

be imprisoned in an animal body." In his book on the individual demon of every man, Plotinus said on this point: "Those who have preserved human qualities, will be re-born as men; but those who have led but a sensuous life, return as unreasonable animals into this world, but in such a manner that those who in their sensual life were governed principally by wrath, will become ferocious animals; those who delight in lust and gluttony, change into lustful and gluttonous animals; those who lived not only sensuously, but with a degenerated sensuousness, will re-appear as plants, because their activity in life consisted in that alone, or, at least largely, and they desired above everything to be changed into plants; those who loved musical enjoyment too much, without being bad otherwise, will be born as musical animals; those who ruled without sense, become eagles, if they did not otherwise incur sin; who exercised civic virtues, returns as man." Solomon, in Proverbs, calls man sometimes a lion, a tiger, a bear, or a boar; sometimes a hare, a hunting dog, etc. The Hebrew cabalists deny that souls are imprisoned in animal bodies, but they admit that those who have entirely discarded reason will, in the other life, be left to their animal inclinations and instincts. They also maintain that souls wander thus three times in this world, and no more, for this number is said to suffice for purifications from sins, according to Job, etc., etc.

G.

### WHITE MAGIC.

White magic, or "Beneficent Magic" so-called, is *divine* magic, devoid of selfishness, love of power, of ambition, or lucre, and bent only on doing good to the world in general, and one's neighbour in particular. The smallest attempt to use one's abnormal powers for the gratification of self, makes of these powers sorcery or black magic.

—H. P. B. in *Theosophical Glossary*.

### THE INDIAN UPON GOD.

I passed along the water's edge below the  
humid trees,  
My spirit rocked in evening light, the rushes  
round my knees,  
My spirit rocked in sleep and sighs; and saw  
the moor-fowl pace  
All dripping on a grassy slope, and saw them  
cease to chase  
Each other round in circles, and heard the  
eldest speak:  
Who holds the world between His bill and made us  
strong or weak  
Is an undying moon-fowl, and He lives beyond the sky.  
The rains are from His dripping wing, the moon-beams  
from His eye.  
I passed a little further on and heard a lotus  
talk:  
Who made the world and ruleth it, He hangeth on a  
stalk,  
For I am in His image made, and all this twinkling  
tide  
Is but a sliding drop of rain between His petals wide,  
A little way within the gloom a toebuck raised  
his eyes  
Brimful of starlight and he said: *The Stamper  
of the Skies,*  
He is a gentle toebuck; for, how else, I pray, could He  
Conceive a thing so sad and soft, a gentle thing like  
me?  
I passed a little further on and heard a peacock  
say:  
Who made the grass and made the worms and made  
my feathers gay,  
He is a monstrous peacock, and He weareth all the might  
His languid tail above us, lit with myriad spots of  
light.

—W. B. Yeats.

THE FIRST lesson taught in Esoteric philosophy is, that the incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects of itself* to the perception of *finite Minds*.—*Secret Doctrine ii. 487.*

RISE ABOVE public opinion is merely rising above the material. Until men forget self, they cannot rise above the Astral: All things that please as well as those that distress are in and through the Astral. Rise above both.  
—Zadok in *The Path*, January, 1888.