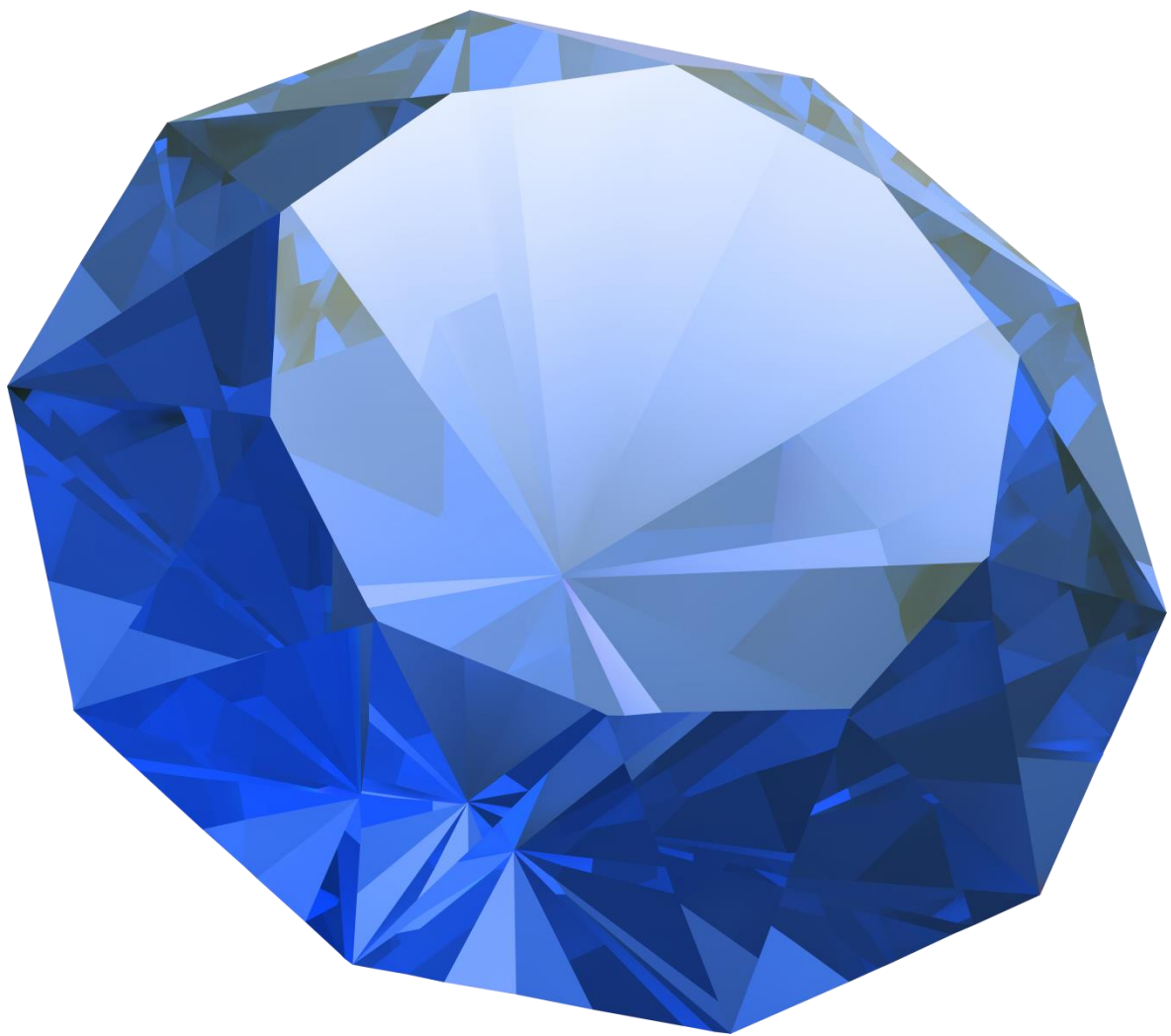


*Sapphire blue,  
the most electric of all colours*



From *Isis Unveiled*, I pp. 264-65.

The marked respect paid by the Buddhists to the sapphire-stone — which was also sacred to Luna, in every other country — may be found based on something more scientifically exact than a mere groundless superstition. They ascribed to it a sacred magical power, which every student of psychological mesmerism will readily understand, for its polished and deep-blue surface produces extraordinary somnambulatory phenomena. The varied influence of the prismatic colours on the growth of vegetation, and especially that of the “blue ray,” has been recognized but recently. The Academicians quarrelled over the unequal heating power of the prismatic rays until a series of experimental demonstrations by General Pleasonton, proved that under the blue ray, the most electric of all, animal and vegetable growth was increased to a magical proportion. Thus Amoretti’s investigations of the electric polarity of precious stones show that the diamond, the garnet, the amethyst, are - E, while the sapphire is + E.<sup>1</sup> Thus, we are enabled to show that the latest experiments of science only corroborate that which was known to the Hindu sages before any of the modern academies were founded. An old Hindu legend says that *Brahmā-Prajāpati*, having fallen in love with his own daughter, *Ushas* (Heaven, sometimes the Dawn also), assumed the form of a buck (*riśya*) and *Ushas* that of a female deer (*rohit*) and thus committed the first sin.<sup>2</sup> Upon seeing such a desecration, the gods felt so terrified, that uniting their most fearful-looking bodies — each god possessing as many bodies as he desires — they produced *Bhūtavān* (the spirit of evil), who was created by them on purpose to destroy the *incarnation* of the first sin committed by the *Brahmā* himself. Upon seeing this, *Brahmā-Hiranyagarbha*<sup>3</sup> repented bitterly and began repeating the Mantras, or prayers of purification, and, in his grief, dropped on earth a tear, the *hottest* that ever fell from an eye; and from it was formed the first sapphire.

This half-sacred, half-popular legend shows that the Hindus knew which was the most electric of all the prismatic colours; moreover, the particular influence of the sapphire-stone was as well defined as that of all the other minerals. Orpheus teaches

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<sup>1</sup> D.G. Kieser. *Archiv für den Thier-Magnetismus*, Vol. IV, p. 62. In fact, many of the old symbols were mere puns on names.

<sup>2</sup> See the *Aitareya-Brāhmanam*, Bk. III, ch. iii, 33

<sup>3</sup> *Brahmā* is also called by the Hindu Brahmins *Hiranyagarbha* or the *unit* soul, while *Amrita* is the supreme soul, the first cause which emanated from itself the creative *Brahmā*.

how it is possible to affect a whole audience by means of a lodestone;<sup>1</sup> Pythagoras pays a particular attention to the colour and nature of precious stones; while Apollonius of Tyana imparts to his disciples the secret virtues of each, and changes his jewelled rings daily, using a particular stone for every day of the month and according to the laws of judicial astrology.<sup>2</sup> The Buddhists assert that the sapphire produces peace of mind, equanimity, and chases all evil thoughts by establishing a healthy circulation in man. So does an electric battery, with its well-directed fluid, say our electricians. Say the Buddhists,

The sapphire will open barred doors and dwellings [for the spirit of man]; it produces a desire for prayer, and brings with it more peace than any other gem; but he who would wear it must lead a pure and holy life.<sup>3, 4</sup>



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<sup>1</sup> [Gesnerus, *Orpheōs apanta*, s.v. Magnes, p. 321]

<sup>2</sup> [Philostratus, *Life of Apollonius of Tyana*, London, 1809, III, xli]

<sup>3</sup> *Marbedi liber lapidum*, Göttingen, 1799

<sup>4</sup> *Isis Unveiled*, I pp. 264-65