

THE
THEOSOPHICAL
REVIEW

VOL. XXXIV

JUNE 15, 1904

No. 202

ON THE WATCH-TOWER

ONE of the most remarkable recent contributions to theosophical ideas from the outside world appears in the *Athenæum* of April 20th, under the heading of "A Synthesis of Cosmic and Æsthetic Rhythms." The writer, Number in Nature Mr. Newman Howard, calls "attention to some significant coincidences in the fundamental numerics and progressions (1) of the regular polyhedra and stable vortices; (2) of the elements, planets, satellites and organic life; and (3) of the arts of music, architecture, poetry, etc. By means of these I formed, some time ago, a conjecture as to the structure of the supposed elemental atom which, from an entirely different point of view, appears since to be corroborated by Prof. J. J. Thomson (*Philosophical Magazine* for March)." Mr. Howard then goes on:

The regular polyhedra.—Of these there are but five possible: it is a law of order to which but little attention has been directed in modern times, and I would suggest that, along with the law of vortices, it influences both our mental intuitions and the entire cosmic architecture. These five are the tetrahedron, cube, octahedron, dodecahedron, and icosahedron. Their numerics are faces 4, 6, 8, 12, 20; points 4, 8, 6, 20, 12; squares of edges compared with squares of radii of circumscribed spheres $\frac{1}{3}, 2, \frac{1}{3}, 2(1 - \frac{\sqrt{5}}{3}), 2(1 - \frac{\sqrt{5}}{5})$;

root of the manifested Universe ; numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogeneous elements ; and number and numbers set limits to the formative hand of Nature." As time goes on, how Wisdom is justified of her children.

* * *

"A RUSKIN enthusiast," writing to the *Westminster Gazette*, remarks :

Whilst allowing all possible credit to M. von Schrön and Dr. Bose for their discoveries as to life in crystals (as described in the *Westminster Gazette* of Thursday), it is only fair to state that Ruskin, forty years ago, hinted that it was more than probable ; and Madame Blavatsky, approaching the subject from the other side, seems to treat it as an accepted fact—see her *Secret Doctrine* (1888).

It has ever been the teaching of the WISDOM that life animates every particle of the universe, and this fact is practically being recognised. And now ideas, strange a few years ago, are slipping unconsciously into modern thought. "A war correspondent, not possessing an astral body, has to confine his activities to the" physical plane, says a newspaper. The remark is not accurate, truly: "not being able to use his astral body" would have been correct; but what newspaper writer, some years since, would have written this sentence, and without even the protection of inverted commas? Moreover, the once despised ghost is no longer the mere object of ridicule and joke that he used to be. Some excitement, says the *Daily Mirror*, is being caused on the Canadian side of the Niagara Falls by the statements of various employees on the Toronto, Hamilton, and Buffalo Railway, that they have again and again seen apparitions of men sitting on the guards in front of the engines, the engines on which they appear being those that have run over and killed wayfarers. Clairvoyance applied to the seer's own body has now received the name of "internal auto-scopy," apparently from Drs. Sollier and Comar, who are "specialists in the study of hysteria," says the *Daily Telegraph*, in one of its Paris letters ; under this new cognomen, it becomes scientific and quite respectable. In the hypnotic trance

Uneducated women knowing nothing of anatomy have described, for

tion, our physical heredity, and our national and racial traditions. Hence only a narrow path is left to us in which our Will can run ; it strikes itself ever against the past, which appears as walls in the present.

To all intents and purposes the Will of us is not free. It is only in process of becoming free, and it will only be free when the Self has utterly mastered his vehicles and uses them for his own purposes, when every vehicle is only a vehicle, completely responsive to his every impulse, and not a struggling animal, ill-broken, with desires of its own.* When the Self has transcended ignorance, vanquishing the habits that are the marks of past ignorance, then is the Self free, and then will be realised the meaning of the paradox, "in whose service is perfect freedom." For then will it be realised that separation is not, that the separated Will is not, that, by virtue of our inherent Divinity, our Will is part of the divine Will, and that it is which has given us throughout our long evolution the strength to carry on that evolution, and that the realisation of the unity of Will is the realisation of freedom.

Along these lines of thought it is that some have found the ending of the age-long controversy between the "freedom" of the Will and determinism, and, while recognising the truth battled for by determinism, have also preserved and justified the inherent feeling, "I am free, I am not bound." That idea of spontaneous energy, of forth-going power from the inner recesses of our being, is based on the very essence of consciousness, on the "I" which is the Self, that Self which, because divine, is free.

ANNIE BESANT.

(TO BE CONCLUDED)

* This is only accomplished when the life of the Self informs the matter of his vehicles, instead of the downward-striving elemental essence, *i.e.*, when the law of the Spirit of Life replaces the law of sin and death.

WHEN you have found the beginning of the Way the star of your soul will shew its light ; and by that light you will perceive how great is the darkness in which it burns. . . . But let the darkness within help you to understand the helplessness of those who have seen no light, whose souls are in profound gloom.—*Light on the Path.*

AN INVOCATION AND VISION OF HORUS

(FROM THE "BOOK OF TRANSFORMATIONS")

(CONCLUDED FROM p. 266)

A new Translation of the Seventy-eighth Chapter of the "Book of the Dead," the Rubrics being restored*

[THE Initiate, having composed himself upon the lion couch, formulates a pentangle in the East, saying:]

O Great One, come thou unto the Pillars; do thou consecrate for me the Paths; do thou go round about my thrones† for me; (that) I (may) be renewed, (that) I (may) be exalted. O grant thou my terribleness; create thou my power; that the powers of the pentangle may fear me; (that) they may man their ramparts for me there‡; lest the Smiter approach to injure me in the darkness; that the stripper of the feeble one may hide himself; doing even as the powers who hear the voice of the princes who are in the train of OSIRIS.

[The Initiate formulates a pentangle in the West, saying:]

Be ye silent, O powers; for God speaks with God, and he heareth truth. I say unto him: "Speak thou unto me, OSIRIS; give thou to me the spear that cometh forth from thy mouth; may I behold thy forms, (even) thy own (forms), the symbols of thy souls. Grant thou me a manifestation; may I be victorious over my steps; may I be like NĒB-R-ẒẒR§ there; that the powers of the pentangle may fear me; (that) they may man their ramparts for me.

[The Initiate formulates a pentangle in the South, saying:]

* NU=B.M. 10,477, Sheet 13-14, Prof. A. W. Budge's Text, p. 165.

† The centres of meditation, plexi.

‡ *I.e.*, in the East.

§ Feminine form of NĒR-ẒR-ẒẒR, the equivalent of the Hebrew Ancient of Days.

I am one of those germs, created by the Eye of the Lord of Unity. Behold, I germinated and grew old ere ISIS gave birth to HORUS; and I am made manifest to them that dwell in the Light, who exist with Him. Yea, even I am crowned as a Divine Hawk, for HORUS has given me a spiritual form like His soul, in order to seize his possessions for OSIRIS by the pentangle.

[The trance being complete, and the mantram having had its due effect, a vision begins in which the Initiate sees two lions, one on either side of him, the same that are symbolised by the two lions of the couch, whereon his body lies. These "lions" are also the pillars of the temple, and the wardens of the Nemess-crown, the crown of death, and of the mysteries of the tomb of OSIRIS. The vision is thus described:]

The twin lions* who are over that which belongs to the Temple of the Nemess of him† that dwelleth in his cavern, saith:

"Turn thou back to the confines of Heaven, for even though, behold, thou art spiritually formed, in thy transformations, as HORUS, yet thou hast no Nemess, and this is thy sentence unto thee: 'To the confines of Heaven.'"

(And I said:) "I am he unto whom it pertains to take the things of HORUS to OSIRIS by the pentangle."

And the twin lions repeated‡ unto me (concerning) HORUS (what) OSIRIS his Father had said to him, in the years in the days of burial, (saying): "Give thou to me the Nemess, and go thou; walk thou upon the path of Heaven, beheld by all them that dwell in the limits of the horizon §; (that) the powers of the pentangle may fear thee, and man their ramparts for thee."

[The Initiate, not desiring to prolong the argument, utters the word of power, which had rule over the powers of the pentangle, and so the shrine of the temple of OSIRIS. (Though there are words occasionally substituted for YAHED, there is no true variant of that word, it being always spelt in the same way

* Egyptian: the "twin" or "dual lion who is over."

† OSIRIS.

‡ $\dot{A}W$ $WH\dot{E}M-EN-N\dot{A}$ $\dot{A}N$ $RWRWTI$ $\dot{E}R-\dot{A}$ = lit., "and repeated to me did the two lions to me."

§ *I.e.*, of consciousness.

GUNAS, CASTE AND TEMPERAMENT

IV.

(CONTINUED FROM p. 244)

THE vertical divisions of our diagram of the Temperaments were last dealt with, and it should be clear that the phrenological definition of the individual Temperament refers to that blend of the three basic Gunas which the individual may happen to present. There are thus seven of these compound Temperaments, each of which might (theoretically) be divided and subdivided until we should finally reach the individual life-thread within its appropriate Ray. The triad naturally produces a septenate by this simple grouping of its factors, and in the recent articles on "The Evolution of Consciousness," precisely the method of our diagram is applied to the three basic qualities, Rhythm, Motion and Inertia, in order to explain the occurrence of the seven types which are "the root of the differing temperaments in men."*

These differing temperaments in men are enormously important factors in human affairs. Religious denominationalism is largely a matter of temperament, and this also moulds our inclinations to one or another form of philosophic thought. Temperament is actual innate prejudice which we bring with us to the consideration of everything whatsoever, but of which we are, as a rule, most sublimely unconscious. It colours the entire play of the mind; it shapes all our standards; it predetermines the general lines of our thought and feeling on this, that or the other subject; it largely decides the meanings which we habitually attach to words. Imagine two individuals, belonging respectively to types VI. and VII., engaged in a discussion of the proper course of action to take with regard to some circumstance involving a third person: it is a question of accommodating conflicting

* THEOSOPHICAL REVIEW, September, 1902.

planes. And this, as has been shewn, is precisely what is indicated by the ascending order in which the "faculties" have been localised by phrenology. Each of these subtler instruments of consciousness is represented in a certain level or area of the physical brain, and each contributes in this way to our normal mental life. At the highest level (the area which is last in order of development) we have the causal body represented, and the sâttvic "qualities" of the Mental Temperament, in correspondence with the Brâhmaṇa caste. At the next level the mental body is represented, with the râjasic "faculties" of the Motive Temperament, in correspondence with the Kṣhatriya caste. At the next level the psychic body is shewn, with the commercial acquisitive "faculties" of the Vital Temperament, identifying this with the trading Vaishya merchant-caste. And lowest of all we see the primitive instincts of the physical body, representing the merely vegetative aspect of Tamas (a kind of "physical temperament" of the very poorest mental value), and the Shûdra caste.

It is curious to notice how accurately this phrenological analysis enables one to trace the Caste-features in our modern communities. We are still troubled with the old Caste-problems, and the same Caste regulations constantly present themselves to the mind. The Shûdra Caste, for instance, is here associated with the simple instincts of the unenlightened Vital Temperament, as already described. Under the Caste-system the Shûdras were taught obedience, discipline and duty to those above them, and were habituated to industry and systematic employment, while reverence and chastity were enjoined. These were the "virtues" which had to be learnt within that Caste: and the obligation of maintaining order in these particulars fell upon the next caste—the Vaishyas. Now we turn to a recent publication of the Salvation Army* in which "General" Booth, dealing with the multitude of the "Won't Works" (contrasted with "Can't Works" and "Want Works") says: "These vagrants are a kind of nomad. They take advantage to the fullest extent possible of the Poor-law provisions. They contrive, in extreme weather and in sickness—often induced by their vicious habits—to pass in and out of the workhouses, infirmaries and casual wards, with the

* *The Vagrant and the Unemployable* (pamphlet).

Caste* with all the softening influence and kindliness of *Benevolence* already embodied in his nature. Unfortunately, our Motive Temperaments of to-day are generally not conspicuously of this cranial development: *benevolence* is relatively less developed than the more individualistic "faculties" already enumerated—strength without sweetness, power without insight, authority without understanding or sympathy.

But when the virtues and ideals of the different Castes are considered in detail, it is seen that they constitute an orderly ascent of the phrenological "faculties" as these succeed, level after level, from the base to the crown of the head. They embodied a perfect system of character-building which was strictly in harmony with local brain values and the successive stages of brain growth. And if we adopt the idea of the essential unity of mind in its various aspects, we can see that this ideal Caste order effected a systematic transmutation of all "mental" powers to higher and higher expression.† At each higher degree attained the entire mind was expressed in its correspondingly higher aspects, and this was the outward, visible sign of the man's inner, spiritual grace: his life was co-ordinated and inspired from the higher levels of his inner being, and whatever virtues he had acquired by earlier and humbler effort were carried to higher terms as the appanage of a loftier state. It is this raising of the centre of consciousness from plane to plane and the accruing dominance of all below which were symbolised by ancient Alchemy, whose "elements" were those of man's inner life and whose "transmutation" was that of man's inner being; hence alchemical writings said much of the purification of ingredients and of the lofty moral character which were needed for its successful practice. Again, Astrology places the Temperaments in the order in which we here relate them to the Castes, and names them Earth, Water, Fire, and Air in reference to their corresponding planes and corresponding vehicles as shown in the diagrams previously used.‡ And so also the Holy Grail and all other

* See the description of the Motive Temperament, "Mentally," in Art. III. of this series.

† See A. H. Ward's *The Mystic Omar* in the THEOSOPHICAL REVIEW of December last.

‡ See *The Ancient Wisdom*, p. 379.

study, and more facts to assimilate, and more complicated theories to adopt, and more societies to do it in."

And the Master said: "What then?"

And I said: "Master, we are far beyond and above the folk in the Valley who have only the old ways, and cling to the old book; we are the destined leaders of humanity, and we must bend every faculty towards growing wise and learned through much labour and study, and neglect of little things, and through keeping our eyes always on our own leaders."

And the Master said: "The people of the Valley have also leaders in whom they trust, and to whom they feel they must be loyal, even as ye to yours?"

And I said: "Yes, Master, but their leaders lead in the old bad way, and ours in the good and new."

And the Master said: "By means of your new way, of your books, and your leaders, you have an inflow of peace and gladness and strength? You have abounding loving-kindness, towards your comrades and the Valley-folk, and a constant sense of blessedness because you walk with God, such as the people of the Valley cannot have?"

And I was loth to answer, but at length I said: "No, Master, but we know that some even in the old way have had it, and we hope to have it some day."

And up amongst his starlight it seemed to me the Master smiled.

* * * *

And I said again to the Master: "O Master, my brother will *not* come my way, and what shall I do to make him see that I am right?"

And the Master said: "What *have* you done?"

And I said: "I have denounced him in public and in private, I have shut him out of the places where I love to be, and I have spoken about him to the world, telling how his truth is error, and his teaching loss, and his cause failure. And to himself I have told how I despise him."

And the Master said: "What then?"

And I said: "Those of my own brothers whom I have suspected of feeling kindly towards him I have pushed away from

me, so that I might not suffer contamination from their thought, and I have whispered to others that they should do the same, and that a mysterious contagion is in the atmosphere of all the people who have a sense of fellowship with those deceivers; that their teaching is falsehood, and their companionship disloyalty to those whom we honour."

And the Master said: "Have you gone to the brother who is separated from you and found out what his teaching is, and asked him to walk with you and learn yours?"

And I said: "O Master, how could I do this without disloyalty? I have indeed invited my brother to make obeisance and confess his fault: and come back to my teaching. And he will not. What shall I do to my brother, for indeed his error is great, and the dissension between us is a stumbling-block to those who would believe?"

But the Master remained silent.

* * * *

And I cried to the Master: "O Master, give me power. I must have power. There is much work to be done, the people must be led, and I am in haste to work and to lead."

And the Master said: "Why?"

And I said: "O Master, the world goes wrong, and in my hands is the key to the knowledge that would set it right. My comrades tell of the powers they have gained while climbing the heights. Some have learned to peer over into the next Valley; and some have made themselves centres of force, and now they are struggling to get people to gather round them and to obey and follow that force. I too must have power that I may work for the good of humanity, and for the attainment of brotherhood."

And the Master said: "What of the brother next thee? Is he the better, or even the happier, for the power thou hast?"

And I said: "Master, the brother next me does not believe what I believe, scoffs at my teachings, loves what I hate and hates what I love. I must be separated from him in my work, for indeed he is a hindrance and a burden and loss to me."

And the Master smiled. . . .

But i² His smile it seemed to me that I read a question as

on a dark still night one reads a landscape by the flashing of the summer lightning. And still I go seeking the answer to the question that the Master asked, but ever more and more it seems to me that power is after all but the ability to see the next right step, and to move to it unerringly as the birds fly onward.

K. W.

TWO MORE SERMONS OF THRICE-GREATEST HERMES

IN GOD ALONE IS GOOD, AND ELSEWHERE NOWHERE

[A Sermon] of Hermes the Thrice-greatest

1. GOOD, O Asclepius, is in none else save God alone; nay, rather, Good is God Himself eternally. If it be so, [Good] must be essence, from every kind of motion and becoming free (though naught is free from it), possessed of stable energy around itself, never too little, nor too much, an ever-full supply. [Though] one, yet [is it] source of all; for what supplieth all is Good. When I, moreover, say [supplieth] *altogether* [all], it is *for ever* Good. But this belongs to no one else save God alone. For He stands not in need of any thing, so that desiring it He should be bad; nor can a single thing of things that are be lost to Him, on losing which He should be pained, for pain is part of bad. Nor is there aught superior to Him, that He should be subdued by it; nor any peer to Him to do Him wrong, or [so that] He should fall in love on its account; nor aught that gives no ear to Him, whereat He should grow angry; nor wiser aught, for Him to envy.
2. Now as all these are non-existent in His being, what is there left but Good alone? For just as naught of bad is to be found in such transcendent being, so too in no one of the rest will Good be found. For in them all are all the other

it can never be It* should be in the world. For that the world is the "filled full"† of bad, but God of Good, and Good of God.

The fairest of things beautiful are round Its very essence; nay, they do even seem more pure and more without alloy, and it may even be they are themselves Its essences. For one may dare to say, Asclepius—if essence, sooth, He have—God's essence is the Beautiful; the Beautiful is further also Good. There is no Good that can be got from objects in the world. For all the things that fall beneath the eye are image-things and pictures as it were; while those that do not meet [the eye are the realities] . . .,‡ especially the [essence] of the Beautiful and Good. Just as the eye cannot see God, so can it not behold the Beautiful and Good. For that they are integral parts of God, wedded to Him alone, inseparate familiars, most beloved, with whom God is Himself in love, or they with God.

5. If thou canst God conceive, thou shalt conceive the Beautiful and Good, transcending light, made lighter than the light by God. That Beauty is beyond compare, inimitate that Good, e'en as God is Himself. As then, thou dost conceive of God, conceive the Beautiful and Good. For they cannot be joined with aught of other things that live, since they can never be divorced from God. Seek'st thou for God, thou seekest for the Beautiful. One is the path that leadeth unto it—devotion with knowledge§ joined.

6. And thus it is that they who do not know and do not tread devotion's path, do dare to call man beautiful and good, though he have ne'er e'en in his visions seen a whit that's Good, but is enwrapped with every kind of bad, and thinks the bad is good, and thus doth make unceasing use of it, and even feareth that it should be ta'en from him, so straining every nerve not only to preserve but even to increase it.

* Sci., the Good.

† Lit., the *plerōma* or fullness. The world is the *plerōma* of evil, but God the *plerōma* of good.

‡ A lacuna unfortunately occurs here in the text.

§ Lit., *gnosis*.

the body of the all, and packing it together made it spherical, wrapping round it the life,* [a sphere] which is immortal in itself, and that doth make materiality eternal. But He, the Father, full filled with the ideas, did sow the lives† into the sphere, and shut them in as in a cave, willing to order forth‡ the life with every kind of living. So He with deathlessness enclosed the body of the whole, that matter might not wish to separate itself from body's composition, and so dissolve into its own [original] unorder. For matter, son, when it was yet incorporate, was in unorder. And it doth still retain down here this [nature of unorder] enveloping the rest of the small lives§—that increase and decrease which men call death.

4. It is round earthly lives that this unorder doth exist. For that the bodies of the heavenly ones preserve one order allotted to them from the Father from the source of things; and by the restoration|| of each one [of them] this order is preserved indissolute.¶ The "restoration" of bodies on the earth is [thus their] composition, whereas their dissolution restores them to those bodies which can never be dissolved, that is to say, which know no death. Privation, thus, of sense is brought about, not loss of bodies.
5. Now the third life—Man, after the image of the Cosmos made, [but] having mind, after the Father's will, beyond all earthly lives, not only doth have feeling with the second God, but also hath conception of the first; for of the one it's sensible as of a body, while of the other it conceives as bodiless and the Good Mind.**

* The text here seems to me to be very faulty: for ποιόν, ποιά, I read ζῶον, ζῶα. In such unintelligible phrases as αὐτῷ τὸ ποιόν, and τὸ μετ' αὐτοῦ ποιόν, the writer is evidently dealing with the Cosmos as the one life, the αὐτόζῳον, from which all other lives are derived; and if he did not write αὐτόζῳον, he assuredly wrote ζῶον. He wrote sense and not the nonsense of the present text.

† Sci., the great lives or so-called heavenly "bodies."

‡ Or beautify

§ As distinguished from the great lives or animals, the so-called heavenly "bodies."

|| ἀποκατάστασις, a term used of the cyclic return of stars to their original positions.

¶ If we may be permitted to coin a neologism.

** This term in all probability looks back to Zoroastrian tradition.

are certain, rather than risk the loss of it in the contemplation of the affairs of eternity. Banal though such a subject may have become, I would point out how we shrink, when conversing with one another, from touching upon those deep and hidden mysteries, whether of destiny or of affection, that lie between us, even though the converse be that of friend with friend, of lover with beloved. Whatsoever may come to us from the deeps, comes in some half-articulate cry wrung from us unawares. We will call up any trivial event, any foolish occurrence that happened yesterday or to-day, in order that it may cover our emotion, falling like dust upon the bright expectant surface wherein, perhaps, were we to look diligently, we might see one another's souls as in a mirror. Of the things that move us most deeply we never speak. No matter what we may hide away, it is the same; whether it be that wistful and never-resting search after happiness which is the basis of our lives and of our loves, or whether some strange and lurking self-distrust which rises between us and the attaining of the heart's desire, or the fear of change and old age, or whatever each one of us may know, or love, or dread most intimately.

After all, we are but little more than images that reflect the influences and the circumstances of the life about us, like those blocks of cut-glass wherein one sees the spectrum of the sun's rays. Some day, perhaps, a wise man may arise who will be able to tell our characters more by the deeds we do not do, the things we do not say, than by things done and said. Indeed in certain modern writers of the symbolist school, the structure is become so delicately wrought that we learn more from the silences, the evasions, than from the action of the drama and the movement of its personages.

I sometimes find myself speculating whether, if any founder of a religious system were to obtain an absolute and intelligent following, a complete surrender of heart from the many, the collapse of public society would not be the result. All spiritual teaching is concerned with the breaking up of the world's empires, that the mind may be loosened, as it were, in order that it may be the more readily saturated with the Divine light; for the immortal is for ever casting out the mortal life, and all religious enthusiasms are but the shifting of the balance.

which correspond to the stages or rhythmic periods of evolution, each being the product of the preceding and the progenitor of the succeeding cycle. A straight line is merely the extension of a point, stretching through but a single dimension of space, implying thereby for the evolving life a minimum of experience. A *xigzag* is likewise an imperfectly marked out course, traversing as it does our two *space-dimensions*. But the *spiral*, including in its path all three dimensions of space, can be the only one fitted for the evolutionary impulse to follow.* For it is this constant *progressive* motion through all three dimensions of space which can alone afford to the evolving life that variety and ultimate perfection of experience which it needs.

Let us take a twining plant as our model, and endeavour with it to illustrate what this spiral line of evolution really implies.

It will be observed that, for the life progressing along its course, there will be involved in every loop of the spiral two distinct phases of existence: the one represented by that half of the loop† or cycle of the twining stem nearest the spectator, and the other by that half farthest away and behind the support of the climbing stem. This implies for the evolving life travelling along that spiral (symbol for us of the evolutionary path) a perennial change, a perpetual variety of experience; and not only that, but it is clear that these two phases of existence will be directly equal and *opposite* to each other, corresponding to the two portions of the stem on opposite sides of the support, and may be termed positive and negative, active and passive, subjective and objective, day and night, etc. These two phases of life not only continually alternate with each other, but, and this is the main point to remember, are *repeated* at ever higher and higher levels, represented by the growth of the twining plant.

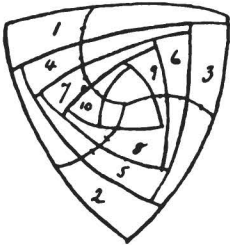
The great principle of *rejuvenescence*, universally operative throughout Nature, is merely the expression, actual and so often distinctly visible, of the method of evolution explained above.

* It would seem that the truest symbol in this connection is the *double* spiral or caduceus, consisting of the two serpents intertwined, representing the dual or spirit-matter constitution of the universe. But the single spiral will sufficiently serve our purpose in what follows.

† Or an *entire* loop in the (really) *double* spiral of Dyne's Fig. 1; THEOSOPHICAL REVIEW, July, 1903.

year the protoplasmic contents of single, individual cells round themselves off, ooze out of the cell, and having acquired a spherical shape and developed a fringe of cilia, or motile hairs, at one side begin to swim actively about as a *zoospore* for some considerable time. This zoospore eventually settles down at the bottom of the pond, sprouts, and develops into a new filament of cells. Thus we see that the filament, instead of developing infinitely onward in length by the usual methods of vegetative reproduction, sooner or later brings this latter to a climax, upon which there is *intercalated* the zoospore-stage, where growth, as such, is stationary, and which may be regarded as, what, indeed, it actually is, a condition of rest and recuperative preparation for the next succeeding vegetative, filamentous period. This rhythmic mode of existence appears to be necessary for the plant, and this perpetual rejuvenescence through the agency of zoospore-formation the fundamental law of its being.

Our second example will be taken from the actually-observed, individual development of the stem of a typical plant. At the



Transverse section
of apical cell of stem
cut off in order of numbers
showing spiral arrangement

FIG. 1

apex of the stem (Fig. 1) there is a *neutral* region consisting of a single tetrahedral cell, which by division cuts off successively from each of its surfaces, and along an ascending *spiral* line, the segments which go to build up the tissues of the stem and the leaves. In the diagram the segments are numbered according to the order in which

they are cut off from the central apical cell. After each active formation of a segment there is, as it were, a relapse into the temporarily quiescent condition of the neutral apical cell, before this latter repeats the process of activity by cutting off the next segment at a slightly higher point on the spiral line of the stems.

There is a theory held by a minority of botanists to-day, though more widely prevalent in the past, with regard to the real morphological nature and essential structure of the *stem* of the

higher than the last ; here, as also in *every* stem (according to the phyton-theory), and well shewn in the Solomon's Seal, we see a somewhat peculiar exhibition of the principle of the backward yet upward swing of the spiral. It is the helicoid type of inflorescence which especially well shews the spiral form of the whole (*Figs. 5 and 6*).

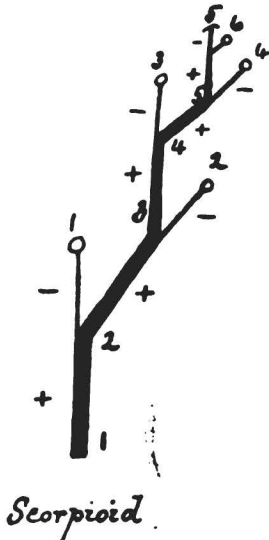


FIG. 5

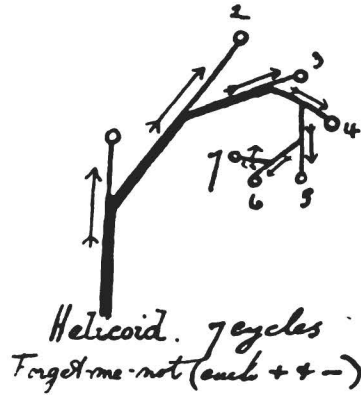


FIG. 6

Further, in every plant as a whole are two well-marked stages of life : the earlier vegetative stage during which the stem and leaves are formed, and the later reproductive stage when the flower and fruit are developed. In the former is displayed the outgoing energy of the plant resulting in *growth* ; it is the objective stage. In the latter growth is suspended and there occurs, on the contrary, a contraction, an indrawing of the energies, an aggregation or assimilation of the material necessary for reproduction ; every flower is, in fact, a *highly contracted and arrested shoot* ; in brief, it represents a preparation by means of this appropriation of potential energy for a new cycle of existence next season.

Again, in the life-history of any twig of a tree there are two well-marked periods of growth : firstly, an active, vegetative period during which the sap flows vigorously and large green leaves are formed and the twig elongates and increases in

ture, were forgotten. The theosophical movement in Germany has, as its mission, the renewal of the spiritual life of the people. Owing to the facts above mentioned, many difficulties were experienced in its early days, and the noble efforts made in '80 and '90 failed of success. In 1902 was formed the German Section, with Dr. Rudolf Steiner as General Secretary, a man prepared as a channel for a truly spiritual efflux by twenty years' study of Goethe's esoteric teaching, and by his efforts to revive German idealism in his various books, notably his *Philosophy of Freedom*, published in 1892. He has now entirely devoted his life to this aim. From Berlin, where he works in collaboration with Miss von Sivers, the Theosophical Movement is spreading over Germany slowly but surely. Theosophical lectures in Berlin attract ever increasing audiences. In Weimar, the town of Goethe and Schiller, where Mrs. Helene Lübke displays a beneficent activity, Dr. Steiner has given a series of Theosophical lectures. During the last winter he has also given similar courses in other German towns, in Hamburg, Cologne, Düsseldorf, Stuttgart, München, Lugano, Nürnberg, Hanover. In all these towns Theosophical Lodges are already founded. In Leipzig, Herr Richard Bresch has worked hard for the spreading of theosophical ideas. In Hamburg and Cologne energetic work is done by Herr Bernhard Hubo and Fräulein Matilde Scholl. In the South of Germany the Theosophical Movement shows hopeful progress, and in Switzerland (Lugano) good results are obtained by Herr Gunter Wagner's quiet activity. Theosophical ideas find a medium or propaganda in the magazine *Lucifer-Gnosis*, edited by Dr. Rudolf Steiner, where the necessity of spiritual life is insisted upon as well as the harmony between theosophical views and modern science. The essays of Herr Ludwig Deinhard help for the spreading of occultism; those of Dr. Steiner for the knowledge of Mysticism, Philosophy and Esotericism. *Der Vâhan*, edited by Herr Richard Bresch, busies itself with Theosophy and the Theosophical Movement in a more special way. A new book by Dr. Steiner under the title of *Theosophy, an Introduction to a Supersensual Knowledge of the World and the Destiny of Man*, will soon appear. Well-directed and energetic activity will certainly do much in Germany in the coming time for a deepening and expanding of spiritual life.

INDIAN SECTION

The progress made by this Section during the past few years under the guidance of its General Secretary, Babu Upendranath

is very good, so the old story says, for Him who made it all, and therefore should be too for us whom He has made to contemplate it.

It is after this order that Mrs. Besant has been striving in her lectures, endeavouring to show forth a little more of it upon the screen of chaos that still remains, though more in our own minds than in the book of nature herself. In conclusion it may be said that the anthropogenesis of the "Stanzas of Dzyan" is more titanic than the cosmogenesis of all other known systems. An over-weening piece of boasting, you will say? No, a solemn fact.

G. R. S. M.

"VĀHAN" SIFTINGS

Extracts from the *Vāhan*—including Answers by Annie Besant, A. P. Sinnett, G. R. S. Mead, C. W. Leadbeater, Bertram Keightley, Dr. A. A. Wells, and others. Edited by Sarah Corbett. (London: The Theosophical Publishing Society; 161, New Bond Street, W. Price 7s. 6d. net.)

WE are glad to see that the Answers of the *Vāhan*—at any rate the major part of them—have been rescued from the oblivion of the twelve years of back numbers and brought together into a handy and useful volume, classified under well-chosen headings, and furnished with an excellent index due to the care and industry of our colleague Mrs. Corbett. This large collection, of nearly 800 pages, is printed on thin paper, so that it is, as we have already said, not only handy, but low priced. If we were not ourselves a contributor to its pages we should say that it was one of the most useful books of reference in our Theosophical library, of special value to lecturers and answerers of questions. We can aver this at any rate as far as the answers of our colleagues are concerned; as for ourselves we have re-read with interest what we had long forgotten we had ever written, and have learned some valuable lessons in putting ourselves back into our former positions with regard to many a point of great importance for students of Theosophy. Indeed it is by no means improbable that some of our earlier answers may prove of greater interest to most readers than some of our later replies, and such in every probability is also the case with a number of the answers of our colleagues. So that the reproduction of less mature views is not in itself to be necessarily deplored; the answers were the best any of us could give at the time, and their repetition may help others who are now looking at these

become clear. This intuitive religious perception was not without analogies. Poets and artists in their creative periods received in an inward flash the pictures to which they then sought to give a form capable of perception by the senses; and the greatest strides of science had probably been made in a similar way.

This touch with the worlds invisible as a natural happening is being more and more recognised by the thoughtful among us, and it is seen that man by his very nature "belongs to more worlds than one." This vague belief is rendered precise by theosophical teachings and is verified experimentally by theosophical investigations. And this is the more satisfactory, in that it merely confirms in the twentieth century that to which all centuries have borne witness by their yogis and their saints.

* * *

THE Bishop of London is showing a lamentable want of knowledge and of true Christian feeling with regard to Theosophy.

An Unwise
Shepherd

The Bishop presided at the annual meeting of the London Diocesan Church Reading Union, and, in praising the work of the Union, said :

It was helping to counteract many current errors. One heresy that was dangerous when combined with Christianity was Theosophy. He found many girls and women on the Continent and in the West-end of London led away by a specious idea that Theosophy could be combined with a whole-hearted acceptance of the Christian faith. Why should they be taught to believe in the necessity of reincarnation? One specious argument used was that reincarnation explained the social inequalities of life by supposed sins committed in a previous existence. While the difficulty involved in those inequalities should not be underrated, the proposed explanation had no basis of any kind at all. He remembered a Sunday afternoon debate in Victoria Park, when he gave double time to a poor man who had no legs and whom the working-men thought to be a Mahâtma. That man quoted two passages from Scripture which were still being used for the same purpose. One was that describing John the Baptist as Elijah; and, answering a fool according to his folly, another speaker had asked how Elijah could appear on the Mount of Transfiguration after being reincarnated into John the Baptist. The other passage was that in which our Lord was asked whether a man's blindness was due to his own sin or to that of his parents; but Christ, in saying that neither was the case, did not sanction for a moment the idea of reincarnation. Though here we should never fully understand the difficulty of human suffering, we could reply that, just like a general who shared with his men all the hardships of a campaign, God in Christ had borne the worst suffering that man was asked to bear. It was sad to see girls caught away

his fortune, and shortly after died; a third member of their party died in poverty within a year, and a fourth was shot. The sister of the second owner suffered heavy financial and other troubles, and a photographer who photographed the cover died. At Mme. Blavatsky's urgent advice, the cover was sent off to the British Museum. The carter died, and a man who helped to carry it in suffered a serious accident. Such was the tale of troubles which followed the removal of the mummy-cover from Egypt to England, and the photograph taken, instead of showing the calm face on the lid, showed that of an angry woman. It is known that Egyptian magicians sometimes created elementals charged with the duty of guarding the tombs wherein lay their embalmed bodies. It would seem that some such creature was endeavouring to protect his trust, and thus spread destruction round it.

* * *

A SIGN of the time is a paper read before the Synthetic Society by Professor J. Ellis McTaggart, of Trinity College, Cambridge, in which he gave his reasons for regarding pre-existence as the most probable doctrine of immortality; he started by laying stress on the non-necessity for *post-mortem* survival in the case of a being whose ante-natal life was unnecessary, and then proceeded to a calm and logical reasoning along many lines, which all led up to the conclusion of the growth of the soul by re-birth. It is to be hoped that this valuable paper will be reprinted in a form which will place it within reach of a wider public than that for which it was written.

* * *

PROFESSOR PATRICK GEDDES has a readable article in *The Monthly Review* for May under the title, "A Gardener's View of Science," in which he presses home the view of ancient science which has been so often put forward in our theosophical literature—that it has not been left to the humanity of the last hundred years to make all the valuable discoveries and inventions, but that the ancients knew many things relating to the harmonies and correlations of natural phenomena which to-day science is only just beginning to re-discover. Referring to the Zodiac as including within it "a smaller, but to us all-important, cycle of nature-changes

pre-existence, which assume a fall of the souls into sin, brought about by an undue desire for the things of matter, for which reason the embodiment of those souls ensued—these doctrines may have had some influence upon this view that all souls sinned in the “First Adam.” It is, however, the Pauline doctrine of inborn sin (“Adam, in whom all have sinned”) which, without having been known to Rabbi Luria as Christian, seems to have had the greatest effect.

Q.—But is this really sin at all?

A.—In no case can it have been an individual, guilty sin of the souls, since when these are supposed to have sinned “in Adam,” they were as yet not self-dependent existences, and as yet could neither choose freely nor act freely. We cannot thus be concerned here with a guilty deed, but at most only with the expression of a metaphysical diminution of being, which the soul in its descent into the world of matter must necessarily experience in the first place. As, however, this is a necessary process, it can neither be sin nor the punishment of sin, the more so as Kabbalism, like the whole of Judaism, teaches that there can only be punishments where there has been real, actual sin.

Q.—But then are not human souls stained with sin?

A.—Certainly. But this sin is first of all a happening of our material earthly existence, and in reality is not only a doing, but an omission, namely, a complete or partial omission of effort upwards, towards spiritual and moral perfection. Thus sin is here, as in almost every monistic system, fundamentally something negative, a privation, but in view of the objective capacity of the soul for what is higher and better, it is a sinful omission, a negative state of the will. According to the smaller or greater moral strength of their will, all men are more or less sinful.

Q.—But how can the souls, despite this sinfulness, attain to perfection?

A.—By remaining in earthly existence until they have overcome their material defects and have emerged finally as victors from the struggle against imperfection.

Q.—How does this happen?

A.—Through metempsychosis.

* But not, as in other doctrines of pre-existence, punishment for a fatality.

It is inconsistent with the idea of a moral and spiritual world-order based upon divine Goodness, Justice and Mercy, that punishments should be inflicted, when no guilt has been incurred.

Now, however, we see daily :

(1) That good and just people continually suffer, while the bad only too often enjoy untroubled happiness, although in justice these things ought to be reversed.

(2) That from their birth on, children are often afflicted with the most terrible diseases, yes, even come into the world as unhappy abortions, in apparent contradiction to the perfect benevolence of the Creator, from whom in itself nothing but good can come.

(3) That children die quite young, before they can have sinned on earth, thus snatched away by merciless death, utterly in apparent contradiction to divine mercy. Similarly all kinds of suffering and ill-fortune befall young children without any recognisable guilt on their side.

The doctrine of pre-existence and metempsychosis alone solves these difficulties, which can otherwise merely be evaded by excuses, in a way that is logically and ethically satisfactory, *viz.* :

(1) The righteous who now suffer are paying the penalty, for sins committed in a former life on earth, by which, if they conduct themselves aright in this life, they will find themselves the better off in a future, in their next life on earth—and the bad who now live in comfort and happiness were good in their former earth life, for which they are now enjoying their reward, but at the same time through their present sins they are preparing for themselves a future, a next life on earth, which will be all the worse.

(2) The children that are born malformed, weakly, etc., are those whose souls have sinned deeply in their former earth life, for which cause after the death of their then body they have come as punishment into such ill-formed bodies, just as their own souls have become ill-formed.

(3) In like manner, the souls of children who die young, or of those who in their tender years are afflicted with disease, accident

GUNAS, CASTE AND TEMPERAMENT

V.

(CONTINUED FROM p. 329)

THIS spiritual law, whose glyph is upon our heads and whose impress is in the order of our thought, is the central pivot round which all human circumstance turns. It is the same at all times and for all men, changeless in itself yet directing all the ceaseless flux of things. We may oppose it and break ourselves against it, but it o'er-wills us in the end, till finally—through tribulation, if we so elect—we accept its elixir of deathless spiritual life. But the Sibyl's price rises with each new refusal, and she sees that we never fail so wholly as when we think we most succeed. Nor may nations or peoples violate this central law of being, for it dissolves and moulds anew whatever would thwart its sway, and is the unguessed but essential cause of all biographies and histories, private, public and national alike.

The vertical and the horizontal divisions of our diagram having been sufficiently dealt with, we now have to consider the principle under which our several Types appear to be related to the ascending scale of planes, bodies, "elements," faculties, gunas, castes and temperaments. Each vertical group represents a distinct inner* and outer constitution, yet all are concerned with the same ascent and all move to a common spiritual consummation. Something of the degree of this ascent, so far as this is evidenced in ordinary life, appears to be indicated by what the phrenologist calls the Quality of the physical organism. It is not by any means pretended that this permits of any individual being localised, as it were, as at such and such a given point of ascent

* "Mental bodies shew seven great fundamental types, each of which includes forms at every stage of development, and all evolve and grow under the same laws. To understand and apply these laws is to change the slow evolution by nature to the rapid growth by the self-determined intelligence."—*Thought Power*, p. 26.

This is our necessary preliminary to anything worthy of being called spiritual. "All this world, deluded by the natures made by the three qualities, knoweth not Me above these, imperishable."*

The Caste system is here regarded as leading to the attainment of this higher spiritual state by an orderly building-up of the character under the dominant influence of the harmonising rhythmic (sāttvic) Guṇa, and Reverence was inculcated throughout its ranks. Whatever the blending of the Temperaments under the vertical groups shewn in our diagram, each life had finally to be centred in its causal body (whatever its type and that of the other vehicles) and all outer conduct was governed and dictated from that high level which thus established the ruling principle of the man's being. As a result, there would be seven types within the Brāhmaṇa Caste which the above-mentioned condition represents, and seven corresponding "vertical" divisions also within the other Castes. In a society so ordered, one can understand the Hindu youth quietly deciding, upon some inner monition, whether to offer himself to one or to another spiritual teacher: he would endeavour to recognise, upon his own "Ray," his true spiritual leader or Guru, who would guide him along his natural line of ascent. All recognised this common law of orderly spiritual growth, though particulars of fulfilment varied with the type, and, finally, with the individual.

Among ourselves the same law still applies in spite of the confusion of our social order. The character has gradually to be remoulded under the dominant influence of the harmonising rhythmic Guṇa, which we identify with the Mental Temperament, and this whatever our physical type may be, and whatever the material or the "faculties" with which we have to deal. We have, as Jacques phrases it, to "cultivate" the Mental Temperament (for even phrenologists do not imagine that matters spiritual are to be understood by the dullard) by "systematic study, devotion to intellectual pursuits, habits of consecutive thinking," etc., etc., and, as an auxiliary physical aid, by suitable diet which shall not unnecessarily stimulate the other tendencies.† Now, if reference is made to the description of the Mental Tem-

* *Bhagavad-Gītā*, VII. 13.

† *Op. cit.*, p. 83.

sorts which have gathered about me. I have been fearful of giving offence; too soft, too yielding to claims which I knew in my heart were of no avail either to myself or to others. Perhaps the anger of foolish people, who, according to their lights, have been kind to one, is the most difficult to face of all the different kinds of music that have to be faced. Perhaps the well-intended allurements of those of little understanding with whom one may be acquainted are the most seductive and most fatal of all allurements.

Who has not noticed how, at a restaurant, should a plate fall to the ground, or in the street, if a sudden noise be heard, people will turn to look from idle curiosity, no matter how intently they may profess to be occupied? So may it be with all. The greater number of us pass our days for ever turning round, curious to look upon some vulgar thing or other. I have lost the best of my pictures in dull drawing-rooms. The poems I most ought to have written have been swallowed up in quite unnecessary correspondence, or in concerning myself with affairs that an enslaved conscience vainly tried to convince me were unselfish, and which a dozen other persons would have done far better and more completely than ever I could do. I believe that I could have written what I am now writing far more readily, had I not gone yesterday to a party, my presence at which was wholly unnecessary, but which I had accepted in a weak moment rather than that my refusal should provoke displeasure. I am not sure that this article may not be weakened, because I am due somewhere or other this afternoon, though I know well enough that it is a far greater sin, were the artist in me not to give his best to the progress of his work, than that the lesser man might be considered somewhat impolite by people who do not really care, were I to miss an appointment made without consideration. And I am quite certain that the most striking of the sentences which I had hoped to set down has escaped me, because a few moments since I could not resist pausing from my writing that I might listen to a piano-organ which had begun to play not far off, and that I might look out of the window and observe what manner of persons were passing in the street. Truly many pathways lead to the Castle of Foolishness.

shaped for the expression of spiritual powers on the physical plane. The results are the most rapid where the sympathetic system is first worked upon, for that is the more directly related to the aspect of Will, in the form of Desire, as the cerebro-spinal is more directly related to the aspects of Cognition and of pure Will. The dispersion of tumours, cancers, etc., and the destruction of their causes, the curing of lesions and bone-fractures, imply for the most part considerable knowledge on the part of the healer. I say "for the most part," because it is possible that the Will may be guided from the higher plane even where physical plane knowledge is lacking, in the case of an operator at an advanced stage of evolution. The method of cure, where knowledge is present, would be as follows: the operator would form a mental picture of the affected organ in a state of perfect health, creating that part in mental stuff by the imagination: he would then build into it astral matter, thus densifying the image, and would then use the force of magnetism to densify it further by etheric matter, building the denser materials of gases, liquids and solids into this mould, utilising the materials available in the body and supplying from outside any deficiencies. In all this the Will is the guiding energy, and such manipulation of matter is merely a question of knowledge, whether on this or on the higher planes. There is not the danger in cures wrought by this method, that accompanies those wrought by an easier, and therefore commoner, system, by the working on the sympathetic system alluded to above.

People are advised, in some of the methods now popularised, to concentrate their thoughts on the solar plexus, and to "live under its control." The sympathetic system governs the vital processes—the functioning of the heart, lungs, digestive apparatus—and the solar plexus forms its most important centre. Now the carrying on of these vital processes has passed under the control of the sympathetic system in the course of evolution, as the cerebro-spinal system has become more and more dominant. And the reviving of the control of this system by the will, by a process of concentration of thought, is a retrograde and not a forward step, even though it often brings about a certain degree of clairvoyance. This method is much followed in India in the

in driving it out of the physical body. Disease is often the final working out of evil that existed previously on the higher planes, and it is then far better to let it thus work out than to forcibly check it and throw it back into the subtler vehicle. It is the last working out of an evil desire or an evil thought, and in such a case the use of physical means of cure is safer than the use of mental means, for the former cannot cast it back into the higher planes, whereas the latter may do so. Curative mesmerism does not run this danger, belonging as it does to the physical plane; that may be used by anyone whose life, thoughts and desires are pure. But the moment Will forces are poured down into the physical, there is a danger of reaction, and of the driving of the disease back into the subtler vehicles from which it came forth.

If mental curing is done by the purification of thought and desire, and the natural quiet working of the purified thoughts and desires on the physical body, no harm can result; to restore physical harmony by making harmonious the mental and astral vehicles is a true method of mental healing, but it is not as rapid as the Will-cure and is far harder. Purity of mind means health of body; and it is this idea—that where the mind is pure the body should be healthy—that has led many to adopt these mental methods of healing.

A person whose mind is perfectly pure and balanced will not generate fresh bodily disease, though he may have some unexhausted karma to work off, or he may take on himself some of the disharmonies caused by others. Purity and health truly go together. When, as is and has been the case, some saint is found to be suffering physically, then such a one is either working out the effect of bad thinking in the past, or is bearing in himself something of the world's disharmony, turning on to himself the forces of disharmony, harmonising them within his own vehicles and sending them forth again as currents of peace and goodwill. Many have been puzzled by seeing that the greatest and the purest suffer, both mentally and physically. They suffer for others, not for themselves, and they are truly White Magicians, transmuting by spiritual alchemy, in the crucible of their own suffering bodies, the base metals of human passions into the pure gold of love and peace.

sembled. The stillness was intense—the man watching—I watching—and every sense centred upon what was going on, waiting for the moment when the slowly withdrawing form of the animal should completely disappear. But again the hour for my medicine had come. My maid suddenly turned on the electric light, and cave, man and animal were at once replaced by my ordinary surroundings. I gave a great sigh of relief—for the strain of the last few moments had been intense. It was then almost morning. I had been awake the whole night long—but, tired as I was, I still could not sleep; the experience I had just gone through was far too exciting to admit of it. For, during all that cave scene, from the first appearance of the colossal form on my bed until its final disappearance, I had a sense, not precisely of danger to be guarded against, but rather as of some sort of test, or trial, that was being put upon me, and which required the utmost alertness, steadiness and fearlessness on my part to meet. Could it be possible, I afterwards argued, that the influence of the salicylates I had taken, together with three days' fasting, had put me in touch with a part of the elemental world where magicians were operating who, seeking to charm me first with that lovely dance, might afterwards have wrought me harm, had they induced me to kiss that animal? But again, taken all together, in spite of my great fatigue, the result of all I had seen was felt, chiefly, in a great sense of *joy*, which I found it difficult to explain on the above theory. For, though I *had* felt a sense of danger during that last scene, still, there had not been the slightest feeling of *fear* mingled with it. On the contrary, a feeling of keen *alive-ness* never left me, tired as I was. It seemed as though some new consciousness of life and power was around me, guiding me to realms where new possibilities were opening up before me. And ever since that night, the world of matter seems to me *a living thing*. Were those flower-like forms, with their half-human heads, now waking and now sleeping—those metamorphoses from elemental (?) substance to rock, tree, animal and man—were they a lesson sent at once to tell me of the long path the Monad travels in its cycle from Eternity through Time and back to Eternity again, and to test my courage on the Path while learning the lesson sent? Which of these theories is the true one?

derived by the individual from such self-training as Mr. Hinton suggests. How far the fourth dimensional conception may prove *useful* remains to be seen; hitherto it has not led to any very striking or definitely verifiable results, while as for the individual, I have myself not the least doubt of the value of such a discipline to anyone whose mind works easily along such lines. But what I want to ask is the question, what we really mean when we "assume" the existence of a fourth dimension, and whether, *philosophically speaking*, we have a sound and valid basis for such a theory?

And in the first place, it is most needful to *realise* that the word "space," as ordinarily used, has *at least two* entirely distinct and different meanings. Otherwise put, when we talk of "space" we mostly think vaguely of a sort of complex made up of two perfectly different "spaces," which we mistakenly imagine to be one and the same. These two are: first, *perceptual space*; second, *conceptual space*.

Perceptual space is a psychological construction built up out of at least two distinct factors, each of which yields a "perceptual space" of a somewhat different character; and the single perceptual, or [real space of experience, in which we suppose ourselves and all objective realities to be immersed, is the outcome of the fusion of these two different "perceptual spaces." They consist: in the inherent extension or spatiality of the perceptions of sight and "touch": the former being purely two-dimensional, the "extension" of the colour-field of vision; the latter (touch) being again triple, a three-fold fusion of feelings of pressure, muscular contraction and articular motion. These perceptual spaces become fused together by the needs of practical life, and finally result in that complex psychological structure known as "ordinary," "real" or perceptual space. Thus spatiality of this kind is a given attribute of the real world of experience, as empirical originally as its colour or its weight.

But this real space is very far indeed from being identical with the space of the geometers. Geometrical space—or conceptual space as it is properly called—is a purely *conceptual* construction founded upon space-perceptions and aiming at the simplest system of calculating the behaviour of bodies in real space. It is a purely *ideal* structure and at no point coincides with real, perceptual space and indeed in many respects it is even antithetical to it.

For instance "space" (conceptual or geometrical) is usually defined as one, empty, homogeneous, continuous, infinite, infinitely divisible, identical, and invariable. Now the real, or *perceptual* space

that matter is "alive," and that just as each atom of matter is in its degree a centre of divine consciousness, so each planet is a centre of consciousness in a high degree and represents the united consciousnesses of highly evolved "lives" that, on the "form" side, are connected with the physical planets we see. In fact, the astrology so postulated is based on the view of a guiding and directive power expressed through seven great planetary beings or systems of beings, who are physically represented in the heavens by the planets; and in the cosmic drama these are the agents of the lofty Being represented on the physical plane by the Sun, around whom this earth and "the Seven" in question revolve. In the far background are innumerable suns, definite centres of evolved life and divine consciousness, which combine in shedding on us their distinctive living influences expressed through twelve vast segments of space known as the twelve signs of the zodiac. The centre to us of this great drama is the earth, which is, as it were, the focus of the universal cosmic forces which are ever raining their particular influences upon it. If we regard the earth as the focus of our solar world, it is as the Ogdoad with regard to the planetary Seven; it may also be considered as at one pole of consciousness with the Sun at the other, for these in their states of evolution are relatively to one another as "matter" and "spirit." The goal of human evolution is for "matter" to be permeated by "spirit" and rendered at-one with it. "Matter" and "spirit," the earth and the Sun, are essentially opposite parts of a definite, evolving solar Unit of the divine consciousness; the Seven are the intermediate portions of the Unity, and each holds rule or charge over one of the seven stages, or planes, or states of consciousness therein, whether regarded in the universal or in the particular.

With such ideas as a basis, Mrs. Leo in a series of short essays builds up the view that astrology represents essentially "the Law" of human evolution in the process of manifestation. Our character and general destiny from birth are the product of the earlier earth-lives of our soul, and are recorded in the heavens by "the moving finger" at the moment of birth, declaring to all who can therein read it the place that the soul has attained in its evolution, with its many characteristics and tendencies. She also asserts that the purpose of the present life and the precise *dharma*, or duty, or next necessary step that should be taken by the soul if it would over-rule the destiny we have hitherto prepared for ourselves, are as surely indicated by the horoscope at birth as the needle of a compass points to the pole of the earth,

giving the shortest and most direct path along which to travel up the mountain of life to reach the summit. Astrology is thus regarded as offering a definite chart in life for those who are prepared to seek in it not how to satisfy the desires of the mere outer personality, but how to take the next step [necessary towards the true goal of the soul's ever-becoming. The beliefs which have connected astrology merely with "luck" are brushed aside, also the "karma-dodging" view which some have applied to it. As we act in our present life, so do we shape the outlines of our next earth-life. Character and destiny are intermingled, and the former is the cause of the latter, and all that is added to the nature in one life is recorded in the scroll of the heavens and is evidenced at each succeeding birth. Foster and cultivate the highest part of our nature in its ethical and artistic and spiritual side, and under the guidance of the high beings attached to our own solar universe, the destiny will take care of itself and will be suitably meted out for the further development of the nature. With these views, Mrs. Leo specially advocates that those who have the care of the young should learn their horoscopes and ascertain therefrom the lines upon which the child should best be trained, so as to develop the good that it may grow and starve out the evil.

Astrology has again and again throughout many centuries been dragged down to its lowest uses, and there is always the risk that a little knowledge of the subject may prove a distinct danger. It is, therefore, rightly tabooed for the masses. But while it is not a subject for the many, it is likely to prove of stimulating value to those whose natures are on the upward trend and who at the same time are naturally inclined towards the occult presentment of star lore. In such cases this little book is likely to prove suggestive and helpful.

J. S. B.

NUMBERS

Magic Squares, Circles, etc. By I. O. M. A. (To be had, post free, 4s., from U. T. S., 3, Evelyn Terrace, Brighton.)

ANY of our readers who may be Pythagoreans born, and think (as the Deity creates) by number, weight and measure, will doubtless find profit in this collection. That the "brief explanation" promised seems to be confined to three or four headings, as unintelligible to the profane as the application of the squares themselves, will possibly add to the attraction of the little book for the elect—to whom the reviewer does *not* belong.

A. A. W.

THE
THEOSOPHICAL
REVIEW

VOL. XXXIV

AUGUST 15, 1904

No. 204

ON THE WATCH-TOWER

WE have received a circular from the Anagarika Dharmapala, the General Secretary of the Maha Bodhi Society, announcing his opening of the Manual and Agricultural Training School in Isipatana, Benares, the historic deer park in which the Lord Buddha preached His first sermon after His enlightenment. Mr. Dharmapala says that in this Training School it is intended to teach :

Arts and crafts, modern agriculture, dairying, fruit-canning, cattle-breeding, bee-keeping, weaving, mat-making, basketry, embroidery, glazed pottery, book-binding, drawing, illuminating, wood-carving, cabinet-making, metal work, electro-plating, enamelling, printing, soap-making, umbrella-making, shoe-making, clay modelling, hygiene, practical use of electricity, agricultural chemistry, etc. I have secured the services of a young Englishman—Mr. C. H. Viggars—who will teach agriculture ; and I expect to secure competent teachers from Germany, Denmark, Italy, America and Japan, for the other departments.

Mr. Dharmapala asks for financial support in his enterprise and Mr. Neel Comal Mukerji, Holy House, 29, Baniapuker Road, Entally, Calcutta, will receive any contributions. We cordially wish Mr. Dharmapala success, and trust that his School will be carried on in such a way as to win confidence and com-

light. To fashion the misty substance of some comet into light and clearness—that were truly a welcome, gladsome task for the monad of our Wieland; as indeed, speaking generally, if we suppose the eternity of the actual state of the world, we can admit no other destination for monads, than, as blessed co-operating powers, to share eternally in the immortal joys of Gods. The work of creation is intrusted to them. Called or uncalled, they flock together of themselves; on every way, from all mountains, out of all seas, from all stars; who may stop them? I am certain, as you here see me, that I have been there a thousand times already, and hope to return thither a thousand times again.”

“Pardon me,” interrupted I, “I know not whether I should call a return without consciousness a return; for he only comes again who knows that he has been in the same place before. During your observations of nature, gleamy recollections, and points of light from another state of the world, at which your monad was perhaps itself a co-operating agent, may have burst upon you; but all this rests only upon a *perhaps*; I wish we were in a condition to attain to greater certainty on matters of such moment, than we can attain for ourselves through dim divinations, and those flashes of genius which sometimes lighten the dark abyss of creation. Can we not come nearer to our object? Can we not figure to ourselves One Loving Chief Monad as the central point of creation, which rules all subordinate monads of this universe in the same manner as our soul rules the inferior monads subordinate to her?”

“Against this conception, considered as faith, I have nothing to say,” replied Goethe; “only I am accustomed to attach no extraordinary value to ideas which have no foundation in sensible perceptions. Aye, indeed, if we did but know the structure of our own brain, and its connections with Uranus, and the thousand-fold intersecting threads along which thought runs hither and thither! But then we should not be conscious of the flashes of thought till they struck. We know only ganglions, portions of the brain; of the nature of the brain itself we know as much as nothing. What then can we pretend to know of God? Diderot has been greatly censured for saying: ‘If there is not a

A gospel of hope and perennial cheer is involved in this doctrine of Rejuvenescence. Always a fresh chance for the present wasted life, or for the fulfilment of hitherto unrealised aspirations! We shall be born again on earth, where the loved and lost will re-appear for our embrace, but where enemies too will cross our path if we have been foolish enough to raise them now. Recognising the jointed segments (our innumerable separate earth-lives) as constituting *one* great trunk, *one* continuous life, we may rationally and scientifically build for the future just as if there were no separation, nor death, nor rebirth, which are the factors concerned in the jointing and segmentation of our tree of life.

If one more illustration from analogy may be permitted, I would suggest that the dual cycle of our existence may be further elucidated as follows: our active physical life—during which our energies are poured forth unceasingly—along with the astral life—during the progress of which those outgoing energies gradually diminish, and are finally withdrawn as we pass on to the devachanic plane—may be compared to the kinetic energy of motion by which a stone is thrown up into the air; this energy is gradually exhausted until, finally, the stone comes to rest, say, on the edge of a cliff. Its outgoing energy of motion has now become changed into the potential energy of rest, which consists in an assimilation and focussing, as it were, of the previous energy; while this latter re-awakes once more when the dislodged stone, under the impulse of gravitation, falls again to the ground. The force with which the stone ascends is always equal to that with which it descends; for “action and reaction are equal and opposite.” In the same way the output of force or energy during our physical, and the earlier part of our astral, life, consisting in the accumulation of experience, results hereafter, in the “heavenly places,” in a transmutation or focussing of this experience into faculties, *i.e.*, into potential energy. When the time for reincarnation arrives, we gravitate once more to earth; for the very desires which impelled our previous energising, the momentum of which landed us “up” in devachan, now, by a potent terrestrial magnetism, drag us earthward once again. It is a law of physics that no energy is ever put forth without a corresponding recoil. This phenomenon obtains in cosmic as in mundane

animal. I died from the animal and became a man. Wherefore then should I fear? When did I grow less by dying? Next time I shall die from the man that I may grow the wings* of the angels. From the angel too must I seek advance. All things shall perish save His Face. Once more shall I wing my way above the angels. I shall become that which entereth not the imagination. Then let me become naught, naught, for the harp-string crieth unto me: Verily unto Him do we return."

In touching thus merely upon the fringe of the subject of Rejuvenescence, I believe that I have also, however briefly and crudely, struck the real scientific basis underlying the idea of "reincarnation" and the *post-mortem* life; at any rate, some faint endeavour has been made to harmonise the teachings on these intangible matters with facts and principles well known and familiar; though in order fully to rescue them from the unique, isolated position in the scheme of things which in the minds of many students they still appear to hold—I refer to those who, wrestling with the subject as something incomprehensibly transcendental and *sui generis*, make with it, so to speak, a mountain out of a mole-hill—it would be necessary to elaborate the whole subject much more fully than there is here space for. Let it suffice to have merely indicated that there exist adequate and, I believe, true analogies for the process of reincarnation and its attendant phenomena throughout the whole of that Nature with which we are familiarly acquainted.

We cannot do better than call to mind what G. H. Lewes has so well said†: that "all phenomena are simply modifications of each other, being, indeed, only different expressions of equivalent relations, different signs of the same quantities. This is the grand doctrine of equivalents, which is illustrated in the convertibility of forces. It penetrates beneath the diversities of expression, and searches out the identities of Nature." He adds: "the establishment of equations through abstraction of differences is the product of all reasoning"; and this is the real aim of all investigation of nature.

It would not, of course, advance us one more step in the

* Note the idea of expansion of the life implied in this acquisition of a new method of locomotion!

† Prolegomena to *History of Philosophy*.

may [for] his very rays,* in greatest splendour, shine all round on all the world† beneath.

For he is stablished in the midst, wreathed with the cosmos,‡ and as a skilful charioteer, he safely drives the cosmic team,§ and holds them in,|| lest they should run away in dire disorder.

The reins are life, and soul, and spirit, deathlessness, and genesis.

He lets it, then, drive [round] not far off from himself—nay, if the truth be said, together with himself.

And in this way he operates¶ all things.

To the immortals he distributeth perpetual permanence; and with the upper hemisphere** of his own light—all that he sends above from out his other side,†† [the side of him] which looks to heaven—he nourisheth the deathless parts of cosmos.

But with that side that doth embrace, and doth shine round the all of water, and of earth, and air, he vivifies the [lower] hemisphere,‡‡ and keeps in motion birth-and-death,§§ and [all its] changes.

As for the animals||| in these [the lower] parts of cosmos—he changes them in spiral fashion,¶¶ and doth transform them into one another, genus to genus, species into species, their mutual changes being balanced***—just as he does when he is dealing with the cosmic bodies.†††

* Lit., his very sight.—*αὐτῆ ἢ ὄψις*, that is, his rays, *ὄψις* being used of the visual rays which were supposed by the science of the time to proceed from the eyes.

† Or, cosmos.

‡ Wearing the cosmos as a wreath or crown; the visible sun being regarded as a "head." See "The Perfect Sermon."

§ Lit., car or chariot—*ἄρμα*.

|| Lit., binds it to himself—*ἀναδήσας εἰς ἑαυτόν*.

¶ *δημιουργεῖ*.

** Lit., periphery—*τῆ ἄνω περιφερεία*.

†† Lit., part.

‡‡ *κύτος* = a hollow, vase, or vessel; a synonym of the "periphery" above.

§§ Lit., genesis.

||| That is, those subject to death, as opposed to immortals.

¶¶ *ἑλικος τρόπον*,—*helix* is used of circular or spiral motion. Compare *αἱ κινήσεις καὶ ἑλικες τοῦ ρανοῦ*.—Arist., *Μεταφ.*, II. ii. 27.

*** *ἀντιτασσομένης τῆς εἰς ἄλληλα μεταβολῆς*.

††† Lit., great bodies; this presumably refers to the elements, but may also refer to the zodiac—the "great animals."

For in the case of every body,— [its] permanence [consists in] transformation.

In case of an immortal one, there is no dissolution; but when it is a mortal one, it is accompanied with dissolution.*

And this is how the deathless body doth differ from the mortal, and how the mortal one doth differ from the deathless.

Moreover, as his light's continuous, so is his power of giving life to lives continuous, and not to be brought to an end in space and in abundance.

For there are many choirs of dæmons round him; and they who company with him are like to hosts of very various kinds, and are not far from the immortals.

Thence those of them who have attained unto the spaces of the gods,† watch over the affairs of men, and carry out the orders of the gods—by means of storms, whirlwinds and hurricanes, by transmutations wrought by fire and shakings of the earth, with famine and with war requiting man's impiety,—for this is in man's case the greatest ill against the gods.

For that the duty of the gods is to give benefits; the duty of mankind is to give worship;‡ the duty of the daimones is [to give] chastisement.

For all the things men [blindly] do—through error, or foolhardiness, or by necessity, which they call fate,§ or ignorance—these are not held chastisable among the gods; impiety alone is guilty at their bar.

The Sun is the preserver and the nurse of every class.||

And just as the intelligible world, holding the sensible in its embrace, fills it [all] full, distending it with forms of every kind and every shape—so, too, the Sun, embracing all in cosmos, doth make full the births of all and strengthen them.

When they are weary or they fail, he takes them in his arms again.

And under him is ranged the choir of dæmons—or, rather,

* Compare "Sermon to Tat," I. (Ménard).

† Lit., "the land of these"—that is, of the immortals.

‡ Or, to be pious.

§ *είμαρμένην*.

|| Genus.

choirs; for these are multitudinous and very varied, ranked underneath the groups of stars,* in equal number with each one of them.

So, marshalled in their ranks, they are the ministers of each one of the stars, being in their natures good, and bad, that is, in their activities (for that a dæmon's essence is activity); while some of them are [of] mixed [natures], good and bad.

To all of these has been allotted the authority o'er things upon the earth; and it is they who bring about the multifold confusion of the turmoils on the earth—for states and nations generally, and for each individual privately.

For they do shape our souls like to themselves, and set them moving with them,—obsessing nerves, and marrow, veins and arteries, the brain itself, down to the very heart.†

For when each one of us is being born and made alive, the dæmons take us—those ministers, according to that class of birth [we have deserved],‡ who hold that rank in each one of the stars.§

For that they|| change at every moment;¶ they do not stay the same, but [ever] circle back again.

These,** then, descending to the two parts†† of the soul, by means of body, set it‡‡ awirling, each one according to its own activity.

But the soul's rational part is set above the lordship of the dæmons—designed to be receptacle of God, a ray of whom shines through the Sun within the rational soul.

Such men are few in all. To them the dæmons are subser-
vient;§§ for no one of the dæmons or of gods has any power against one ray of God.

* ὑπὸ τὰς τῶν ἀστέρων πλινθίδας. πλινθίς = πλινθίον, and is used of any rectangular figure, and also of groups of stars as in Eratosth.—*ἀρχαῖ* Strab., II. i. 35, II. v. 36 (*Lex.*, Sophocles); compare αἱ τῶν πλινθίων ὑπογραφαί, the fields, or spaces, into which the Augurs divided the heavens, *templa*, or *regiones coeli* (*Lex.*, Liddell and Scott).

† Lit., viscera.

‡ οἱ κατ' ἐκείνην τὴν τιμὴν τῆς γενέσεως.

§ That is to say, presumably, as the planets change.

|| The planets; though it may also refer to the dæmons.

¶ Lit., point—κατὰ στιγμῆν.

** The dæmons, as ministers of the stars.

†† The rational and irrational, presumably.

‡‡ The soul.

§§ *καταρμονῖται*, the reading must be faulty, I doubt whether any such word exists in Greek.

Just, then, as God doth have no end, so doth His making have no end—and no beginning.

[ADDENDUM*]

[TAT.] IF thou dost think [of it], O King, [there 're] even bodies which have no body.†

[AMMON.] What bodies?—(asked the King.)

[TAT.] The bodies that appear in mirrors—do they not seem to be incorporeal?

[AMMON.] It is so, Tat; thou thinkest like a god;—† (the King replied.)

[TAT.] There are incorporals as well as these—for instance, the ideas‡—dost not thou think so, [Sire]?—[which], though incorporeal appear in body, not only in the case of things ensouled, but also in the case of those which have no soul.

[AMMON.] Thou sayest well, O Tat!

[TAT.] Thus, [then,] there are reflexions of incorporals on corporals, and of the corporals upon incorporals—that is to say, [reflexions] of the sensible on the intelligible world, and of the intelligible [world] upon the sensible.

Wherefore, give worship to the images, O King, since in their turn they have their forms|| from out the sensible.

(Thereon His Majesty arose and said:)

[AMMON.] Should we not [now], O Prophet, see about the comfort of our guests? To-morrow, [then,] will we resume our sacred converse.¶

G. R. S. MEAD.

(TO BE CONCLUDED)

* In the MS. or MSS. which lay before Patrizzi, the following fragment has there been plainly added by some scribe from a totally different treatise, for as that learned Humanist pithily remarks: *Videntur sequentia ex alio libro sumpta.*

† Or, are incorporeal.

‡ *θείως.*

§ Also meaning "forms" simply.

|| A word play, referring to the ideas (forms) above.

¶ *θεολογήσομεν.*

A PEN PORTRAIT FROM A WORD SKETCH

HURRYING people, loitering couples, flaring lamps, lighted windows, here and there an organ playing and children dancing in the road. By and by all these sights and sounds grew rarer, save the lamps; we were speeding northwards and leaving the busy streets. It was a sweet, soft evening, with the breath of spring in it, and in the sky thin fleeting clouds played at hiding the stars. Northward still, to quiet streets, where passengers by foot or carriage were rare; on one side were trees, and on the other, retired houses behind garden strips; and still the lumbering omnibuses toiling by. Then a turn into a wider yet more deserted road; no more omnibuses now, and the houses stood apart; gardens around them and trees in the gardens. And here, before one of the houses, the cab drew up. I remember standing in a flutter of expectation beside Sir Reginald, waiting for the door to be opened. I have a vague impression of a paved path through a garden, of entering a house and crossing a hall; and then we were in a lighted room. The room seemed full of people, and in the centre—for they were all gathered round her—sat a woman. She was stout, elderly, unwieldy somewhat in figure, badly dressed; but there was the massive, imperious face, and there the protruding, penetrating eyes. In front of her was a little table covered with outspread cards, and beside them a brass ash tray in which lay a cigarette. She looked round, welcome on her face, as we came towards her. "How do you do, Reggie?" and then to me, as Sir Reginald introduced me: "Glad to see you, my dear."

We took our places in the circle, and for the next hour I looked and listened. The things that struck me most were, first, the powerful personality of the woman—never before or since have I come into contact with a being so strongly magnetic; then the grasp and force of her intellect; then her complexity. All

the evening she talked, sometimes considering problems, scientific or philosophical, sometimes jesting, sometimes skimming with crisp epigram or apt epithet the surface of things. I never met anybody who possessed to an equal extent the almost obsolete art *de tenir salon*; without the slightest effort she did it: everybody was interested, everybody was at ease, everybody able to give of their best. And all the time she played Patience, never losing her hold on the game, never ceasing to follow the thread of her own or another's discourse; and all the time she smoked cigarettes, rolling them with her beautiful hands—the only beautiful things about her. There were people of all nationalities present, people one might have seen any day anywhere, and people such as I had never seen, with strange un-English faces. For men came from all parts to consult this woman, from all countries of Europe, and from all the continents of the world; and laid before her the most abstruse questions, and listened with deference to her explanations or opinions. All the time I was trying to find the dominant note in the wide chord of her being, and always when I thought I had struck it, the key changed, and I had to readjust the scale. For at one time I thought her chiefly a woman of the world, at another an enthusiast; now she was an unreasonable child; and again a dispassionate philosopher. She was the embodiment of culture, the most refined, modern, and complete, then steeped in an atmosphere semi-barbaric; she was a Frenchwoman in wit, subtlety, and charm, and anon the daughter of a half-tutored race. Once she lost her temper and swore energetically, and once the piercing eyes were soft with tears as someone present told of a noble deed. Inscrutable, yet with a primitive simplicity, she was attractive both to women and to men; to men, I realised, pre-eminently so. And yet there was curiously little of the woman about her; I think I never saw anyone who so impressed me with the idea of sexlessness. Her attitude and atmosphere were not those of a woman, but of a comrade. The physical, perishable parts of her seemed to count for nothing in the attraction she created; it was the wide, fearless, forceful mind, the masterful and magnetic personality of the woman that drew men to her—or repelled them; for, in common with all strong personalities, she excited

GRAINS OF SAND

ON a sandy beach of the far-off Pacific shore, one bright autumnal day, was seated a woman writing a letter. The broad blue ocean stretched far out and wide: the warm, golden sun cast its brilliancy over the quiet beautiful scene, and everywhere was peaceful serenity and calm. Was it inspiration or intuition that prompted that soul to enclose a little handful of sand, taken from the outer verge of a prehistoric continent, and place it in that letter? That sand lies before me now, and it brings to me memories of past ages. Do you mind my telling you of them?

From these grains of sand extended a broad and level plain, in the centre of which was a temple of magnificent proportions. As I strolled towards it, I became aware I was in a land of another age, a land of Jurassic formation. The people I saw were of another race, Titanic in stature, and of a reddish complexion. The arms and ornaments they bore were of bronze, the temple itself was entirely of bronze, and I had evidently stumbled upon a land existing in the Bronze Age. People were going into the temple, and I ascended the broad steps, thirteen in number, and found myself in an outer court. A gigantic and perfect specimen of manhood guarded the entrance to the inner portion of the temple. He challenged my approach by presenting his spear to my heart. Involuntarily, I gave a sign, the spear was lowered; as he stretched forth his hand, I leolinely interlaced my fingers with his, and I was allowed to enter. I found myself in a vast temple whose form was that of an oblong square: graceful columns supported the roof, which was almost entirely covered with the zodiac of Asuramaya, recording the then and future history of the globe: occupying a prominent place was a representation of the mystic septenary Dragon. Great statues of bronze, ornamented with gold and silver—which seemed to be

in the reception of an impression and in the subsequent recall of that impression, *i.e.*, in the memory of it.

A vibration from outside strikes on an organ of sense, and is transmitted to the appropriate centre in the brain. A group of cells in the brain vibrates, and that vibration leaves the cells in a state somewhat different from the one in which they were previous to its reception. The trace of that response is a possibility for the group of cells; it has once vibrated in a particular way, and it retains for the rest of its existence as a group of cells the possibility of again vibrating in that same way without again receiving a stimulus from the outside world. Each repetition of an identical vibration strengthens this possibility, each leaving its own trace, but many such repetitions will be required to establish a self-initiated repetition; the cells come nearer to this possibility of a self-initiated vibration by each repetition compelled from outside. But this vibration has not stopped with the physical cells; it has been transmitted inwards to the corresponding cell, or group of cells, in the subtler vehicles, and has ultimately produced a change in consciousness. This change, in its turn, re-acts on the cells, and a repetition of the vibrations is initiated from within by the change in consciousness, and this repetition is a memory of the object which started the series of vibrations. The response of the cells to the vibration from outside, a response compelled by the laws of the physical universe, gives to the cells the power of responding to a similar impulse, though feebler, coming from within. A little power is exhausted in each moving of matter in a new vehicle, and hence a gradual diminution of the energy in the vibration. Less and less is exhausted as the cells repeat similar vibrations in response to new impacts from without, the cells answering more readily with each repetition.

Therein lies the value of the "without"; it wakes up in the matter, more easily than by any other way, the possibility of response, being more closely akin to the vehicles than the "within."

The change caused in consciousness, also, leaves the consciousness more ready to repeat that change than it was first to yield it, and each such change brings the consciousness nearer to the power to initiate a similar change. Looking back into the

dawnings of consciousness, we see that the imprisoned Selves go through innumerable experiences before a Self-initiated change in consciousness occurs ; but bearing this in mind, as a fact, we can leave these early stages, and study the workings of consciousness at a more advanced point. We must also remember that every impact, reaching the innermost sheath and giving rise to a change in consciousness, is followed by a re-action, the change in consciousness causing a new series of vibrations from within outwards ; there is the going inwards to the Self, followed by the rippling outwards from the Self, the first due to the object, and giving rise to what we call a perception, and the second due to the re-action of the Self, causing what we call a memory.

A number of sense-impressions, coming through sight, hearing, touch, taste and smell, run up from the physical vehicle through the astral to the mental. There they are co-ordinated into a complex unity, as a musical chord is composed of many notes. This is the special work of the mental body : it receives many streams and synthesises them into one ; it builds many impressions into a perception, a thought, a complex unity.

Let us try to catch this complex thing, after it has gone inwards and has caused a change in consciousness, an idea ; the change it has caused gives rise to new vibrations in the vehicles, reproducing those it had caused on its inward way, and in each vehicle it reappears in a fainter form. It is not strong, vigorous and vivid, as when its component parts flashed from the physical to the astral, and from the astral to the mental ; it reappears in the mental in a fainter form, the copy of that which the mental sent inwards, but the vibrations feebler ; as the Self receives from it a re-action—for the impact of a vibration on touching each vehicle *must* cause a re-action—that re-action is far feebler than the original action, and will therefore seem less “real” than that action ; it makes a lesser change in consciousness, and that lessening represents inevitably a less “reality.”

So long as the consciousness is too little responsive to be aware of any impacts that do not come through with the impulsive vigour of the physical, it is literally more in touch with the physical than with any other sheath, and there will be no memories of ideas, but only memories of perceptions, *i.e.*, of

of Righteousness," springs and strives "From the root that is man, from the soul in the body, the flower that is God."

The mystics, those seekers of the unity which underlies all diversity, are very close to us here. When the trees move under the impulse of the storm, we think of the figures in Blake's drawings, swayed all one way by some overwhelming emotion of terror or of joy; and the gnarled roots of the firs, clawing at precipices, are grotesque with the distortion of an extreme asceticism. A phantom procession of the German mystics, and singers, and dreamers flits across the vistas of the glades—men who had attained that ecstasy in which state alone, as Plotinus holds, the soul of man can become one with the divine. The Meister-Singers pass on their way to the Wartburg to take part in the great competition of 1207; with them is Wolfram von Eschenbach, meditating, perhaps, his poem on "Parzival": he sees between the framing fir-stems visions of blue distance, and the goal of all dreams, the Holy Grail, symbol of supreme aspiration and mystical union, glimmers, it may be not so very far away. Wagner's exquisite modern interpretation of the Grail legend is based, Mrs. Cleather and Mr. Crump tell us, partly on Wolfram von Eschenbach's poem, but the fir-forests were no doubt as direct an inspiration to Wagner's philosophy and Wagner's music.

Thuringia may claim as hers the greatest of all mystics next to Plotinus, for Eckhart was born in this district in the year 1260. If any book is appropriate to these woods, it is the Selections from the German mystics of the Middle Ages entitled "Light, Life and Love" (Methuen), among which Eckhart's writings stand first. Surely the absolute identification of the soul with the Godhead has never been more wonderfully expressed than by the priest whose writings after his death were condemned by a Papal Bull enumerating seventeen heretical and eleven objectionable doctrines in them. "The eye with which I see God," writes Eckhart, "is the same with which He sees me. Mine eye and God's eye are one eye and one sight and one knowledge and one love."

In brooding over the works of these mystics, the fir-forests vanish away, and we see behind all their teachings the dazzling

THE FRENCH SECTION

In summer, from July 15th to October 1st, the Headquarters of the French Section closes its doors, and the activities of the Theosophical movement are concentrated in the *Revue* and other publications. The Publication Committee has just issued a translation of *The Christian Creed*, by Mr. Leadbeater, and an original work by M. René André, *Histoire de l'Âme, ses véhicules et ses conditions d'existence*. In this the author has endeavoured to place within the grasp of the young students of Theosophy the complex study of the development of the human soul, from its humble origin up to the summit of its consciousness on the buddhic and âtmic planes.

A new independent Review, *La Voie*, has secured the collaboration of some members of the Theosophical Society, and will thus spread, in a new region, the ideas and the teachings of Theosophy. In its June number we find the opening of an essay by our brother, M. Louis Revel, on "Évolution de l'Âme." *La Revue de Paris*, in its May number, over the signature of André Chevrillon, had an interesting article, "La Sagesse d'un Pandit," a clever résumé of an interview at Benares between M. Chevrillon himself and our brother Bhagavân Dâs. All the principal points in theosophical teaching are clearly expounded; only the name "theosophical" is omitted. Thus are our ideas gradually filtering into the cultured minds of the French population, and are thereby helping in the combat against materialistic thought, so powerful at the close of the nineteenth century.

CH. BLECH.

AMERICAN SECTION

At the end of June most of the Branches of the American Section close their regular meetings for two months' vacation. A review of the work of the year, as mirrored in Branch reports and correspondence, shows a marked increase in the activity of the Branches. Some Branches have been dissolved, but more have been added, and of those now on the list, there is scarcely one which is not a real, live active centre.

A new method of propaganda work has been recently adopted in Branches visited by Mr. Leadbeater, which has proved so successful that it will probably be used extensively throughout the Section at all public meetings. It consists of a printed leaflet stating that classes are held for the study of Theosophy, to which anyone interested is

The deep and shadowy land of death,
Faëry halls, dream-haunted halls do stand.

Mr. Anderson should not lack readers among those who hear faëry music and see hidden beauties.

There is distinct promise in the unequal verses entitled *The Company of Heaven*. Now and again we are reminded of Christina Rossetti, by no imitation of style, but by a flash of the same spirit. For instance :

My buried form beneath the sod, must fail
To picture the perfection of my rest :
No reason is that ever shall avail
To move me when I am on Heaven's breast.
Full measure of all good is mine, full tide
Of all desire, all hope attain'd and crown'd.
Why should I seek that now am satisfied ?
Why should I labour when my fruit is found ?

"The Sea" has a pathos of its own, simple, poetic and poignant. None of these verses are common-place. They ring true.

These are pretty verses of Mr. Foster's in the main, gay or pathetic. Those in the lighter vein are, perhaps, the better. The two most characteristic specimens of either mood are "The Banquet," a ghastly tale of the revenge of a jealous husband, and "To a Spider." The last verses are a pleasing ending to a graceful fancy :

For lo, when Autumn fruit falls fast,
And the heart grieves
Because to death all fair things haste—
Flowers and green leaves.
When every hedge and tree is bare,
In morning mists,
Thou dost outspread thy treasures rare—
Pearls, amethysts.

Mr. Willis's Muse is . . . too luscious. Upon reading the last piece in the collected verses "Waltham and Margra," we seem to know why Waltham's pupils

Restless grown,
Were leaving me and drabbling angel-wings
In mire of logic, atom, flesh and bone.

We feel, ourselves, that a physiological text-book would be a suitable antidote, after perusing much of Mr. Willis's verse. There

peace which is *felt* by a sensitive in a *really* holy place (Temple, Mosque, or Church) are very true. A long "appreciation" of *Old Diary Leaves* follows; abstracts of the *Theosophist*, and of Mr. Mead's article in the May REVIEW; then original answers (which should have the questions printed before them—we can't always refer to the previous number) and translations from the English *Vâhan*. D. R. gives a speech made after the reading of one of Mr. Leadbeater's lectures, adding some considerations which he slyly suggests might, if given in the lecture, have been unpopular, "and Mr. Leadbeater takes great pains to avoid hurting the susceptibilities of his audience"; and a very full number ends with a study of "The Mithras Religion and Christianity," by W. Soltau.

Teosofisk Tidskrift, May, contains a lecture by Gustaf Lindborg, and the conclusion of Michael Wood's story translated from the REVIEW.

Theosophic Messenger, June, has [instead of "Search-Light" a set of "Gleams from the Press," which being from the American Press is a much more lively selection than we can make from our dull, matter-of-fact English newspapers; one is of a lady whose consciousness, owing to the presence of a worm in her pineal gland, was transferred to pre-historic times, and who behaved in all respects as if her bed-room were in truth the "cave-dwelling" she seemed to believe it. Pity the experiment can't be repeated—"under test conditions"!]

Theosophy in Australasia, May, gives us a lively selection on other lines. It quotes the *Sydney Bulletin*, which, after reproducing the statement of Canon Driver in his Commentary on Genesis that "we are obliged to conclude that the first eleven chapters of Genesis contain no account of the real beginnings either of the Earth, Man, or human civilisation," very pertinently enquires why this manifestly false legend should continue to be taught in schools as a divinely inspired Revelation? It will not be long before common sense will *require* an answer. A very finely-expressed lecture on "The Message of Theosophy" is signed S. S., and the original answers to questions (*not* copied from the *Vâhan*) are of much value.

From *New Zealand Theosophical Magazine* for June we learn that our energetic brother, Mr. W. A. Mayers, has succeeded in setting on foot an Intellectual Culture Association at Cairns. The Rev. Archdeacon Campbell is President, and a Methodist Minister one of the Vice-presidents; the monthly meetings are "for the reverent dis-