

This little-known fact is demonstrated by Helena Blavatsky in a text of fundamental importance which is available in the associated websites.[1]

Human history progresses in spiral lines, and something rather similar - although with no violence - has been done by the Theosophical Society of Adyar with regard to the teachings of Helena Blavatsky.

Like the Templars, Blavatsky denounced and fought bureaucratic views of religiosity.

The masters of wisdom invite Theosophists to act as non-violent warriors of the truth. This is also the example given by Jesus, who denounced the whitewashed sepulchres and challenged the religious bureaucracies of his time - according to the legends of the Gospels.

With regard to Blavatsky, however, the strategy of the dominant ritualistic power, based on “repressing and falsifying”, acted more quickly than the Vatican’s policy against the Templars.

Pseudo-theosophy emerged without waiting so many centuries, and with the great advantage of not committing murder, nor using physical force. Times have changed. Circumstances are different, and today we live in the age of electronics. Only the abstract pattern is the same.

The common method in both situations is the idea of destroying the essence and later on creating a domesticated counterfeit version of the original teaching. Outwardly, on the other hand, the differences are vast between the way the authentic Templars were eliminated from Catholicism and the way Blavatsky is seen by the bureaucratic theosophical movement.

After the death of H.P. Blavatsky, in 1891, the Adyar Theosophical Society abandoned the original teachings of the masters. From 1930 onwards, the Society gradually started to accept and promote once more the works of Helena Blavatsky and the Letters from the Mahatmas; however, they were used for decorative purposes and as a tool to obtain an appearance of legitimacy before the public. Even today the structure of the Adyar Society continues to be dominated by pseudo-masonic organizations and other ritualisms based on the false clairvoyance of Annie Besant’s associates, and in imaginary masters fabricated in the first decades of the 20th century - among them, “St. Germain”. [2]

The entire organizational framework remains the same, since the period when Jiddu Krishnamurti was presented to the world as the new Messiah.

In the first decade of the 21st century, Mr. John Algeo, then international vice-president of the Society, tried to morally destroy Blavatsky by publishing false letters against her. The attempt was defeated. [3]

Adyar then stopped attacking HPB and - without making any self-criticism or effort to learn its lessons - is now experiencing a new wave of domesticated “Blavatskianism”.

Blavatsky is in fashion.

HPB inspires international seminars; she is the reason for the creation of numerous Facebook groups; her books appear in new translations, and old followers of Leadbeater and Besant,

without a single word of self-criticism for the falsehoods spread during one century, now give pious lectures on Letters from the Masters and Blavatsky's Theosophy.

They pose as authentic.

This would be a true spiritual rebirth in the Society of Adyar, if there was more sincerity. It would be great.

However the illegitimate rituals are still operating. Nothing has been done to abandon the frauds of the Besantian period. By the way, speaking of pseudo-theosophical falsifications continues to be subtly prohibited in the Society.

The probationary aspects of the spiritual journey are denied.

The "renewal" is limited to recite Blavatsky, just as in previous years Jiddu Krishnamurti was recited in the name of being up-to-date.

Keeping the appearance of freedom of thought - with thoughts detached from actions - is part of Annie Besant's organizational proposal, which emerged in the first decades of the twentieth century around the disastrous attempt to promote a theatrical return of Christ.

The new fashion of reading Blavatsky - as a mere intellectual curiosity and unrelated to the concrete life of the Theosophical movement - is for the time being one more challenge to the discernment of students.

Thought detached from action is not thought, but empty speech.

In order to take Blavatsky seriously, it is necessary to get rid of the power structure based on the ritualistic bureaucracies of Adyar.

In the same way, one can only understand the Templar tradition when one leaves aside the frauds of the Vatican and the Jesuits, and studies the authentic esoteric tradition.

The motto of the Theosophical movement is "There is no religion (*and no ritual ceremony, no power structure or personal ambition*) higher than Truth."

One should also remember these words of a Master of Wisdom:

"...Rather than go about preaching with a heart and a life that belie your professions - *conjure the lightning to strike you dead*, for every word will become your future accuser." [4]

NOTES:

[1] "[The Mystery of the Templars](#)".

[2] Examine for instance the article "[Count de Saint-Germain](#)", and the 2021 editorial note which serves as an [introduction](#) to it.

[3] See "[The HPB Defense Project - 2016](#)".

[4] From Letter 24 of “[Letters From the Masters of the Wisdom - First Series](#)”, p. 68. This extraordinary letter is also published as an independent article in the associated websites under the title of “[The Rule of Sincerity](#)”.

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Read more:

* “[The Fraud in Adyar Esoteric School](#)”. * “[Blavatsky Students in the Adyar Society](#)”.

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Helena Blavatsky: **Knowledge Comes in Visions**



Knowledge comes in visions, first in dreams and then in pictures presented to the inner eye during meditation. Thus have I been taught the whole system of evolution, the laws of being and all else that I know - the mysteries of life and death, the workings of karma.

Not a word was spoken to me of all this in the ordinary way, except, perhaps, by way of confirmation of what was thus given me - nothing taught me in writing. And knowledge so obtained is so clear, so convincing, so indelible in the impression it makes upon the mind, that all other sources of information, all other methods of teaching with which we are familiar dwindle into insignificance in comparison with this.

One of the reasons why I hesitate to answer offhand some questions put to me is the difficulty of expressing in sufficiently accurate language things given to me in pictures, and comprehended by me by the pure Reason, as Kant would call it.

Theirs is a synthetic method of teaching [1]: the most general outlines are given first, then an insight into the method of working, next the broad principles and notions are brought into view, and lastly begins the revelation of the minuter points. (Helena Blavatsky)

NOTE:

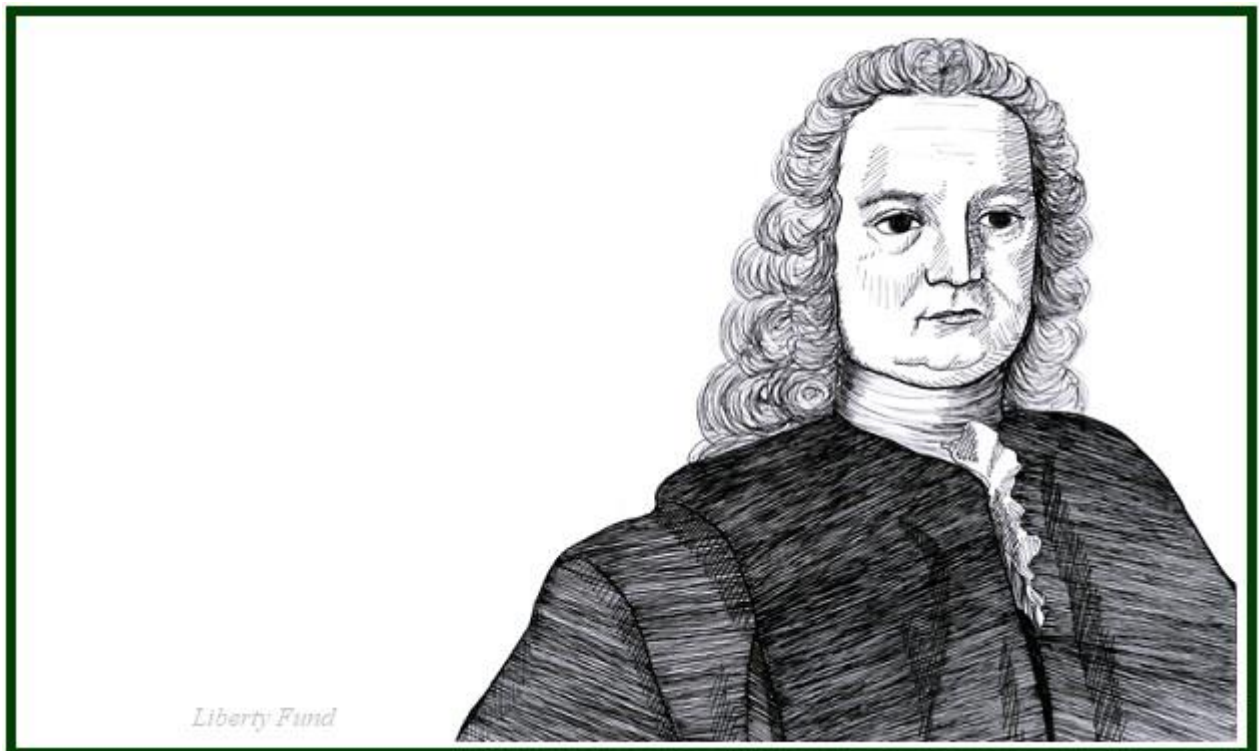
[1] “Theirs is a synthetic method of teaching” - a reference to the method of teaching used by the Masters of the Wisdom. (CCA)

[Reproduced from the “Collected Writings” of H.P. Blavatsky, TPH, USA, vol. XIII, p. 285.]

Determinations of the Will - 02 (Concluded)

Concerning the Ultimate Determinations of the Will, and of Benevolent Affections

Francis Hutcheson



...Now it is plain,

IV

1. That all hopes or fears from men, whether about wealth or poverty, honour or infamy, bodily pleasure or pain, can only be motives to external actions or services, and not to any inward good-will or desire of their happiness; since we all know that our internal affections are hid from others. External deportment alone can be the means of obtaining what we hope from them, or of avoiding what we fear.

2. As self-love can make us desire only what appears the means of our own happiness, one can scarce allege that even the subtlest interests are the springs of real good-will to others. If one is aware of the high pleasures of self-approbation arising upon consciousness of inward good-will and kind affections, or is convinced that the Deity will confer rewards upon men of such tempers; these two motives may make one desire to have that useful set of affections, in order to obtain happiness. Now, could we by command of the will directly raise what affections we desire, from these motives we would raise kind affections. But a temper of set of affections cannot thus be raised. As esteem cannot be raised by an act of the will toward an object in which no excellence appears, nor fear where there is nothing formidable, nor anger where there is nothing hurtful, nor pity where there is no suffering, nor gratitude where there has been no evidence of prior benevolence; so neither can a mind wholly determined toward selfish good raise in itself kind affections, by a command of its will. The natural cause must be presented before any affection can be raised.

If indeed our hearts are so constituted, as the assertors of disinterested affections allege, that upon presenting the state of any sensitive beings to our calm thoughts, when no opposition of interests or evil dispositions apprehended in them obstruct the natural motion of our souls, a kind good-will naturally arises; then the motives of gaining the nobler pleasures of self-approbation, or rewards from God, will incline us to turn our calm attention to the state of others; will surmount little interfering interests, and remove even the obstacles of anger.¹ The same motives will make us enquire also into all such qualities excellencies or good offices of others as are the natural occasions of the warmer and more endearing affections. And thus it is that the sanctions of the divine laws can influence our affections. But,

3. From self-love we desire only the means of our own happiness. Now the *actual happiness of others* is neither the cause nor means of obtaining self-approbation, nor rewards from God. Our hearts approve us, and God promises rewards to us, not because others are in fact happy, but because we have such kind dispositions, and act our parts well in their behalf, whether in the event they are happy or not. Our desire therefore of the pleasure of self-approbation, or of divine rewards, can only make us desire to have these affections, and to act a suitable part. But these affections cannot be directly raised by the will: and wherever they are, they plainly terminate upon the good of others, as the ultimate end intended by them; though in our previous consultations with ourselves, or deliberations about the inward culture of the mind, we may have resolved, with a view to our own perfection and sublimest happiness, to encourage all such affections in ourselves, and to turn our attention to all such considerations as are naturally apt to raise them; and to despise all the mean interfering interests of this present world. These generous affections often operate where there have been no such previous deliberations and purposes of cultivating them; and where there have been such purposes, still the generous affection terminates and rests upon its natural object, the good of

¹ This is the reference to our own highest and most noble enjoyments and interests, which we see made in some of the best writings of the ancients, and in Lord *Shaftesbury*; “That, conscious of the inward delights and dignity of *virtue* surpassing all other enjoyments, we resolve to follow all the noble and generous motions of our hearts in opposition to the lower interests of this life.” Not that they imagined we can raise any new affection, by command of the *will*, which nature had not planted and connected with its proper causes: nor that all generous affections have private good in view. This notion they opposed with the greatest zeal and strength of reason. (Note by Francis Hutcheson)

others; and must have had its existence in the soul previous to all desires and intentions of cultivating it.

There is nothing strange or unusual in this that one should want certain tender generous affections, of love, esteem, gratitude, pity, repentance for offenses; while yet he earnestly wishes to have them. An inward temper and a set of affections do not start up at once upon a wish or command. Men who have been careless about virtue and piety are often observed, upon approach of danger, and on other occasions, heartily wishing, from self-love or fear of punishment, that they had love and gratitude to God, warm charity and good-will to their neighbours, meekness and a forgiving temper, and sorrow for their sins; and yet they have a distressing consciousness that these dispositions do not arise in them. In good men these affections operate without any intentions of interests, without views of self-approbation, or future rewards.

Nay, are not some of these kind affections strongest where we least expect honour from men, rewards from God, or even any considerable self-approbation; as the conjugal and parental affections, friendship, and gratitude? However the want of them is much condemned, these affections are reputed but a lower kind of virtue, some of them scarce any virtue at all.

V

Some plead that our most generous affections are subordinate to private interest by means of *sympathy*, which makes the pleasures and pains, the happiness or misery of others, the constant causes of pleasure or pain to ourselves. We rejoice in seeing others happy, nay in knowing that they are happy though at a distance. And in like manner we have pain or sorrow from their misery. To obtain this pleasure therefore and to avoid this pain, we have from self-love, say they, an inward desire of their happiness, undissembled, though subordinate to our desire of our own. But this sympathy can never account for all kind affections, though it is no doubt a natural principle and a beautiful part of our constitution. Where it operates alone, it is uniformly proportioned to the distress or suffering beheld or imagined without regard to other circumstances, whereas our generous affections are in very different degrees and proportions; we may have a weaker good-will to any person unknown; but how much stronger is the affection of gratitude, the love with esteem toward a worthy character or intimate friend, the parental affection? This sympathy, if it is the cause of all love, must be a very variable disposition, increasing upon benefits received, moral excellence observed, intimacies, and ties of blood; for the inward good-will, the kind affection, is plainly increased by these causes.

Grant it naturally varied from these causes, yet this sympathy could never account for that immediate ardour of love and good-will which breaks forth toward any character represented to us as eminent in moral excellence, before we have had any thoughts, or made any inquiries into his state in point of happiness or misery. Suppose him in the remotest parts of the Earth, or in some other planet. Sure we can know the intention of the soul in its pursuits or affections. Is our own future pleasure in some sympathetic joys the object upon which every kind affection and every friendly wish terminates? Does parental care, patriotism, even when it is deliberately sacrificing life for its country, terminate upon some private joy of its own? When and where is it to be obtained? Only a moment or two, before death is to carry us off from all human affairs, and few of us think of knowing the state of our survivors. Should God intimate to a brave man that his death is approaching next moment, and that he should have no longer fellow-feeling with mortals or memory of them, but that he would grant his last wishes about his children, his friends, his country; would he not as ardently desire their

prosperity as in any former period of life, though his joyful sympathetic imagination would cease next moment? How will one account upon this scheme for those anxieties, tender recommendations, advices, and ardent prayers of men a-dying for those who were dear to them, though they are persuaded that they shall presently be removed from this state and know no more of human affairs?

Our compassion too toward the distressed, it is plain, terminates upon their relief, even when we have no attention to our own pain. Nor is the termination of any desire merely upon the removal of the uneasiness which accompanies it. Thus though there may be in nature some connections of interest between us and the objects of our tender affections, yet the affection terminates on their good, is previous to this connection, and is the cause of it. We therefore rejoice in the happiness of our child, our friend, our country, because we previously had an ultimate good-will to them. Nor do we therefore love them or wish them well because we have observed that we would derive joy from their happiness, and sorrow from their misery. Hence it is that, the stronger our previous love and esteem was, the greater shall our joy be on account of their happiness, and our sorrow for their misery.

This may suffice to establish that important point, that our nature is susceptible of affections truly disinterested in the strictest sense, and not directly subordinated to self-love, or aiming at private interest of any kind. The ties of blood, benefits received, moral excellence displayed, though we apprehend no advantage redounding to ourselves from it, are the natural causes of these particular kind affections; many of them arise unmerited; all terminate on the good of others; and all of them operate in the soul when it has no views, or rational ground of hoping for any private advantage; nay when they are involving it in trouble and anxiety.

VI

As we observed formerly that the particular motions of the will toward private good are, either the calm stable affections, or turbulent passions; so are the particular motions of the generous kind: some of them are calm, sedate, and steady; aiming at the happiness of their object, whether an individual or a society, attended with no turbulent sensations, and only causing uneasiness when they are defeated in their intention; others are turbulent, and attended with uneasy sensations. We may proceed further in this comparison.

As there is found in the human mind, when it recollects itself, a calm general determination toward personal happiness of the highest kind it has any notion of; so we may find a like principle of a generous kind. When upon recollection we present to our minds the notion of the greatest possible system of sensitive beings, and the highest happiness it can enjoy, there is also a calm determination to desire it, abstracting from any connection with or subservience to our private enjoyment. We shall find these two grand determinations, one toward our own greatest happiness, the other toward the greatest general good, each independent on the other, each capable of such strength as to refrain all the particular affections of its kind, and keep them subordinate to itself.

But here arises a new perplexity in this complex structure, where these two principles seem to draw different ways. Must the generous determination, and all its particular affections, yield to the selfish one, and be under its control? Must we indulge their kind motions so far as private interest admits and no further? Or must the selfish yield to the generous? Or can we suppose that in this complex system there are two ultimate principles which may often oppose

each other without any umpire ² to reconcile their differences? Or shall we deny any original calm determination toward a public interest; allowing only a variety of particular ultimate kind affections; not indeed arising from self-love, or directly aiming at private good as their natural termination, and yet in all our deliberate counsels about the general tenor of our conduct, subjected, in common with all the particular appetites and passions of the selfish kind, to the original impulse in each one toward his own perfection and happiness? This last seems to be the scheme of some excellent authors both ancient and modern.

To allege here that, by our reason and reflection, we may see what was the intention of God the Author of our Nature in this whole fabric of our affections; that he plainly intended the universal happiness and that of each individual, as far as it is consistent with it; and that this intention should be our rule: that we should therefore restrain and control, not only all selfish affections, but even all generous particular affections, within such bounds as the universal interest requires: this is true in fact, but does not remove the difficulty, unless we are first told from what determination of soul, from what motive, are we to comply with the divine intentions? If from a desire of reward, then the selfish calm determination is the sole ultimate principle of all deliberate counsels in life: if from a perception of his moral excellence, a desire of imitating him, and from love and gratitude, then the desire of moral excellence must be the supreme original determination. But this desire of moral excellence, however an original principle, must presuppose some antecedent determinations of the will as its object. And among these there must be someone in which the supreme moral excellence consists, otherwise our very sense and desire of moral excellence, since it may recommend many particular affections, which may interfere with each other, will again lead us into a new labyrinth of perplexity. The solution of these difficulties must be found by considering fully that *moral faculty* above mentioned, to which, in the next place, we proceed; briefly touching at those reasons which show this *moral faculty* to be *an original determination or sense* in our nature, not capable of being referred to other powers of perception.

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The above text reproduces the second and final part of Chapter III, Vol. I, Book I, in the work “**A System of Moral Philosophy**”, by Francis Hutcheson, Cambridge University Press, 2014; a facsimile edition of the 1755 edition, see pages 43-52. The first part of Chapter III, “**Determinations of the Will**” is published in “**The Aquarian**”, October 2022. The spelling of words has been updated. The first chapter of the book is available as an independent item at the [associated websites](#) under the title of “[The Constitution of Human Nature](#)”. Chapter two of the work can be found in recent editions of “The Aquarian Theosophist”, and soon will be published as an independent item. Chapters IV and V were published by the journal in serialized form in 2021-2022.

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The Prehistory of an Independent Lodge

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The Blavatskian View of the Theosophical Movement, From the 1890s to the Decade of 2020

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² Umpire: arbiter, judge. (CCA)

How Hallucinations Coexist With Extra Sensory Perceptions

* No doubt the powers of human fancy are great; no doubt delusion and hallucination may be generated for a shorter or a longer period in the healthiest human brain either naturally or artificially. But natural phenomena that are not included in that “abnormal” class do exist; and they have at last taken forcible possession even of scientific minds. The phenomena of hypnotism, of thought-transference, of sense-provoking, merging as they do into one another and manifesting their occult existence in our phenomenal world, succeeded finally in arresting the attention of some eminent scientists. Under the leadership of the famous Dr. Charcot, of the Salpêtrière Hospital in Paris, several famous men of science took the phenomena in hand - in France, Russia, England, Germany and Italy. For over fifteen years they have been experimenting, investigating, theorising. And what is the result? The sole explanation given to the public, to those who thirst to become acquainted with the real, the intimate nature of the phenomena, with their productive cause and genesis - is that the sensitives who manifest them are all HYSTERICAL! They are *psychopates* [2], and *neurosisists* [3] - we are told - no other cause underlying the endless variety of manifestations than that of a purely physiological character.

This looks satisfactory for the present, and - quite hopeful for the future.

“Hysterical hallucination” is thus doomed to become, as it appears, the *alpha* and the *omega* of every phenomenon. At the same time science defines the word “hallucination” as “an error of our *senses*, shared by, and imposed (by that error) upon our *intelligence*.”[4] Now such *hallucinations* of a sensitive as are objective - the apparition of an “astral body” for instance - are not only perceptible by the sensitive’s (or medium’s) “*intelligence*”, but are likewise shared by the senses of those present. Consequently the natural inference is that all those witnesses are also *hysterical*. (pp. 59-60)

* The world is in danger, we see, of being turned, by the end of this century, into one vast lunatic asylum, in which the learned physicians alone would form the *sane* portion of humanity.

Of all the problems of medical philosophy, hallucination seems, at this rate, the most difficult to solve, the most obstinate to get rid of. It could hardly be otherwise, for it is one of the mysterious results of our dual nature, the bridge thrown over the chasm that separates the world of matter from the world of spirit. None but those willing to cross to the other side can appreciate it, or ever recognize the *noumenon* of its phenomena. And without doubt a manifestation is quite disconcerting to anyone who witnesses it for the first time. Proving to the materialist the creative faculty, the *potency* of man’s spirit, *naturalising* before the churchman the “miracle”, and *supernaturalising*, so to say, the simplest effects of natural causes, *hallucination* cannot be accepted yet for what it really is, and could hardly be forced upon the acceptance of either the materialist or the believing Christian, since one is as strong in his denial as the other is in his affirmation. “Hallucination”, says an authority quoted by Brierre de Boismont [5], “is the reproduction of the material sign of the idea.” Hallucination, it is said, has no respect for age or for merit; or, if a fatal experience is worth anything - “a physician who would give it too much of his attention or would study it for too long a time and *too seriously*, would be sure to end his career in the ranks of his own patients.”

This is an additional proof, that “hallucination” was hardly ever studied “too *seriously*” as self-sacrifice is not quite the most prominent feature of the age. But *if* so catching, why should we not be permitted the bold and disrespectful suggestion that the biologists and physiologists of Dr. Charcot’s school, have themselves become *hallucinated* with the rather one-sided scientific idea that such phenomenal hallucinations are all due to *Hysteria*?

However it may be, whether a *collective hallucination* of our medical lights or the impotency of material thought, the simplest phenomenon - of the class *accepted* and verified by men of science in the year 1885 - remains as unexplained by them, as it was in 1840. (pp. 60-61)

* If, admitting for argument sake, that some of the common herd out of their great reverence - often amounting to *fetich worship* - for science and authority, do accept the dictum of the scientists that every phenomenon, every “abnormal” manifestation, is due to the pranks of *epileptic hysteria*, what shall the rest of the public do? Shall they believe that Mr. Eglinton’s *self-moving* slate pencil is also labouring under a fit of the same epilepsy as its medium - even though he *does not touch it*? Or that the prophetic utterances of the seers, the grand inspired apostles of all ages and religions, were simply the pathological results of hysteria? Or again that the “miracles” of the Bible, those of Pythagoras, Apollonius and others - belong to the same family of *abnormal* manifestations, as the hallucinations of Dr. Charcot’s Mlle. *Alphonsine* - or whatever her name - and her erotic descriptions and her poetry - “in consequence of *the swelling with gases of her great bowel*” (*sic*)? Such a pretension is likely to come to grief. First of all “hallucination” itself, when it is really the effect of a physiological cause, would have to be explained - but *it never has been*. Taking at random some out of the hundreds of definitions by eminent French physicians (we have not those of the English at hand) what do we learn about “hallucinations”? We have given Dr. Brierre de Boismont’s “definition”, if it can be called one: now let us see a few more.

Dr. L. F. Lélut calls it - “a *sensorial and perceptive folly*”; Dr. Chomel - “a common illusion of the *sensorium*” [6]; Dr. F. Leuret - “an illusion intermediary between sensation and conception” (*Fragments Psychologiques sur la Folie*); Dr. Michéa - “a perceptive delirium” (*Du Délire des Sensations*); Dr. Calmeil - “an illusion due to a vicious modification of the nervous substance” (*De la Folie*, Vol. I); etc., etc. [7]

The above will not make the world, I am afraid, much wiser than it is. For my part, I believe the theosophists would do well to keep to the old definition of hallucinations (*theophania*) [8] and folly, made some two thousands of years back by Plato, Virgilius, Hippocrates, Galen and the medical and theological schools of old. “There are two kinds of folly, one of which is produced by the body, the other sent to us *by the gods*.” (pp. 61-62)

The Colours of Vowels and Consonants

* About ten years ago, when *Isis Unveiled* was being written, the most important point the work aimed at was the demonstration of the following: (a) the reality of the Occult in nature; (b) the thorough knowledge of, and familiarity with, all such occult domains amongst “certain men”, and their mastery therein; (c) hardly an art or science known in our age, that the *Vedas* have not mentioned; and (d) that hundreds of things, especially, mysteries of nature - *in abscondito* as the alchemists called it - were known to the Aryas of the *pre-mahabharata* period, which are unknown to us, the modern sages of the XIXth century.

A new proof of it is now being given. It comes as a fresh corroboration from some recent investigations in France by learned “specialists” (?) with regard to the confusion made by their *neurosis* and *psychomaniacs* between colour and sound, “musical impressions” and colour impressions.

This special phenomenon was first approached in Austria in 1873 by Dr. Nüssbaumer. After him it began to be seriously investigated in Germany by Bleuler and Lehmann; in Italy by Velardi, Bareggi and a few others, and it was finally and quite recently taken up by Dr. Pedrono of France. The most interesting accounts of colour-sound phenomena may, however, be found in *La Nature* (No. 620, April 18, 1885, pp. 306-307, and No. 626, May 30, 1885, pp. 406-408), in an article contributed by A. de Rochas who experimented with a certain gentleman whom he names “M.H.P.”.

The following is a short *résumé* of his experience.

M.H.P. is a man of about 57 years of age, an *advocate* by profession, now living in one of the country *faubourgs* of Paris, a passionate amateur of natural sciences which he has studied very seriously, fond of music, though no musician himself, a great traveller and as great a linguist. M.H.P. had never read anything about that peculiar phenomenon that makes certain people associate sound with colour, but was subject to it from his very boyhood. Sound of every description had always generated in him the impression of colours. Thus the articulation of the vowels produces in his brain the following results: - The letter *A* - appears to him dark red; *E* - white; *I* - black; *O* - yellow; *U* - blue. The double-vowelled letters: *Ai* - chestnut colour; *Ei* - greyish white; *Eu* - light blue; *Oi* - dirty-yellow; *Ou* - yellowish. The consonants are nearly all of a dark grey hue; while a vowel, or a double vowel forming with a consonant a syllable, colours that syllable with its own tint. Thus, *ba*, *ca*, *da* are all of red-grey colour; *bi*, *ci*, *di* - ash coloured; *bo*, *co*, *do* - yellow grey, and so on. *S* ending a word and pronounced in a hissing way, like the Spanish words *los campos*, imparts to the syllable that precedes it a metallic glittering. The colour of the word depends thus on the colour of the letters that compose it, so that to M.H.P. human speech appears in the shape of many-coloured, or variegated ribbons coming out of persons' mouths, the colours of which are determined by those of the vowels in the sentences, separated one from the other by the greyish stripes of the consonants. (pp. 62-63)

Each Language Has Its Colour

* The languages receive in their turn a common colouring from those letters that predominate in each. For instance, the German, which abounds in consonants, forms on the whole the impression of a dark grey moss; French appears grey, strongly mixed with white; the English seems nearly black; Spanish is very much coloured especially with yellow and carmin-red tints; Italian is yellow, merging into carmin and black, but with more delicate and harmonious tints than the Spanish.

A deep-toned voice impresses M.H.P. with a dark red colour which gradually passes into a chocolate hue; while a shrill, sonorous voice suggests the blue colour, and a voice between these two extremes changes these colours immediately into very light yellow.

The sounds of instruments have also their distinct and special colours: the piano and the flute suggest tints of blue; the violin - black; and the guitar - silver grey, etc.

The names of musical notes pronounced loudly, influence M.H.P. in the same manner as the words. The colours of a singing voice and playing depend upon the voice and its compass and altitude, and upon the instrument played on.

So it is with *figures* verbally pronounced; but when read mentally they reflect for him the colour of the ink they are written or printed with. The form, therefore, has nought to do with such colour phenomena. While these impressions do not generally take place outside of himself, but perform, so to say, on the platform of his brain, we find other sensitives offering far more curious phenomena than “M.H.P.” does. (p. 64)

Various Colours Flowing Out of a Guitar

* Besides Galton’s interesting chapter upon this subject, in his *Inquiries into human faculty and its development*, we find in the *London Medical Record* a sensitive describing his impressions in this wise: “As soon as I *hear* the sounds of a guitar, I *see* vibrating chords, surrounded by coloured vapours.” The piano produces the same: “coloured images begin to float over the keys.” One of Dr. Pedrono’s subjects in Paris [9] has always colour impressions *outside* of himself. “Whenever I hear a chorus composed of several voices”, he says, “I *feel* a great number of coloured points floating over the heads of the singers. I *feel* them, for my eye receives no definite impression; nevertheless, I am compelled to *look* at them, and while *examining* them I feel perplexed, for I cannot find those bright coloured spots where I *look* at them, or rather *feel* them.”

Inversely, there are sensitives in whom the sight of colours evokes immediately that of sounds, and others again, in whom a triple phenomenon is produced by one special sense generating two other senses. A certain sensitive cannot hear a brass band without a taste “like copper in the mouth” during the performance, and seeing dark golden clouds.

Science investigates such manifestations, recognizes their reality, and - remains powerless to explain them. “*Neurosis and hysteria*” is the only answer obtained, and the “*canine hallucinations*” of the French academicians quoted in *Isis* [Vol. I, p. 278], have remained valid to this day as an explanation, or a *universal solvent* of all such phenomena. But it is only natural after all, that science should be unable to account at any rate for this particular phenomenon of *light and sound*, since its theory of light itself has never been fully verified, nor made complete to the present day.

Let then our scientific opponents play for a while longer at “blindman’s buff” amongst phenomena, with no ground to stand upon but their eternal physiological hypotheses. The time is not perhaps far off when they shall be compelled to change their tactics or - confess themselves defeated by even such *elementary* phenomena as described above. But, whatever physiologists may, or may not say, or do; whatever their scientific explanations, hypotheses and conclusions at present or in the future, modern phenomena are fast *cycling* back for their true explanation, to the archaic *Vedas*, and other “Sacred Books of the East”. For it is an easy matter to show, that the Vedic Aryans were quite familiar with all such mysteries of sound and colour. *Mental* correlations of the two senses of “sight” and “hearing” were as common a fact in their days, as that of a man in our own seeing objective things before him with his eyes wide open at noon.

Any student of Occultism, the youngest of *chelas* who has just begun reading *esoterically* his Vedas, can suspect what the real phenomenon means; simply - *a cyclic return of human organisms to their primitive form* during the 3rd and even the 4th Root Races of what is known as the *Antediluvian periods*. Everything conspires to prove it, even the study of such exact sciences as philology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our *Fifth Race*, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon, was in every probability the normal state of the antediluvian Humanity. These are no vain words, for here are two of the many proofs. (pp. 64-66)

Sun, Aurora, Phoebus, Apollo

* In consequence of the abundant data gleaned by linguistic research, philologists are beginning to raise their voices and are pointing to some very suggestive, though as yet unexplained facts. (1) All the words indicative of human representations and conceptions of *light* and *sound* are found to have their derivation from the same roots.[10] (2) Mythology shows, in her turn, the evident law - the uniformity of which precludes the possibility of chance - that led the ancient symbologists to represent all their *sun-gods* and *radiant* deities - such as the Dawn, the Sun, Aurora, Phoebus, Apollo, etc. - connected in one way or the other with music and singing - with *sound* in short - associated with radiancy and colour.[11] (pp. 66-67)

* If this is as yet but an inference, there exists a still better proof in the *Vedas*, for there the conceptions of the words “sound” and “light”, “to hear” and “to see”, *are always associated*. In Hymn X, 71, verse 4, we read: “One - though *looking, sees not the speech*, and the other *seeing* - does not *hear* it.” And again in verse 7th, in which a party of friends is represented as emulating each other in singing, they are characterized by the double epithet placed side by side: *Akshavanta* and *Karnavanta*, or “one finished with eyes” and “one furnished with ears”. The latter is natural - the singer has *a good ear for music*, and the epithet is comprehensible in view of the musical emulation. (p. 67)

* But what sense can the *Akshavanta* have in this case, with his good sight, unless there is a connection and a meaning in it that are not explained, because probably the hymn refers to days when *sight* and *hearing* were synonymous terms? Moreover, a philologist, a rising Orientalist [12], tells us that “the Sanskrit verbal root ARCH is used to denote two meanings - (a) ‘to sing’, and (b) ‘to shine’, to radiate beams or rays. The substantives *rich* and *archis*, derived from the root ARCH, are used to signify (1) *song, hymn*, and (2) *brilliance, ray, sun*.... In the conception of the ancients *a speech could be seen*.....” he explains. What does the Esoteric Doctrine - that universal solvent indeed of all scientific difficulties and puzzles - say to this? It sends us to the chapter on the *Evolution of Races*, in which primitive man is shown in his special evolution advancing on the physical plane by developing a sense in each successive sub-race (of which there are seven) of the 1st Root-race during the 4th Round on this globe.[13] (pp. 67-68)

* *Human* speech, as known to us, came into being in the Root-race that preceded ours - the *Fourth* or the “Atlantean” - at the very beginning of it, in sub-race No. 1; and simultaneously with it were developed *sight* - as a physical sense - while the four other senses (with the two

additional - the 6th and 7th - of which science knows nothing as yet) - remained in their latent, undeveloped state as physical senses, although fully developed as spiritual faculties. Our sense of *hearing* developed only in the 3rd sub-race. Thus, if human “speech” - owing to that absence of the sense of hearing - was in the beginning even less than what we would call a whispered speech, for it was a mental articulation of sounds rather than anything else, something like the systems we now see worked out for the Deaf and Dumb, still it is easy to understand how, even from those early days, “speech” became associated with “sight”, or, in other words, people could understand each other and *talk* with the help of only *sight* and *touch*. (p. 68)

Sound is Seen Before it is Heard

* “Sound is *seen* before it is heard” - says the *Book of Kiu-ti*. The flash of lightning precedes the clap of thunder. As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses - that had formed during the first three Root-races but one SENSE, namely, *spiritual perception* - finally fell asunder to form henceforth five distinct senses. (p. 68)

Men of Science Are Helpless in this Case

* The men of science cannot help the world to understand the *rationale* of phenomena, which for a little while longer in this cycle it will be quite impossible for them to account for, even to themselves. They can neither understand nor explain it, any more than anyone else can, who has not studied occultism and the hidden laws that govern nature and rule mankind. The men of science are *helpless* in this case, and it is unjust to charge them with malice, or even with unwillingness - as has been often done. Their *rationality* (taken in this case in the sense of *intellectuality*, not of *reason*) can never permit them to turn their attention to occult study. Therefore it is useless to demand or expect from the learned men of our age that which they are absolutely incapable of doing for us, until the next cycle changes and transforms entirely their *inner* nature by “improving the texture” of their spiritual minds. (p. 70)

NOTES:

[2] A Greek compound term coined by the Russian Medical Faculties. (Note by HPB)

[3] From the word *neurosis*. (Note by HPB)

[4] *Dictionnaire Médical*. (Note by HPB) [It is most likely that the following work is meant: ‘*Dictionnaire des sciences médicales*’. Par une société de médecins et de chirurgiens. Publié par F. P. Chaumeton et F. V. Mérat de Vaumartoise. 60 vols. 1812-1822. - Boris de Zirkoff.]

[5] *Des Hallucinations*, p. 3. (Note by HPB)

[6] See *Dictionary of Medical Terms*. (Note by HPB)

[7] These brief excerpts are taken from Eudes de Mirville, *Des Esprits*, etc., Vol. I, p. 86 (3rd ed., 1854). (Note by Boris de Zirkoff)

[8] *Communication with Gods*. (Note by HPB)

[9] *Annales d'Oculistique*, Nov. and Dec., 1882 .- *Journal de Médecine de l'Ouest*, 4me Trimestre, 1882. (Note by HPB)

[10] *Introduction à la mythologie de l'Odyssée*, Voyevodsky. (Note by HPB)

[11] D. N. Ovsyaniko-Kulikovsky, *Essay on the Bacchic Cults of the Indo-European antiquity*, etc. (Note by HPB)

[12] Professor D. N. Ovsyaniko-Kulikovsky, the Author of the *Essay on the Bacchic Cults*, etc. (Note by HPB)

[13] See *Esoteric Buddhism* - for the Rounds, World-periods, and Subraces. The chapter referred to will appear in *The Secret Doctrine*, which will shortly be published. (Note by HPB)

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Part one of this selection of paragraphs by H. P. Blavatsky is published in the October 2022 edition of "[The Aquarian Theosophist](#)".

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Thoughts Along the Road

The Truth is Before Us: Who Wants to Know the Truth?



- * **W**oe to him who sees the past as being always the same; for, just like the present and the future, the past has infinite possibilities. Our view of that which has already happened is constantly changing as time passes, and as the present brings about other challenges.
- * The great events of the past emanate new meanings, from which surprising lessons emerge as we accumulate experience and acquire a better knowledge of life.
- * Foolish persons think they know everything. Lucid people recognize that their knowledge is scarce, and try to learn.
- * The way we relate to the past is a living process. It is as dynamic and changeable as the way we relate to the future, and to the present. It is up to us to adopt the right point of view regarding the three aspects of time: the point of view of one who seeks to learn about the highest and the most valuable.
- * By knowing fragility, one discovers strength. By a first-hand experience of abyssal contrast, one understands that harmony that brings all things together. By acquiring a certain intimacy with the feeling of desperation, we see the power of an unbreakable confidence. And this is necessary; for heaven and earth are inseparable. The divine world and the human world are invisibly and inevitably interlaced.

* We use our energies better when we are realistic. By looking at the facts without the use of psychological anesthesia, and remaining free from the distortions caused by personal feelings, we are able to work efficiently to improve that which can be improved. It is therefore not wise to waste too much time rejecting our defeats from an emotional plane and hiding them from ourselves. For failures pave the way to lessons of incalculable value. All one has to do is to admit and experience first-hand the bitterness of failure, in all its breadth and depth. Once this is done, one will have access to the extraordinary learning present in failed attempts.

* As long as the intention is good and the purpose is noble, each apparent defeat is a new step towards (inner) victory.

* True contentment does not depend on external progress, but on being in contact with the immortal spirit. A grateful pilgrim achieves a reasonable degree of happiness. He values the circumstances around him, but feels no excessive attachment to them. A durable well-being emerges from a balanced relationship between physical world and spiritual world. This is difficult, of course, but it is possible: in a wise life, material factors are humbly put at the service of the inner and higher world, which is permanent.

Who Wants to Know the Truth?

* There is an eternal spiritual light, and it is available to everyone, at all time, as an inexhaustible source of peace, understanding and confidence. Being in direct contact with this inner light, however, is our problem. Are we open to it?

* The light of truth destroys illusion. And who wants to give up their sweetest personal illusions in exchange for the harsh light that reveals the facts as they are, and shows our uncomfortable responsibility before them? The answer is simple. All human beings need the truth, although our access to it must be gradual.

* The path is complex and its discovery needs a long-term view of life. Seeing the truth happens step by step. It is made possible by the energies of right intention, mutual help and a feeling of peace. Each incarnation is a page in the Book of Life.

* Goodwill towards all is the lantern that enlightens the way. For the light of the Sun and the light of Spirit open in all directions at the same time. No one can benefit himself without benefiting others, and vice versa: this is the Law, as Helena Blavatsky taught.

Globalism Is Not the Same as Brotherhood

* Should students of Esoteric Philosophy love the country where they were born, and the country where they live? In the 19th century, a mysterious immortal sage, living in the Himalayas, wrote these lines to a Hindu prince named Harisinghji Rupsinghji:

* “From one who will ever watch over and protect him if he goes on in the path of duty to his country and righteousness to his Brethren.” [1]

* Indeed, the idea of universal brotherhood - raised by the theosophical movement - has nothing to do with the kind of globalism that Napoleon Bonaparte, Adolf Hitler and other misinformed people tried to impose on the world, on several occasions. [2]

* Fraternity among nations does not deny the feeling of love for one's own country, but is rather *based on it*. See for instance "[Of Globalism and Brotherhood](#)".

* Good feelings flow in concentric circles that include the inner self-esteem of each individual, the feeling of profound love in marriage, and mutual help in family, in the local community, in the country, and among nations. Cultural diversity is of the essence in the living process of universal brotherhood.

Mutual Respect Among All

* Woe to him who stimulates war and hatred for the sake of personal gains. Bright is the spiritual future of every peaceful and sincere mind.

* Far from fortunate is the karmic situation of a journalist who lies to his readers and spreads ill-will; but he who expresses himself with truthful words and seeks for peace is in the right path.

* A feeling of mutual respect among different civilizations is the first step to universal brotherhood. As East and West accept their historical and cultural differences and cooperate, the planet can live in harmony. *Om, Shanti.*

NOTES:

[1] See "[Letters From the Masters of the Wisdom - First Series](#)", Letter 25, p. 68.

[2] Incidentally, both Adolf Hitler with his German Nazism and Napoleonic France experienced crushing defeats precisely when they decided that they wanted to destroy Russia.

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The New Items in Our Websites

On 06 November we had 3116 items in the associated websites, including texts, books, poems, audios and videos.

Of these, 02 items were in [Italian](#), 16 items were in [Russian](#), 22 items in [French](#), 277 in [Spanish](#), 1400 in [English](#) and 1399 in [Portuguese](#).^[1]

The following items were published in English, Spanish and Russian between 07 October and 06 November 2022. The more recent titles are above:

1. **Мысли в пути - 03** - Карлос Кардосо Авелине ["Thoughts Along the Road" in Russian]
2. **A Knowledge of Plenitude** - Hector Durville
3. **El Teósofo Acuario 012, Noviembre de 2022**
4. **Oración por el Redespertar de los Andes** - Carlos Cardoso Aveline

