacks of cramps or convulsions, were believed to be possessed by the devil and were made sacrificial victims to the blind zeal of religion. The practice of burning so-called witches and wizards continued for centuries.

The ancients classed magic along with the mysteries, and it was of a double nature: divine magic, or the true inspiration of the good, and evil magic, or the black art, which endeavours to raise the obscure earthy to an unfettered existence. Each of these is again divisible into two kinds, the active and seeing, according to Molitor in his *Philosophy of History*. "In the first, man endeavours to place himself *en rapport* with the world — to learn hidden things; in the latter, he endeavours to gain power over spirits; in the former, to perform good and beneficial acts; in the latter, to do all kinds of diabolical and unnatural deeds."

(To be continued)

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## IN THE LIGHT OF THEOSOPHY

Foremost among those who believe that there is order in human experience and that the past can be a good guide to the future is Professor Arnold Toynbee. An article by A. G. Noorani (*The Sunday Standard*, January 7), based on the recently published *Study of History*, a one-volume distillation by Toynbee himself of his twelve-volume *magnum opus*, provides the answer to the question whether history has any lessons for mankind.

Toynbee has this to say about how he came to write his *Study of History*:

It all goes back to the First World War. I happened to be re-reading Thucydides's Peloponnesian War, when it struck me that the tragic experience we were going through had already been experienced by the Greeks.

It came to me that it was possible for one society to have experienced things — such as mortal war — that were still in the future for another society. Two societies could be spaced wide apart chronologically and yet be mentally contemporaneous. I have been at work on the *Study* ever since.

Toynbee has asked questions of history as few have. He has tried to look at mankind's history as a whole, which means looking at it from the start down to the present, and it also means looking at it globally. A striking feature of his *Study of History* is its interpretation of many a facet of life today by reference to the past.

For Toynbee, more than sheer curiosity inspires the study of history; there is a practical reason as well. That consideration is simply this:

Within the last five hundred years, the whole face of the globe, together with its air envelope, has been knit together physically by the amazing advance of technology, but mankind has not yet been united politically, and we are still strangers to each other in our local ways of life, which we have inherited from the times before the recent annihilation of distance.

This is a terribly dangerous situation. The two world wars and the present worldwide anxiety, frustration, tension and violence tell the tale. Mankind is surely going to destroy itself unless it succeeds in growing together into something like a single family.

For this, we must become familiar with each other; and this

means becoming familiar with each other's history, since man does not live just in the immediate present.

Toynbee has analysed at least thirty-one civilizations, besides a few more that were abortive, in his quest for a meaningful pattern which could yield lessons for the future; and he has come to the conclusion, that

when one is studying the present and the past, to turn a blind eye to the future would be impossible, and, if it were possible, it would be perverse. . . . We have to learn to live together in spite of our many differences and in order to live together in concord successfully, we have to know each other, and knowing each other includes knowing each other's past.

But we have to do a lot more than understand each other's cultural heritage, difficult as that is by itself. We shall have to value them and love them as being parts of mankind's common treasure and therefore being ours, too, as truly as the heirlooms that we ourselves shall be contributing to the common stock.

Without the fire of love, the dangerous fissures in mankind's social solidarity cannot be annealed.

The law of cycles prevails everywhere, and under its operation things come back again, events return, and history repeats itself. The ancient doctrine that cyclic law is the supreme law governing the evolution and destiny of men, nations and civilizations is gaining steady acceptance. And with this is connected the law of the return of impressions. The thoughts engendered and the acts performed by a nation constitute an impression, and that impression is as much subject to cyclic law as is all else in life.

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The magazine *Time* in its issue for November 20, 1972, carries an interesting item in the section headed "Religion" which has a direct bearing on the story of Jacob tending Laban's flocks referred to in the "Studies in Magic" published in our January issue.

It was stated therein that the story is to be regarded as an early adventure in the science of genetics. *Time* describes it as

one of the treasured stories of biblical cunning. In *Genesis*, the patriarch Jacob outsmarts his parsimonious uncle Laban while tending Laban's flocks. First he tells Laban to cull all spotted sheep and goats out of the flock for safekeeping, then offers to

tend the "monochrome" remainder (white sheep, black goats), taking only spotted offspring as his pay. Laban quickly agrees. Jacob sets about having the animals couple in front of peeled branches. They produce large numbers of spotted offspring, and Jacob becomes rich.

According to the Israeli botanist Yehuda Feliks who has contributed to the *Encyclopedia Judaica*, published in 1972 in sixteen volumes, this is not a pious legend. He identifies Jacob's secret as

a keen perception of the laws of heredity. (The peeled branches were just window dressing.) Jacob apparently knew from a dream that the hybrids (white sheep and black goat that carried recessive genes of "spottedness") matured sexually earlier than the pure monochromes in the flock. He mated the hybrids, and their recessive genes emerged to produce a maximum of spotted offspring in each generation. He set aside the pure monochromes, unbred, as Laban's share.

Feliks supports his hypothesis with genetic charts showing the results of crossbreeding.

It is refreshing to note that leading savants like Yehuda Feliks are coming to lay stress on the importance of dreams during which important scientific discoveries are visualized, as in the case of the German scientist Kekulé who dreamt about the "closed-chain" or "ring" theory of the constitution of benzene, or Elias Howe, the inventor of the sewing-machine. The technique of such discoveries in the dream world is described by H. P. Blavatsky, who says:

There is a sort of conscious telegraphic communication going on incessantly, day and night, between the physical brain and the inner man. The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can remove layer by layer, each layer being different from all others and each having its own special work, function, and properties.

Continuing, Madame Blavatsky draws a distinction between the memory of dreams and that of waking consciousness, thus:

During sleep the physical memory and imagination are of course passive, because the dreamer is asleep: his brain is asleep, his memory is asleep, all his functions are dormant and at rest. It is only when they are stimulated that they are aroused. Thus the consciousness of the sleeper is not active, but passive. The inner man, however, the real Ego, acts independently during the

sleep of the body; but it is doubtful if any of us — unless thoroughly acquainted with the physiology of occultism — could understand the nature of its action. (*Transactions of the Blavatsky Lodge*, p. 64)

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How colour influences our emotions and, in fact, our every waking moment, is the subject of an article by O. A. Battista in *The Sunday Standard* for January 7. Dr. Ronald W. Wright, a colour scientist, is quoted as saying, "The manner in which the human eyes see a certain colour depends upon moods, position of seeing, and psychological reactions to certain colours." A relatively new science known as colour engineering is growing rapidly. It has to do with the growing discoveries that prove there is much more to colour than meets the eye. It is admitted that seeing is half physical and half mental. Colour engineering is therefore being used "to convey meanings and moods which are far too subtle for words and actions."

The colour of any object results from its ability to absorb some light rays and reflect others. For an object to show in its natural colours, it must be seen in light containing the hues that it can reflect. A tomato, for example, reflects red and orange; under a green light it looks black because there are no red and orange rays for it to reflect, and since the green is absorbed, no colour at all is reflected.

Specific colours may become associated with punishment, reward, happiness, dejection or social position. Certain colour combinations incite fatigue or nervousness; others bring good cheer. Red, for instance, is associated with danger, with one's temper and irritability. Under red light, the pulse and blood pressure rates increase and time is over-estimated; the moments seem longer. Red objects command attention and appear heavy; hence the use of red as a danger signal.

Traditions and associations have united to establish a "language" of colour. Colour engineering is simply the science of taking advantage of the basic meanings and associations of each colour. Some colours stimulate, others irritate, and the wrong combination can have just as jarring an effect as loud, discordant music. When industrial workers are given the proper colours in their surroundings, their moods are brightened and nervous tensions are eased. Lessened fatigue results in increased production. Cool colours relax; warm colours excite.

Colour engineering now seeks to explore the more or less untapped powers of colour vision, to apply scientific colour schemes for the improvement of the general well-being, both physical and mental.

In *Isis Unveiled* (I. 513-14) H.P.B. wrote: "It is a Hermetic axiom that 'the cause of the splendour and variety of colours lies deep in the affinities of nature; and that there is a singular and mysterious alliance between colour and sound.'" Elsewhere she says: "Read Galton, who gives experiments with colours and sounds as seen by psychics and sensitives, showing that many sensitive people always see a colour for every sound" (*Vernal Blooms*, p. 160). Much that H.P.B. wrote on sound and colour can only be properly considered objectively by remembering that to her both these are "vibrations." She claimed personal acquaintance with several persons who could see "magnetic colours":

They all agree in the main as to the conditions of health or of temper which accompany them. Mere quick thoughts they see as bright sparks; sensuality seems pink or reddish; while life and wisdom appear as blue. It is interesting to note also that in the Hindu system, when Krishna is represented as the life-giver, or as the principle of life, he is painted blue, which colour Reichenbach found proceeded from the *positive* pole; while the passive mendicant or ascetic of Hindustan has to wear the yellow robe, which stands for the *negative* pole that emits the yellow ray. It is also rather curious that the ancient Egyptians in their papyri painted wisdom, which is cold, of a yellow colour, and the son of life appears in blue. (*The Path*, August 1886)

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In an article published in the *Amrita Bazar Patrika* (Calcutta) for October 24, 1972, by arrangement with *The Observer*, Dr. Arnold Toynbee writes on "The Differentials Plague." In our present system of society, a person's place in the scale of money-incomes is taken as being the test of his success or failure in life. In the material world in which we are living, differentials are mostly expressed in material terms. Our present system of remuneration, however, needs to be radically altered, says Dr. Toynbee:

In a society of the so-called "civilized" kind, different individuals and different professions do make different contributions to the society's maintenance and welfare, and these contributions manifestly differ in value. But how is their relative value to be

assessed, and in what form of differentials is it to be given its due recognition? In money incomes? In real incomes? In the non-economic terms of public honours?

What, for instance, are the relative values for society of a higher mathematician and a worker in a power-plant that generates electricity? If the power-plant worker strikes, the community is immediately deprived of light and heat, and these are two of the basic material necessities of life. If the higher mathematician were to strike, the daily life of the community would not be appreciably affected. So, if we reckon in material terms and on a short view, the power-plant worker's value is at the top of the scale, whereas the mathematician's value is nil.

If, however, we think in terms of centuries, our valuation changes. Leibnitz's invention of binary arithmetic was of no practical value to his contemporaries, but three centuries later it provided for the practical need that had arisen meanwhile for dealing with quantities and magnitudes that exceed the calculating capacity of the human mind. Binary arithmetic is the indispensable form of mathematics for constructing and operating computers.

But why limit values to those that are practical? "Man shall not live by bread alone." Surely any creative achievement of the human spirit — a mathematical concept, a work of visual art, a poem — has an intrinsic value. If we admit this, our tariff of relative values will change again.

A contribution to the maintenance and to the welfare of society that is creative and skilful ought presumably to be valued more highly than one that is unskilled and mechanized. A surgeon's or a typesetter's work is more valuable than that of someone who performs a repetitive routine at a conveyor-belt. We may also agree that high value deserves a proportionately high reward; but it does not follow that the differential must, or should, take the form of a graduated material remuneration. Gradations of public honour might be more appropriate — honours of the non-economic kind that, in an ancient Greek city-state, an Olympic victor used to receive from his grateful fellow-citizens. Even non-material honours are difficult to allocate on a scale of differentials that will be recognized as being equitable; but to transpose the scale into agreed terms of material values is an almost insoluble conundrum. . . . What we need most is a radical revision of our ideals and objectives.

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