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SILENCE AS SOUL-EXERCISE

The tongue is a little member and boasteth great things.
Behold, how great a matter a little fire kindleth!

—James, III. 5

THE ASPIRANT TO SPIRITUAL PROGRESS needs to see the value of silence as soul-exercise. Theosophy warns, however, against the hypocrisy of observing silence outwardly and allowing the mind to be noisy and turbulent. So mind must be silent also — not in the sense of making it blank, empty and passive, open to any influence; but by bringing it to dwell on some great and noble idea. Concentration means coming together to a centre. The mishandling of the mind is one of the reasons why our civilization suffers from the misuse of speech. A petty or mean or rambling mind is bound to produce petty, mean and rambling words. Therefore silence in speech must be accompanied by rhythm in thinking.

The power of speech is creative and therefore holy. While it is true that in one sense "speech is a gift which comes only to the disciple of power and knowledge," speech of another type comes but too easily to the lips of all of us. One of the Mahatmas whose message H.P.B. brought to the world wrote that "each man is personally responsible to the Law of Compensation for every word of his voluntary production."

The abuse of speech manifests as: (1) cruel gossip; (2) obscene jest; (3) personal and curious prying; (4) idle talk.

It is a helpful and uplifting exercise to begin the keeping of silence by avoiding these evils. It does no good to an aspirant if after observing a regular period of silence he indulges in any of these sins against speech. Therefore to curb and control the tongue against cruel, obscene, curious or idle talk is the first step. Unless we recognize these as spiritual sins, hours of silence will neither help us nor benefit others.

Secondly, regularity in the observance of silence is a great aid. A

few minutes every day at the same time are better than an hour every day at different times. Memory and attention thus get their training.

We will take it for granted that among students of Theosophy cruel gossip and obscene jest are impossible. Those who fall prey to them with Theosophical knowledge in their possession are facing greater spiritual catastrophes than they conceive.

But even students of Theosophy are known not to be altogether free from the third and the fourth classes of misuse of speech. Under the guise of interest in the welfare of another or of helping the cause and its workers, many slip into the sin of prying into other people's affairs. Personality has many avenues for expressing its separative and ahankaric tendencies, and prying into the personal affairs of others by enquiring, etc., is one of them. Talk about personalities, our own or other people's, is a serious danger, for there are few things which strengthen egotism as much as such talk does. To this the only exception of course is the genuine soul-helper who makes personal enquiries to energize friends, and makes such enquiries by mutual consent; in doing so, rules of Impersonality are invariably observed. In this as in all things the motive and the knowledge count. Do we ask personal questions for our own sake, or for the sake of others? The right to help and serve others comes with the growth of impersonality in us, and impersonality is born in us as personality is curbed and finally crushed.

Many are also apt to indulge in idle talk. For the best way to determine what talk is idle, the simple question should be put — "Is it necessary?" If that which is not necessary to say is said, it comes in the category of idle talk. When a thing is necessary to say, then further questions as to how to say it, when to say it, etc., arise. But how many times an answer in the negative to the simple question "Is it necessary?" saves us from pitfalls! Our better nature protects us against wicked speech; we must train ourselves further and obtain protection against useless speech.

To begin the fight against these four sins of speech is to prepare for real silence — for the self-imposition of periodic silence to give Mother Nature an opportunity to speak to us. At the present time, there is a general desire to sit for "meditation" and to practise "yoga," but the primary exercise to control the wagging tongue is found irksome and its desirability questioned. Without such control, however, soul-progress is well-nigh impossible.

OUR WORK AND THE WORLD

[One of the addresses by W. Q. Judge to the Theosophical Congress at the Parliament of Religions, Chicago World's Fair, in September 1893, is reprinted here from the Report of Proceedings published by the American T.S. It was reprinted earlier in *THE THEOSOPHICAL MOVEMENT* for March 1951.—EDS.]

BROTHERS AND SISTERS—

It is now my duty to attempt to deal further with the subject of the Organized Life of the Theosophical Society. Brother Wright has taken up some points which I would have taken up in other circumstances; Brother Chakravarti has outlined to you as a Brahman, as a member of the Indian Section, what he thinks is the mission of the Theosophical Society and what its mission there so far has resulted in. You have had from Brother Wright a great deal of fact. He must have conveyed to you the impression that the Theosophical Society has accomplished a good deal of work, or else that we have been telling a lie, one or the other. I think that you will believe him, that we have accomplished an enormous amount of work in eighteen years against most strenuous and bitter opposition. And it is the custom in America, and especially in the West, and most especially in Chicago, to measure results by money. How could we have accomplished all this, how could we have printed all those books without printing presses, without paper, without salaries, without people to do the work, and that you think takes money?

Perhaps you think we have a secret fund from which we have drawn some millions, laid away amongst the buried treasures of India, which one or two of us can draw from now and then, so as to enable us to do work which other bodies can accomplish only by the use of money. But it is not so. We have little money and never had much. We do not want it, do not expect it, and the day when we shall have a large fund and be able to collect \$5,000,000 in imitation of Western missionary bodies will be the day when the Theosophical Society will die. It is not money that has done this. It is the energy of the human heart. These people who are here with me are only representatives of many, many persons all over the world who are willing to give their life, their energy, their time to a movement which they think will benefit man. They get nothing for it; they get no preference. What is it of honour to preside at a meeting like this? What is it for any person to be a member of a Branch? What is it to be the President of the Theosophical Society?

Nothing at all. There is no honour in it whatever. There are no places, no salaries, nothing at all but work.

Brother Chakravarti gave you an idea of our future. It has been said against us that this movement of ours was an invention of the East, but he must have made you suspect that perhaps this movement is unique, that it came neither from the East nor from the West. The East has solidified, crystallized, stood still; it would never have commenced such a movement. The West did not know about such things; it did not want them. We are wrapped up in material progress, and never would have started such a movement. Where, then, was the movement really started? It was started in the spiritual world above both East and West, by living men. Not by spirits of dead men, but by living spirits, living spirits like yourselves, who have risen above creeds and nations and castes and peoples, and are simply human beings. They started this movement by giving the impulse and the message; that is why we who have been in it so long have the confidence born of knowledge, knowledge that it will succeed.

We began at the time under direction, when we knew that materialism was spreading not only over the West, but was spreading insidiously all over the East. As Brother Chakravarti told you, it was turning the mind of the East, not to Christianity — never could that be done — but into the grossest forms of materialism. That is to say, the West itself with its missionaries was corrupting a vast mass of men and turning them into men who believed in nothing but annihilation after this life. If you could have succeeded in converting them to Christianity, it would have been well enough, for then they would rise up higher into another spiritual life. But instead of succeeding with them in that, as I know from facts, from having been there, you were simply flinging them from their own beliefs into materialism, which the Theosophical Society was started to prevent, both there and in the West. It has done something — it has not been the one cause, but it has been the little lever, the little point in the centre, around which we are all working with all effectual means for the good of humanity. It is trying to offer the key to all these Congresses and to show all men where the truth is.

Now, when the Theosophical Society was founded in 1875, if you could have heard what I did, you would have heard a huge laugh pass over the country by means of the newspapers. There was nothing else but laughter and jokes. The Society was an immense joke, they said; a new kind of spiritualism; something of that sort to tickle men's fancies —

and we have had that to contend with all the time. But we have succeeded always in remaining at the post and saying just what we meant to say all the time for all the laughter. We took no salaries, but we had belief in the human heart.

The objects of the Theosophical Society having been explained to you, you know the Society has but one doctrine, that of Universal Brotherhood. You cannot belong to it unless you believe in that; you won't want to belong to it unless you believe in that. But you are not required to believe anything else. You are not required to believe in Brother Chakravarti; you are not required to believe what, as the newspapers say, are the doctrines of "that woman Besant"; you are not required to believe in Madame Blavatsky, who was a woman, a human being, just the same as the rest of us; you are not required to believe in those great beings of whom Brother Chakravarti has been speaking. It has been supposed by some that in order to be a Theosophist you must believe in Mahatmas, that you must believe in H. P. Blavatsky, in reincarnation, in Karma; but you do not have to believe in any of those things at all. But, I take it, you must believe in Universal Brotherhood.

The reason why people have been a little confused is this: they have seen the Theosophical Society absolutely without a creed, absolutely without any dogma, and as inside of it they know of a large number of people who believe in those ideas and doctrines, they think that is what the Theosophist must believe. But it is not. For, don't you see, if we started a Universal Brotherhood, and started a Society to find out the truth, and then fixed a dogma, that moment we would be telling a lie and forfeiting the whole object we started to accomplish. We can never have a creed. We do not know what the truth is. It may be that we are wrong; it may be we will find out more. It is true we will never go back to those old dogmas and creeds, although there are still many members on the books of the powerful churches. We can never go back there, but we may go further on, and we are quite willing to.

We are promulgating our philosophies which we talk about as individuals, and on our own account. As Vice-President of the Society I have no right to say that any particular thing is true, and I never do say so. But I have the right to say, as I myself emphatically do, that I as an individual believe certain things are true, and I would be a poor sort of man if, believing certain things to be true, I did not try to show that

they are. But at the same time I have no right to say, as man or official, you must believe it because I do. I simply present it to you for your consideration, and it is for you to decide, not for me. I am not going to stop saying that I believe so-and-so because a few other persons cannot believe it. They can go on with me and we will agree to disagree, and we will only forward the cause of Universal Brotherhood.

Beliefs in particular creeds have nothing to do with how you treat another man. What creed is there in the statement republished by Jesus, promulgated by him, to do to others as you would have them do unto you? No creed about that; no paving of hell with the skulls of infants about that; no belief in a particular sort of transmission of the spiritual life from St. Peter or Paul in that; nothing at all to abridge the treatment of man and woman by man and woman in the way they should treat them. We have no creed, then, and we should have none.

But the question is often asked: What have you as an organization to do with labour, with legal questions, labour-saving forces, with education, with society? We have nothing to do with them. Is it not true that man, if he has a knowledge as to how he ought to live, needs no law whatever? Was not St. Paul right when he spoke of that and said you could become your own law; that knowing the truth, you need no law? What, then, has the Theosophical Society to do with law? If there are to be laws, let them be passed and execute them, but the Theosophical Society has nothing to do with them as such. But every brother in the Theosophical Society must obey the law of the land in which he lives, for he would be a poor Theosophist if he did not. The Theosophical Society has nothing to do with education. Its members may have as much to do with it as they please, but they have no right to say what is the Theosophical Society's idea of education. They can only say, "That is my idea of it." And always they must and shall preserve these distinctions.

We have been asked about this labour struggle. We have been asked why we do not join the Bellamyites and other co-operative societies. If you want to go in, go in. The Theosophical Society, as such, has nothing to do with it. I am perfectly satisfied to live where I am and do my duty where I stand, without any new law of property, or with it, whichever you please. And the religion of the West which logically ought to support all the various socialists and anarchists and nihilists is the Christian religion, because in the beginning it was a community. Jesus' system was a community in which everything was common property, and the

early Christians threw all their money and property into one common box. Why, then, should not the Christian religion logically carry out all the plans of the socialists, anarchists, nihilists, and all the other "ists" who want to change the face of the earth by legislation?

The Theosophist knows that legislation changes nothing whatever. There are laws now on every statute book in every State in the United States — laws enough, if men would only execute them and live up to them. But a law that socialists shall share in this, or that there shall be no Trust in that, is passed; and then there are the lawyers to get around the law, as they always can. So what is the use of passing the law at all? There is no use whatever. Hence the Theosophical Society, as such, has nothing to do with such trumpery and democratic things as legislation. Let the men engaged in legislation go on legislating. If a Theosophist is born to be a legislator, let him legislate as a citizen and not as a Theosophist, or if he is born to be a judge, let him be a judge and skilled lawyer. If they would know that philosophy which shows them what human life is, they will have begun to follow the law without knowing what the law is.

America is the only land of all countries where the law is followed without the people knowing much of it. In America the people are orderly; they understand life a little better than other people in the world, but they don't know so much about the masses of laws they have on their books. I believe personally that the day is coming when America is to be the country where the new race will be born that will know all about the true laws and what is right, and will be able to perform it. So, then, the Theosophical Society is not prepared to give out promulgations as to this or that particular item of legislation or education or civic affairs that people would have taught.

They ask also about marriage. Why, you understand about marriage. You know how it is accomplished. We have nothing to do with it as a Society. We know there are many kinds of marriage, sometimes merely by tying a string, sometimes by walking around the fire. As a body we have nothing to do with these forms nor interfere with them. And as to prayer, if you want to pray, pray. But if you pray, and if you say you have a certain belief, live up to it. If you do not do so you are no Theosophist, nor a man, nor a proper living person. You are only a hypocrite.

Now, the Theosophical Society is an unsectarian body. It does not have a creed. It never will have one if those persons in it now can pos-

sibly prevent it. It does not need a creed. It is open to everybody, of all sects and faiths, and for that reason it has been possible to bring into it men of all religions, men from India, China, Japan, Brahmans — as you have seen and as you have already before your eyes, which could not have been accomplished by any sect, Christian, or Buddhist, or Brahman. If the Buddhists started in India a Buddhist society, the Brahmans would not accept it. And if the Brahmans started a Brahman propagandist society, the Buddhists would say they did not want it. So it is with the various Christian denominations: the Baptists, the Catholics, the Methodists, the Presbyterians. If any one of them, as a society, asked others to come in, none of the other different stripes or classes of Christians would come in. Each says it teaches the truth; still the others do not come in.

But Theosophy comes forward boldly and says: "All religions have underneath one single truth. None of the religions are perfectly true. It is impossible that they should be, because man is prone to err. Come into the Society in which as brothers helping each other we will examine all these faiths so that we may find out the truth under all. For we believe that in the beginning of human evolution great teachers gave out the truth — one single truth before the mingling of tongues on the tower of Babel — to man." That single truth was variously accepted and variously perceived, and out of these different perceptions they built up different creeds, and so they made a great many different sorts of faiths. But suppose you look into all of them. You find the Christians teaching for many years that man has a soul. Do you think that the Christians are the only ones who taught about the soul? The Hindus have been teaching about the soul for ages. They have said always that man has a soul. The Japanese do the same thing. So do other races and religions. So in that one point they have always together been teaching the same thing.

The Christians have been teaching about heaven and hell; about a sort of heaven which is very material, I admit, with pearly gates and golden streets and angels with robes such as no one ever saw and crowns upon their heads; and hell full of fire and brimstone, with devils throwing people around with forks into the fire. The Buddhists have been teaching the same thing for ages. I can read to you out of their books about a copper vessel full of boiling oil into which they say fate puts a man. In this he goes down and down for thousands and thousands of years until he gets to the bottom; then he begins to rise again to the top, rising for ages again, and when he gets to the top and thinks

he is going to be let out, he begins to sink again, and that goes on for ages more. Is not that as bad and as material as the Christian hell? And then the Eastern teaching of heaven, of an inimitable and incomprehensible place, yet just as material but better than the Christian heaven.

The Abbé Huc went to Tartary many years ago. He was a Catholic priest. There he found ministers, monks, nuns, similar ceremonies to the Romish, the ministers using the different vestments and draperies of the Catholics, the taper, bell, candle, the book, the rosary, what not, everything. He brought back the tale to Europe and he published it. The explanation of the priests — of course they would not say so now — was that it was the invention of the Devil, who, knowing that Christianity was going to be abroad, went ahead of it and founded that imitation in the East so that Christian people would be confused. Well now, that is not the way to explain it. The proper way is that man has these things as a universal property and always makes some mistakes. And so it is in Buddhism and every other religion. In Tibet they have a pope who is the great successor of the original founder of the thing, just the same as the Catholic pope.

No matter what sort of Western religion you bring forward, the religions in the East are the older religions and the fountain, but there is a single stream of truth underneath all, and that single stream is what the Theosophical Society digs for and implores these religious men to find out. We ask them not to go before each other and say their own religion is the true one. But they ask if we can give mercy to a man's soul, wash away the blood from his hand, and take away his sin. We say, Come, we will wash away your sin. How? By giving men reasons to make them do differently. The history of the past shows that belief does not make men better. We think there is a philosophy which will compel them from within to do right, and that is what this search will reveal. It will reveal underneath all these religions this one diamond which shows its light through them all; then all men can perceive it, then there will no longer be any necessity for the Theosophical Society, or for either creed or church; it will simply be truth and the people will know.

Look fairly and squarely at Christianity. I am simply asking you to consider facts. Here we have Jesus saying: Worship in secret. The Christians do not do it. Then there are all the different and contradictory statements made by the same religion. How can churches have the

enormous cathedrals, the immense wealth, the cannons and soldiers in their possession, if they are the representatives of Christ? How can that be possible unless men are running after creeds and not truth? Even in the words of Jesus is to be found everything we want. I simply repeat to you that old truth taught by him long ago, for to find out the truth in respect to ethics is the chief object of the Theosophical Society, and to establish by Universal Brotherhood a basis from which that ethic may be preached, practised, and followed without any mistake.

Therefore, then, we ask you this: You have seen us here and you have seen our heathen; some of them are now on the platform. We would like to know what you think of our heathen, and what you think of this heathen Society that has been so much abused. Is it a Society for spiritualism, for wonders, or for folly? It is here to talk common sense and not merely to talk about H. P. Blavatsky, a woman who is dead, but who was the grandest woman or man that I ever knew. It is not for that. It is to bring back the truth about the soul, which truth these heathens represent as well as we, and they themselves are just as much in error as we. They do not know much more about it than we do. But these poor heathens have in their philosophy a little better statement of the truth than we have been able to invent. So I would ask you to wipe out of your mind that hymn which has done so much harm to Christian men and women, which reads:

What though the spicy breezes
Blow soft o'er Ceylon's isle,
Where every prospect pleases,
And only man is vile.

Wipe that idea completely out with a sponge, and then you will see that we are all brothers and that by tolerating each other, by looking into each other's beliefs, not setting up creeds and dogmas, we shall at last realize that great ideal germ of perfection — human brotherhood — which object has equally engaged the attention of the great Initiates of all the human race.

HE is an atheist who does not believe in himself.

—SWAMI VIVEKANANDA

“ CHITTA VRITTI NIRODHA ”

II

The harvest of the Spirit is love, joy, peace, patience, kindness, goodness, fidelity, gentleness and self-control. There is no law dealing with such things as these. And those who belong to Christ Jesus have crucified the lower nature with its passions and desires. If the Spirit is the source of our life, let the Spirit also direct our course.

—*Galatians*, V. 22-25

He who oppresses another is no recluse; he who harms another is no ascetic.

—*Dhammapada*, Verse 184

UNDESIRABLE TRAITS have no hold upon the man save through violence, insincerity, untruthfulness, wrongful gains and covetousness. The removal of these is not possible unless the man himself is in earnest for their eradication. If he regrets the loss of the pleasure or of the elation which they provided for him, if he inwardly feels that the case for their total destruction has not been made out, then will he find himself pulled in two opposite directions with nothing but the prospect of a long-drawn agony. The balm of the spiritual orientation cannot be his because doubt poisons his efforts and stays his progress. On the other hand, the pleasure which he previously extracted from his earth-bound desires has left him because even a hazy gaze of the truth for a flitting instant of time has planted in his bosom dissatisfaction for transient joys and vanishing possessions.

Therefore is the first step irrevocable. The man who has taken it cannot retrace it nor force himself back into the matrix of *avidya* and irresponsibility. Once that the battle with the lower is joined, it cannot be abandoned till either victory is obtained or the life is drained out in the dying effort to still win the field. Yet, for those who would enter the lists against their deadliest enemy — their own lower self — the picture is not wholly of sombre hue. Says *The Voice of the Silence*:

Yea, if he conquers, Nirvana shall be his. . . . And if he falls, e'en then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his.

And again:

The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.

The undesirable tendencies that clutter a man's life have first to be recognized as undesirable. That which the world may call sweet may be as bitter poison to the inner life. In a society that lives on inverted values, the student has a duty to evaluate his character and possessions by no other norms than those of the transcendental virtues. Any thought, sentiment or power that runs contrary to the *Paramitas* has to be eschewed. The dissociation from the undesirable and the questionable is effected by the cultivation of its opposite. Anger can thus be eradicated by love, the explosive by the cohesive, violence by brotherliness, and wrong desires by the absence of covetousness. This discipline has to be dynamic. A lukewarm effort may not only produce weak results but may give more strength to the undesirable through a demonstration of a loose tameness of effort.

The choice of an "opposite" being made, it must now be divorced from the realm of words and fixed by mind-painted images in the consciousness of the aspirant. The exercise of invoking these images, of endowing them with life and of enriching their import is done in moments of calm when the reverse affliction is not obsessing the mind. The efficacy of these opposite virtues will remain academic unless it is made to demonstrate its superior force and dominance at those identical moments when the questionable trait begins to obtrude upon the consciousness. It is here that the knowledge of the cyclic rise of impressions becomes important. The new cycle of the emergence of the opposite virtue must be made to circumscribe and override the cycle of the undesirable. On any plane, no two objects can simultaneously occupy the same place. Therefore, during the critical period neither place, time nor consciousness should be made available to the undesirable. Exclusive possession of these has to be preserved for the opposite virtue. In this, there is no time limit to effort. To gain familiarity with the invoking of the opposite virtue, it is recommended that the performance of the lower self be regularly inspected in the light of the *Paramitas*. For, it is one or the other of these *Paramitas* which constitutes the opposite virtue to any folly, foible or sin. The habit of comparing the two pictures — the one, the actual; the other, the ideal — could be so culti-

vated that the practice is automatically taken up whenever the need for it arises.

The next logical step would be contemplating on the ideal at or just before the time when a cycle of weakness commences. The higher force could with practice be made strong enough to plunge the man deep into his own higher nature, leaving no part of his consciousness vacant for occupation by the lower. So can the undesirable cycles be interrupted and finally broken. There are several alternatives to this practice and each has its validity for some specific occasion. The cultivating of the opposite virtue is a slow and oftentimes a laborious process. It is undertaken in moments when the cycle of weakness is not upon the man. The process may be likened to the fabrication of a weapon which may some day be used upon the battlefield. During the time that it is being fabricated, it is hardly capable of use, and since the cycles of weakness do not stop running, the method of combating evil when it impinges upon the man is the isolating of oneself in meditation. The man can, for instance, dissociate himself from the prevailing mood, circumstance or activity by deliberately engaging himself whole-heartedly in another. He can withdraw himself from all extraneous and interior considerations and remain in silent adoration of the Ishwara within. He can bring up the memory of some spiritual experience which he may have undergone in dreams or in *jagrat*, and consider that to the exclusion of all else; or he may cogitate how his "Father in Heaven" would wish him to act. The important thing to note in this practice is that the effort must be sustained from one opportunity to another and not be motivated by any mortal desire.

The chasing away of the undesirable is in a sense a gauntlet flung at evil. The collective embodiment of vileness in men senses it and concentrates itself in embodiments of terror, cajolery, ridicule and temptation to wean away the aspirant from his new purpose. The loss or defection of dear ones, the enmity of those to whom one was wont to pay respect, the sudden loss of possessions are the common lot of him who would restrain the mind from what Judge called "questionable" things. Each such obstacle has to be met and overcome. It is part of the training necessary for the isolation of the mind. There is, however, one encouraging consideration. The spiritual force which was generated to overcome the undesirable becomes by the very nature of its use more readily available to those who are of the same brotherhood. The example and the effort of one added to those of the many who have gone before him build a sort of protective wall guarding the young fledglings that

aspire to fly.

Long before an ambitious scheme of discipline is embarked upon, a satisfactory answer has to be found to the question — “What is it that is desirable?” Were the mere intellect to attempt an answer, the most coveted thing would be pleasure. Yet, if the man is at all a thinker, he will have recognized that the roots of pain are within the very pleasure that he sees. It often happens in a life-time that Nature itself in her own time confers that which was coveted some years previously. It is a common experience, however, that with the moment of realization, the anticipated pleasure fades away and the man finds the new possession barren of joy. Contentment is neither in riches nor poverty, and the destitute finds himself as enmeshed in desires as are the rich. Possessions or the lack of them, satiety or a harsh austerity, heightened sensitivity or a stoic indifference are not passports to peace. The tranquillity that all men seek but seldom find is a product laboriously fashioned in the factories of the mind. The poet and the sculptor, the musician and the mystic are nearer to the tranquil state than most men, for they insulate themselves from the hubbub of an inchoate world and build for themselves a haven where they withdraw for a regeneration of their faiths.

If the search for peace is not abandoned, then, sooner or later, the questing mind must come to the conclusion that that alone is desirable which is pleasing to Ishwara. There are times when that which has been laboriously acquired as a desirable possession is found rejected by Ishwara. It is then that the mettle of the man is tested. Will he, once that he knows that the possession is not pleasing to Ishwara, reject it himself, or will he still treasure the corpse (for that which is rejected by Ishwara decays) and risk infection himself, or, worse still, risk the spreading of the scourge to those whom he loves?

The discipline that is called for is stern and exacting. A relentless pursuit of the fast-moving Soul, without relaxation, without grumbling at the tortures and sorrows to be met with on the way — that is the target for the mind to achieve. The prospect may appear frightening if seen with the coloured lenses of the personality. But it has to be remembered that man is capable of sustained, tireless effort if he opts for it. There are games — chess, for instance — where a keen awareness has to be kept up continuously, till the end. There are athletics where, to obtain the high pitch of excellence that is required, the aspirant undergoes, for many months of training, a strict regimen of diet, exercise for long and tiring spells, and discipline and continence

in all things. If all this hardship is gone through to gain laurels that wither and prizes that lose their value in time, there is no reason why the same effort multiplied a thousandfold cannot be imposed upon oneself to gain some advance on the path of Occultism. The miser and the hoarder are anachronisms in a bountiful world. Yet, if the miser can year after year bend himself to the task of augmenting his hoard, suffering for his ideal all deprivations imaginable, why cannot the same one-pointedness be the property of the tyro in Occultism? There is one reason which may perhaps contribute to the difficulty. Whereas the miser can picture to himself his ultimate goal, the would-be Occultist may not be able to visualize clearly his target even for one incarnation. Ishwara and Bhagawan cannot but remain for years and lives as names only, and though at times he may have felt the benign influence of their proximity, he has to draw largely upon his faith for sustenance.

The questionable traits belong to the lower mind of man. It is impossible for this lower mind to cognize Ishwara or to reach immortality. It is only the Higher Mind which through training can reach into the depths of the all-pervading Absoluteness. The lower mind can get a glimpse of this profundity if it grafts itself on to the Higher Mind. That which prevents this grafting are the undesirable tendencies. Their elimination is the first direct step towards one-pointedness.

THERE is no natural conflict or inconsistency between free will and determinism. Life is both. Life is like a game of cards. The hand that is dealt you represents determinism. The way you play it is free will. So I think I have perhaps learnt that it is better to make the most of what you are than to rule yourself into exhausting because you are not someone else.

—JAWAHARLAL NEHRU

“LITTLE THINGS”

Remember it is the little things the work is done through.

—W. Q. JUDGE

WE ARE OFTEN TOLD to watch our virtues, for our vices are already obvious and known to us. Hidden in any virtue is the tiny speck of poison which turns it into a vice. Even almost at the end of our journey through lives it is but “one single thought” about the past that will drag us down.

In these days of intricate machinery it is not difficult to understand the importance of the minute. We are often reminded of the old saying that the strength of a chain depends on the strength of each link; in other words, that it depends on the weakness of a single link.

To apply this idea is, however, very difficult. Mr. Judge tells us, for instance, to “use with care those living messengers called words,” and some examples of this come to mind. The first object of the Theosophical Movement was stated by H.P.B. to be the formation of “the nucleus of a Universal Brotherhood of Humanity.” Students, however, sometimes speak of “a nucleus” instead of “*the* nucleus.” Is there any difference between the two? *A* nucleus implies that there are other nuclei; *the* nucleus implies that there is only one. That nucleus must, therefore, be based on TRUTH, and TRUTH is one.

The other example that comes to mind is what is said in the Third Fundamental Proposition, that each being is “checked by *its* Karma.” Of course we are checked by Karma, but the emphasis here is on the fact that it is our own actions, or our refraining from actions, in the past that check our efforts today. This is a more potent thought for us to have.

Perhaps we might refer to still another example. We say, “I am the Ego,” and Krishna says, “I am the Ego which is seated in the hearts of all beings.” Are we, then, Krishna? The answer, we know, is both “yes” and “no.” It is just this slipshod reading and thinking that has made us miss one of the essential teachings of Theosophy as brought out in *The Key to Theosophy* (p. 34):

We distinguish between the simple fact of self-consciousness, the simple feeling that “I am I,” and the complex thought that “I am Mr. Smith” or “Mrs. Brown.” . . . “Mr. Smith” really means a long series of daily experiences strung together by the thread of memory, and forming what Mr. Smith calls “himself.” But

none of these "experiences" are really the "I" or the Ego, nor do they give "Mr. Smith" the feeling that he is himself, for he forgets the greater part of his daily experiences, and they produce the feeling of *Egoity* in him only while they last. . . .

It is interesting to note in this extract that "I am I" is a "simple feeling," whereas "I am Mr. Smith" is a "complex thought." Perhaps a meditation on this idea would be worth while.

There is another side to this effort of ours to emphasize accuracy; it may lead us into pettifogging criticism. Here we have another instance of a virtue merging into a vice by small degrees. We can get into the habit of losing sight of the forest while we see only one tree!

How often do we emphasize impersonality and forget H.P.B.'s injunction "to rather sin through exaggerated praise than through too little appreciation of one's neighbour's efforts" (*The Key to Theosophy*, p. 250). Many a budding writer or speaker has been put off from making further effort by the stony silence of others after his efforts, whereas genuine sympathy and encouragement might have been the very things he needed.

With regard to actions, how often have we been warned that heedless actions, even seemingly inconsequential actions, can cause catastrophes! We know of how a little neglect may breed mischief:

For the want of a nail the shoe was lost,
 For the want of a shoe the horse was lost,
 For the want of a horse the rider was lost,
 For the want of a rider the battle was lost,
 For the want of a battle the kingdom was lost —
 And all for the want of a horseshoe nail.

An action has to be judged by the reaction of the environment in which it is performed. That environment implies not only a place, but also all those affected by the action, and as every person differs from the others, the same word or action will produce different effects on different persons. The environment is not necessarily only of today, for today makes the Karma of tomorrow, next incarnation, lives ahead. Mr. Judge puts this well in *Letters That Have Helped Me*, Book II, Letter II: "The future, then, for each, will come from each present moment. As we use the moment, so we shift the future up or down for good or ill." And in Letter VI he wrote: "It is the small rift in the lute that destroys it; in human history small and unexpected events alter the destiny of nations."

So let us watch for the small things in life. Let us not leave undone what should be done, nor do what should not be done; and more than anything, let us not do what is not necessary, for by doing the unnecessary we set in motion a new action which will not be harmonious. This is true of actions (the result of feeling-thought), as also of feelings (the result of thought-action), and of thoughts (the result of our entanglement in the mass of humanity and in Nature, of which we are a part). We have to do, in fact, *our* duty, in its deepest aspect, and not undertake something which is not our duty or is the duty of another; and that duty has to be performed with all the care and attention we can muster, for by carelessness we start a cycle of disharmony in our already disharmonious world.

THOSE who can see the course of humanity see nothing but much trouble yet for the world in general. Nothing but severe, dire disaster will make men stop and think. The war has not ceased! The war is going on between us all the time. Consider our selfish pursuits, our condemnations, our judgments, our criticisms, our foolish laws, which seek to make men "good" by legislation with no attempt to arouse the real nature of man, but only to repress what is considered "bad." Prohibitions of all kinds serve only to exasperate the evil nature in men. We need not to *prohibit*. We need to *educate*, and first of all, we need to educate ourselves. Let us take the beam out of our own eyes before we try to remove the mote from the eyes of others. Let us retreat into the shrine of our own being. Let us *be* that Self, and act for and as that Self. Let us follow the lines of the law of our own being — compassion, love, helpfulness for all — and then we shall be able to understand ourselves and the natures of all others. Then we shall be able to help men in a way they are sometimes not aware of; we shall be able to help leaven the whole lump.

—ROBERT CROSBIE

A POSTHUMOUS PUBLICATION

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WE ARE GLAD to lay before our readers the first of a series of unpublished writings of the late Eliphas Levi (Abbé Louis Constant), one of the great masters of occult sciences of the present century in the West. An ex-Catholic priest, he was unfrocked by the ecclesiastical authorities at Rome, who tolerate no belief in God, Devil, or Science outside the narrow circle of their circumscribed dogma, and who anathematize every creed-crushed soul that succeeds in breaking its mental bondage. "Just in the ratio that knowledge increases, faith diminishes; consequently, those that know the most, always believe the least," said Carlyle. Eliphas Levi knew much; far more than the privileged few even among the greatest mystics of modern Europe; hence, he was traduced by the ignorant many. He had written these ominous words: "The discovery of the great secrets of true religion and of the primitive science of the Magi, revealing to the world the unity of the universal dogma, annihilates fanaticism by scientifically explaining and giving the reason for every miracle"; and these words sealed his doom. Religious bigotry persecuted him for disbelieving in "divine" miracle; bigoted materialism for using the word "miracle" and "prodigy"; dogmatic science, for attempting to explain that which she could not yet explain herself, and in which, therefore, she disbelieved. The author of *The Dogma and Ritual of High Magic*, of *The Science of Spirits*, and of *The Key to the Great Mysteries*, died, as his famous predecessors in the occult arts, Cornelius Agrippa, Paracelsus and many others did—a pauper. Of all the parts of the world, Europe is the one which stones her true prophets the most cruelly, while being led by the nose by the false ones the most successfully. Europe will prostrate herself before any idol, provided it flatters her preconceived hobbies and loudly appeals to, and proclaims her *superior* intelligence. Christian Europe will believe in divine and *demoniacal* miracles and in the infallibility of a book condemned out of its own mouth, and consisting of old exploded legends. Spiritualistic Europe will fall into ecstasies before the Eidolon of a medium—when it is not a sheet and a clumsy mask—and remain firmly convinced of the reality of the apparitions of ghosts and the spirits of the dead. Scientific Europe will laugh Christians and Spiritualists to scorn, destroy all and build nothing, limiting herself to preparing arsenals of materials which she knows not in most cases

what to do with, and whose inner nature is still a mystery for her. And then all the three agreeing in everything else to disagree, will combine their efforts to put down a science hoary with age and ancient wisdom, the only science which is capable of making religion — *scientific*, science *religious*, and of ridding human intelligence of the thick cobwebs of CONCEIT and SUPERSTITION.

The article that follows is furnished to us by an esteemed Fellow of the Theosophical Society, and a pupil of Eliphas Levi. Having lost a dear friend who committed suicide, the great master of the occult science was desired by our correspondent and his pupil to give his views upon the state of the soul of the *felo de se*. He did so; and it is with the kind permission of his pupil that we now translate and publish his manuscript. Though personally we are far from agreeing with all his opinions — for having been a priest, Eliphas Levi could never rid himself to his last day of a certain theological bias — we are yet prepared always to lend a respectful ear to the teachings of so learned a Kabalist. Like Agrippa and, to a certain extent, Paracelsus himself, Abbé Constant may be termed a Biblical or Christian Kabalist, though Christ was in his sight more of an ideal than of a living Man-God or an historical personage. Moses and Christ, if real entities, were human *initiates* into the arcane mysteries in his opinion. Jesus was the type of regenerated humanity, the deific principle being shown under a human form but to prove humanity alone divine. The mysticism of the official church which seeks to absorb the human in the divine nature of Christ is strongly criticized by her ex-representative. More than anything else Eliphas Levi is then a *Jewish* Kabalist. But were we even so much disposed to alter or amend the teachings of so great a master in Occultism, it would be more than improper to do so now, since he is no longer alive to defend and expound his positions. We leave the unenviable task of kicking dead and dying lions to the jackasses — voluntary undertakers of all attacked reputations. Thence, though we do not personally agree with all his views, we do concur in the verdict of the world of letters that Eliphas Levi was one of the cleverest, most learned and interesting of writers upon all such abstruse subjects.

A SUICIDE'S AFTER-STATE

(From an unpublished letter by Eliphas Levi)

Voluntary death is the most irredeemable of sinful actions, but it is also the least inexcusable of crimes owing to the painful effort re-

quired to accomplish it. Suicide is the result of weakness, demanding at the same time a great mental force. It may be inspired by devotion, as it can be due to selfishness, and proceeds as often through ignorance. Did men but know what a solidarity binds them together, that they live in other men as *other men live in them*, they would rejoice instead of lamenting in finding a double share of suffering allotted them in life; for, aware of the immutable law of universal equilibrium and harmony, they would be cognizant then of the double share of felicity due to them; hence they would be less ready to renounce their price of labour under the plea of the work being too rough. I pity sincerely your unfortunate friend, though it is for him and his like that the consoling words may be addressed: "Father, forgive them, for they know not what they do."

I am asked what could be done to help his suffering soul. I would certainly never advise you to turn for consolation to the Church. Though she does not forbid hope, the Church regards the suicide as one debarred for ever from the communion of saints, her rigorous laws forcing her always to condemn him. You may help the poor deserter of life with "prayer" — but that prayer must *be one of action*, not words. See whether he has not left something undone, or might not have done some more good on earth than he has, and then try to accomplish the deed for him, and in his name.¹ Give alms for him; but intelligent and delicate alms; for the latter bear fruit only when helping the cripple and the old, those who are incapable of working; and the money devoted to charity ought to serve to encourage labour and not to favour and promote laziness. If that hapless soul moves you so much to compassion, and you feel such a sympathy for it, then does that feeling come from on high, and you will become the providence and light of that soul. It will live, so to say, on your intellectual and moral life, receiving in the great darkness into which it has rushed by its action no other light but

¹ The Kabalistic theory is that a man having so many years, days and hours to live upon earth and not one minute less than the period allotted to him by fate, whenever the *Ego* gets consciously and deliberately rid of its body before the hour marked, then must it still live even as a disembodied suffering soul. The *Ego*, or the sentient individual soul, is unable to free itself from the attraction of the earth and has to vegetate and suffer all the torments of the mythical hell in it. It becomes an Elementary Spirit; and when the hour of deliverance strikes, the soul having learned nothing, and in its mental torture lost the remembrance of the little it knew on earth, it is violently ejected out of the earth's atmosphere and carried adrift, a prey to the blind current which forces it into some new reincarnation which the soul itself is unable to select as it otherwise might with the help of its good actions. . . .

the reflection of your good thoughts for it. But know, that by establishing between yourself and a suffering spirit such a special bond of union, you expose yourself to the risk of feeling the reflection of analogous suffering. You may experience great sadness; doubts will assail you, and make you feel discouraged. That poor being adopted by you may, perhaps, cause you the same agony as the child on the eve of being born makes his mother suffer. The last comparison is so exact that our forefathers have given to that adoption of suffering souls the name of EMBRYONATE in our holy Science (Occultism). I have touched this subject in my work *The Science of Spirits*; but, as the question concerns you now personally, I will try to make the idea plainer.

A suicide may be compared to a madman who, to avoid work, would cut off his hands and feet and thus would force others to carry and work for him. He has deprived himself of his physical limbs before his spiritual organs were formed. Life has become impossible to him in such a state; but that which for him is still more impossible is to *annihilate* himself before his time. If, then, he is fortunate enough to find a person devoted enough to his memory to sacrifice himself and offer him a refuge, he will live through and by that person's life, not according to the way of the vampires, but according to that of the embryos who live on their mother's substance *without diminishing for it that substance*, for nature supplies the waste and gives much to those who spend much. In his pre-natal life the child is conscious of his existence and manifests already his will, by movements independent of, and undirected by, his mother's will, and causing her even pain. The baby is ignorant of his mother's thoughts, and the latter knows not what her child may be dreaming of. She is conscious of two existences but not of two distinct souls in her, as their two souls are one in the feeling of her love; and the birth of her babe does not sever the souls as it does the two bodies. It only gives them — if I may use the expression — a new polarization (as the two ends of a magnet). The same in death which is our second birth. Death does not separate but only polarizes the two souls which were sincerely attached to each other on this earth. The souls disenthralled from their earthly fetters elevate our own to themselves; and in our turn our souls can attract them down² through a power similar to that of the magnet.

² It would be an error to infer from the above that Eliphas Levi believed in the so-called *Spiritualism*. He derided both the Spiritualistic and the Spiritist theory of the return of the disembodied souls or spirits in an objective or materialized form on earth. Teaching the Kabalistic doctrine of the *subjective* inter-communication between the em-

But the sinful souls suffer two kinds of torture. One is the result of their imperfect disenthralment from the terrestrial bonds, which keeps them down chained to our planet; the other is owing to a lack of "celestial magnet."³ The latter becomes the lot of those souls which, having despaired, have violently broken the chain of life, hence of their equilibrium, and have to remain in consequence in a state of absolute helplessness until a generous embodied soul volunteers to share with them its magnetism and life, and so helps them in time to re-enter into the current of universal life by furnishing the needed polarization.

You know what that word means. It is borrowed from astronomy and physical science. Stars have opposite and analogous poles which determine the position of their axis; and natural as well as artificial magnets have the same. The law of polarization is universal and rules the world of spirits as that of physical bodies.

HEALTH and happiness are the expression of the manner in which the individual responds and adapts to the challenges that he meets in everyday life.

—RENE DUBOS

bodied and the disembodied spirits, and the mutual influence exercised by those souls, that influence is limited by him to purely psychological and moral effects, and lasts but so long as the pure soul slumbers in its transitory state in the ether, or the sinful one (the Elementary Spirit) is kept in bondage in the earthly regions.

³ *Celestial magnet* means here that spiritual buoyancy (the absence of sinful deeds and thoughts supposed to be possessed of a material heaviness) which alone is enabled to carry the disembodied Soul to higher or rather to purer regions.

THE PILGRIMAGE OF ANIMA

V

LET US PAUSE in the story of Anima and her pilgrimage to remind ourselves that the time of it is "Now." "Now" is neither short nor long. It is Time's self, or Time's beating heart. So whether she journeyed for one year or for many we cannot rightly know. Over her the sun rose and set, the moon waxed and waned; around her the flowers bloomed and faded as the seasons pursued their course. She kept her lamp burning steadily, she studied her little book of wise counsel faithfully, and by degrees she grew confident — too confident, alas, as we shall see — that, come what might, she would conduct herself properly.

"For, after all," she thought, "as Renunciation taught me, only one thing matters — keeping to the Path. I must not turn aside from it for *any* cause. 'Look not to the right nor to the left' must be my motto, and I do believe, in all humility, that I have sufficient self-control now to act upon it." Here she paused, perhaps a trifle uneasily, for Recollection's last lesson recurred to her. She had, moreover, found an aphorism for herself: "*A sense of pride would mar the work.*" Anima had never felt or shown pride in the ordinary ways of daily life. But to be aware of fidelity to the Path could not be that, she thought innocently. Was it not rather what the Holy One, whom she revered with all her heart, who had saved her from her misery, would regard as devotion?

Her mind was running upon this one morning, when, happening to pass a water-tank (for she was now far beyond the forest), she saw an old woman trying to fill her brass pot. It was heavy and kept slipping, and when her dim eyes caught sight of Anima, she courteously besought help, saying that she had been struggling with it for some time, as the place was lonely and no one else had passed.

Anima felt sorry for the old woman, but she also felt reluctant to stop, having marked down a coconut grove that she could see in the distance as the point for her first halt. However, she did stop, unwillingly, and between them they filled the brass pot, and the old woman poured forth her thanks, and Anima passed on. She had taken but a step or two when she heard a feeble cry, and, looking round, saw that the brass pot had slipped again. Its precious contents were spilt and the old woman was weeping and imploring her to return. Anima felt a strong impulse to do so, but forced herself to resist it. "Time is a trust," she thought, "and every fleeting moment is for the Path. I have helped her once, and

she has been careless, so what I did was waste of time. She does not know Time's value, which to me is as gold. Let some other wayfarer, who has leisure, help her next."

On she went, not quite so happily as hitherto. She could not forget the old woman and her poor distressed face. But after attaining to the coconut grove and resting there awhile, studying an abstruse passage in her little book as she sat, Anima felt comfortable again and was able to cover several miles briskly, till the sight of a peasant cruelly beating an ox in a neighbouring field brought her abruptly to a halt, while she surveyed him with disapproval. Well she knew how wrong it is to see an animal misused without defending it as best one can, for the weakest of us has at least the power of speech, and what force there is in well-chosen words! But again, time was precious. And might not she do more harm than good? The peasant might stop when she rebuked him and then avenge himself on the poor creature later. Besides, such action, though worthy, seemed a distraction on the Path and uncalled for in a true devotee.

Onward fared Anima, and in the heat of the long afternoon, having failed to find another shady spot to rest in, she grew footsore, tired and thirsty. She longed for a draught of water (which, alas, reminded her of the brass pot), and when she drew near to a woman who sat by the wayside with a basketful of mangoes, she looked at them enviously. This woman had a gracious, lovely face, and her expression, as she gazed upon Anima, was sweet as a mother's. "Sister, thou lookest way-worn. Come, sit with me awhile and share my mangoes. It is my pleasure to take my station here at times to refresh weary travellers."

Anima thanked her and gladly sat down. She was still more glad to accept a fine mango, observing, as she took it, what beautiful hands the woman had, albeit they showed traces of common toil. While preparing the mango, Anima remarked how greatly she liked the fruit, adding that what impressed her afresh, every time she ate it, was that when the gods bestowed it upon mankind as a gift, they had made it as delightful to the eye as to the palate.

"True," said the woman, nodding, "but is that all? Cannot it minister to more than the senses? It is written: '*Thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows.*'" Drawing out a much-used copy of the familiar little book, she concluded, with a smile: "Perchance thou hast not yet read all,

though Recollection reporteth well of thy studies. She is akin to me and forewarned me of thy coming. I am called Compassion."

Anima looked at her more closely. Yes, the woman's eyes were clear, like Recollection's, though she seemed to be nearer to Renunciation in age and used the same older fashion of speech. Her tender expression delighted Anima. "How blest am I," she exclaimed impulsively, "in my teachers! Yea, I have a copy of the little book in my satchel. But 'tis too true — I have not yet read all."

"Then if it has been left to me to tell thee of it, I must needs be thy teacher," replied Compassion, still smiling. "But I am none by profession, dear sister, therefore think of me rather as thy friend. If I help any, 'tis but simply, in whatever manner comes to my hand."

"That is the best way," said Anima approvingly. "I try to make it mine. Why, this morning——" she stopped short. She could feel her cheeks burning suddenly. Meeting Compassion's wise eyes, which at the moment were slightly quizzical, poor Anima was obliged to hang her head.

"This morning," Compassion repeated thoughtfully. "This very morning I saw a fair sight. As I stood by a water-tank, filling a brass pot for an aged one, a folded lotus opened beauteously to the sun. Give me thy little book, sister. If I needs must teach, even against my will, I would fain use this mango leaf to mark for thee a passage that is peculiarly apt."

Anima obeyed, and, after turning a few pages, Compassion gave it back to her, bidding her read aloud where she pointed, which Anima accordingly did.

"Let thy Soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun.

"Let not the fierce sun dry one tear of pain before thyselĳ hast wiped it from the sufferer's eye.

"But let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed."

As Anima's voice died away, Compassion arose, making no comment, and, taking the remaining mangoes from her basket, laid them carefully on a little ledge of rock. "They will await whoever cometh and be welcome," she said smilingly. "Now, dear Anima, not to hinder thee, let us walk some way together. Thy time, I know, is valuable, while I have but small matters to attend to."

Anima winced and hung her head again, but she let Compassion

take her by the hand, and so they proceeded, without more talk, towards some woodland, through which their path ran. Presently Compassion changed places with her, remarking, "I do not like to see thee in the shade. Surya's ray is pleasant at this hour, and thou wilt soon be in the darkness of the trees, though, fortunately, not for long, and no harm, my heart assures me, will come to thee."

"I have no fear," said Anima. She had felt none since the Wise One appeared to her. What he had said regarding fear and doubt alike had sunk deep into her mind, and her troubles now, as she fully realized, were of a different order. So they passed through the belt of woodland and emerged again in the open country, where fields lay, still sunlit, with some peasants at work in them.

Anima's eyes turned to them. "I love the sight of a well-cultivated field. It tells of faithful toil and promises food to man," said she, gazing approvingly. "I also," replied Compassion, "love to watch the sowing and the reaping, which not only bring a blessing to us but have set us an example from the beginning of time. '*Sow kindly acts,*' we read in that same book which we two carry, '*and thou shalt reap their fruition.*' What of those who sow not, who act not, dear Anima? Has it aught to say to *them*? Yea, verily, its wisdom is for all of us, for it addeth this warning: '*Inaction in a deed of mercy becomes an action in a deadly sin.*'"

"Then I have committed a twofold sin, and that this very day," exclaimed Anima impulsively. "Would that I could make amends to the aged woman and to the ox! I repent me of it bitterly."

Compassion looked at her musingly. "I cannot think that thou art hard-hearted. Cast thy mind back and recall, if thou canst, any predisposing cause."

Anima was now weeping. "I do not understand," she said helplessly. "What cause could there be save hard-heartedness? Oh, to undo it!"

"For example, thine eyes," pursued Compassion, "were as now — undimmed and observant? Thou hadst not seen a strong light? — not Surya's beam, but such as can dazzle us."

"Now that you recall it to me," said Anima, "I had. It blinded me temporarily. Methought it might be sunshine reflected in glass. Was it anything more?"

"Ay, indeed!" Compassion answered. "Much more! 'Twas a vile delusive radiance. '*This light shines from the jewel of the Great Ensnarer (Mara). The senses it bewitches, blinds the mind, and leaves*

the unwary an abandoned wreck.' But that thou art not," she added, smiling, "and shalt never be, dear Anima. Never again wilt thou sustain the delusion that to turn aside for '*a deed of mercy,*' or to pause to right a wrong, means deviation from the Path."

"I weep for it," said Anima. "And that," rejoined her guide, "will do thee good. '*The tears that water the parched soil of pain and sorrow bring forth the blossoms and the fruits of Karmic retribution.*' Now dry thine eyes and look around again. See the true light and see the growing grain. '*If thou would'st reap sweet peace and rest, Disciple, sow with the seeds of merit the fields of future harvests,*' and ne'er again shalt thou be Mara's prey."

Soon afterwards, Compassion, who had many claims upon her, was obliged to go her own way, leaving Anima greatly comforted, though still deeply repentant of her errors. Exhausted by emotion, she sat down near a field, trimmed her lamp, and, taking out her little book, tried to find the page from which Compassion had last quoted. What she found first, however, was a precept recalling Compassion's own action when she changed places with Anima on the fringe of the woodland. "*Step out from sunlight into shade, to make more room for others.*" This seemed so fair a thought that Anima was content to linger over it, seeking no further for the moment. She resolved to act upon it, as best she could, ever after. Never would she forget that day's sweet helper — Compassion.

(*To be continued*)

To ease another's heartache is to forget one's own.

—ABRAHAM LINCOLN

“A NEARNESS TO THE UNIVERSAL MIND”

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Mahat or the “Universal Mind” is the source of Manas. The latter is Mahat, *i.e.*, mind, in man. Manas is also called *Kshetrajna*, “embodied Spirit,” because it is, according to our philosophy, the *Manasa-putras*, or “Sons of the Universal Mind,” who *created*, or rather produced, the *thinking* man, “*manu*,” by incarnating in the *third Race* mankind in our Round. It is Manas, therefore, which is the real incarnating and permanent *Spiritual Ego*, the INDIVIDUALITY, and our various and numberless personalities only its external masks.—*The Key to Theosophy*

All our “Egos” are thinking and rational entities (*Manasa-putras*) who had lived, whether under human or other forms, in the precedent *life-cycle* (Manvantara), and whose Karma it was to incarnate in the *man* of this one.—*The Key to Theosophy*

What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence — and, in some rare cases of incarnation, the *very essence* — of a higher Being: one from a higher and divine plane?—*The Secret Doctrine*

The divine, purely Adi-Buddhic *monad* manifests as the universal Buddhi (the *Mahâbuddhi* or Mahat in Hindu philosophies), the spiritual, omniscient and omnipotent root of divine intelligence, the highest *anima mundi* or the Logos. *This* descends “like a flame spreading from the eternal Fire, immovable, without increase or decrease, ever the same to the end” of the cycle of existence, and becomes universal life on the Mundane Plane. From this Plane of *conscious* Life shoot out, like seven fiery tongues, the Sons of Light (the *logoi* of Life); then the Dhyani-Buddhas of contemplation: the concrete forms of their formless Fathers — the Seven Sons of Light, *still themselves, to whom may be applied the Brahmanical mystic phrase: “Thou art ‘THAT’ — Brahm.”* It is from these Dhyani-Buddhas that emanate their *chhayas* (Shadows), the Bodhisattvas of the celestial realms, the prototypes of the *super-terrestrial* Bodhisattvas, and of the terrestrial Buddhas, and finally of men. The “Seven Sons of Light” are also called “Stars.”

The star under which a human Entity is born, says the Occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astro-*

logical star. The latter is concerned and connected with the *personality*, the former with the INDIVIDUALITY. The "Angel" of that Star, or the Dhyani-Buddha will be either the guiding or simply the presiding "Angel," so to say, in every new rebirth of the monad, *which is part of his own essence*, though his vehicle, man, may remain for ever ignorant of this fact. The adepts have each their Dhyani-Buddha, their elder "twin Soul," and they know it, calling it "Father-Soul," and "Father-Fire." It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright "Image." —*The Secret Doctrine*

IDEAS are purifiers. They free the mind from prejudices. They humble the proud mind. They soften the hard mind and give it a gracious shape. They curb the craving mind and endow it with some altruism. They take the sting out of lust and reveal what love is. They chase every passion away and befriend us in our desolation. Ideas are great philanthropists.

Students of Plato have learnt to look upon Ideas as substantial spiritual entities: they are not vague formlessness, but their forms are not rigid, breakable and mortal. They are entities but not separated, one from the other; they are substantial but not material; they are spiritual but not distant; they are steadfast but not static; dynamic and potent, they symbolize activity without motion. Collectively these Living Ideas form the complete Wisdom-Religion or Theosophy.

Sometimes each Idea is pictured as a radiant and shining god, a *Deva*. These Ideas live and breathe and influence, and are veritable Intelligences. They are collectively God, *i.e.*, the Logos.

The Great Teachers, and sages, seers, poets and singers embody within themselves some of these Living Ideas, and when in their corporeal nature they are able to give expression to these Ideas, they become inspirers and instructors of the masses of humanity. Geniuses are men and women who incarnate within themselves one of these Living Gods. The original view about a human Genius was that he had within him a tutelary deity. Genius was regarded as a protecting companion of such a person, was born and died with him; and this popular belief had a basis of real truth. Just as our body is born and dies, so does Genius come to birth within our consciousness; its parents are Dispassion and Love; when these virtues weaken, the action of this Genius weakens; when these virtues are neglected in practice, this Genius dies, *i.e.*, departs.

One of the functions of Theosophy is to enable its votary to incarnate within himself the Living Genius, a Radiant God. Theosophy insists on virtue and recognition of virtuous beings; it is intolerant of vice and teaches every student to be equally intolerant of vice, however understanding and charitable he may be to vicious men and women. Theosophy is intolerant of sin because it shows to the sinner the way to fight and overcome his sin.

Each student who is earnest tries to overcome his weaknesses; each devotee attempts to invite his Genius, his Protecting Companion, his real Friend and Guide, to come and abide in his mind. This alone makes him a Living Unit. In the human Kingdom the dead are very many; the Living are the few; the really Living are those who have incarnated within themselves the Living God, *Punya-Purusha*; the Man of Virtue comes to reside in our mind when *Papa-Purusha*, the Man of Sin, is driven out of it.

Each man of flesh has his evil genius — not another person, but a force which circulates in his blood, as his blood circulates in his flesh. But this is also true; there are Evil Forces, Ideas of Death generated and sustained by the Black Brothers of the Shadow. Writers of obscene books, painters of obscene pictures, singers of obscene songs come under that evil influence. The thoughts and ideas of such men and women hinder the spiritual progress of humanity. Theosophical students should shun obscenity wherever it presents itself — in any shape, or in any mind. They are in greater danger from this nefarious quarter than they usually suspect.

The Record of Theosophy left behind by H. P. Blavatsky and W. Q. Judge contains Living Ideas. Our first duty is to make them our daily companions; but that is not sufficient. We should so hold them in our minds that they become the gauge with which we measure all thoughts, all ideas. As we strengthen the presence and the activity of the Living Ideas, we are able very quickly to value the thoughts presented in a newspaper column or in the pages of a book. Almost instantaneously we are able to decipher the hidden mischief which is obscenity. We have to learn to protect ourselves against the insidious manner of obscenity; for example, that which blackens the advertisement pages of many a newspaper. The stages of Theosophical growth are marked by the student's capacity (1) to understand the Theosophical Ideas scattered in our authentic literature; (2) to assimilate them sufficiently to push out vices and to curb the vicious tendencies in himself; (3) to hold them in his consciousness in such a manner that he is able to reject the attack

and the intrusion of the dead ideas which, like white ants, eat away our very humanity; (4) to gather the *pranic* force of the Living Ideas of Theosophy to such an extent that the Mind-Soul of those Teachings, represented by H.P.B., begins to precipitate Its Image in his heart. This is the student's Second Birth. It is the Birth of Genius whose father is Dispassion and whose mother is Love.

THE ONLY DIGNITY which is genuine is that not diminished by the indifference of others.

The "men of the hour," the self-assured who strut about among us in the jingling harness of their success and importance, how can you let yourself be irritated by them? Let them enjoy their triumph — on the level to which it belongs.

If, while pleading another's cause, you are at the same time seeking something for yourself, you cannot hope to succeed.

A successful lie is doubly a lie; an error which has to be corrected is a heavier burden than the truth.

When the morning's freshness has been replaced by the weariness of midday, when the leg muscles quiver under the strain, the climb seems endless and, suddenly, nothing will go quite as you wish — it is then that you must *not* stop.

You have not done enough, you have never done enough, so long as it is still possible that you have something of value to contribute.

Never "for the sake of peace and quiet" deny your own experience or convictions.

God does not die on the day when we cease to believe in a personal deity, but we die on the day when our lives cease to be illumined by the steady radiance, renewed daily, of a wonder, the source of which is beyond all reason.

—DAG HAMMARSKJÖLD

IN THE LIGHT OF THEOSOPHY

In research centres all over the world, the probing of the hidden powers of the human mind is going along at a fast pace. Many psychologists no longer doubt that extrasensory perception really exists; some even believe that the day is not far off when telepathy will be widely used for communication.

Michael Phillips, in his article "The Secret of the Mind's Eye" (*The Hindu*, May 5), describes some experiments by psychologist John Beloff of Edinburgh University. In one experiment, a girl student was led blindfolded into the laboratory. On a table that was hidden behind a screen, which was placed *behind* the blindfolded student, lay several coloured blocks, which Dr. Beloff picked up at random. The girl described the colour and shape of the block each time with the greatest accuracy. She was also able to discern the position of a black block among 16 others on every single occasion, although each time it was moved before she was asked to describe its location.

When the hands of a clock were moved at random to different positions, she managed to give the correct time on about two occasions out of five. Finally, she spelled out correctly a six-letter word as each card bearing one of the letters was placed on the screened table. Dr. Beloff emphasizes that there was no guesswork involved; the girl *knew* what she was doing. "She was given no help or hints whatsoever," he adds. "And there is no doubt that she was behaving in a non-random manner." He describes the results of the experiments as "astonishing."

The article goes on to state that, given time, man's mind could be trained to use *force* to move objects, or even power a vehicle. Although there have been several thoroughly investigated cases of people possessing and demonstrating this power, few are able to control it. This, many scientists believe, is the explanation behind the terrors of the *poltergeist* (German: *polter* — uproar, *geist* — ghost).

Many ordinary people lay some claim to extrasensory perception — *e.g.*, knowing spontaneously when a relative dies or some tragedy takes place hundreds of miles away. But many astonishing results have also been obtained under scientific conditions. The emphasis, however, has now shifted from the mere piling of evidence to finding a valid basis for explanation.

Madame Blavatsky described psychology as "the most important of all subjects of human study." In the recent progress in investigating the

hidden powers of the mind we seem to see the beginning of the fulfilment of her prophecy, made in 1881:

If we but wait with patience we shall see . . . occult phenomena . . . duly taken inside the domain of exact science and men will be wiser.

An article entitled "ESP" by John Kobler (*The Saturday Evening Post*, March 9) throws further light on research in the field of parapsychology. Not further proofs of ESP but the conditions conducive to it are what chiefly preoccupy the parapsychologists today, and, says the article, "they tirelessly try to track them through hypnosis, drugs, dreams, emotional states and intellectual attitudes. They use computers, encephalographs, polygraphs, mechanical randomizers and the mathematics of probability. Several seek the mysterious power not only in people but in animals and even in plants." The respectability parapsychology has won in America it owes largely to Professor J. B. Rhine (who popularized the acronym ESP) and to his wife Louisa Rhine.

Parapsychologists attribute the hostility of orthodox scientists to fear — "fear lest its fundamentally mechanistic view of reality should require total revision, as indeed it would if there does exist some channel of communication beyond the senses."

"How much of a case [for ESP] does stand up?" asks John Kobler, and he answers:

If one strips away all the fantasy and the fraud, if one accepts the logic of statistical probabilities, there evidently remains a Something, a very slight but tantalizing Something, not explicable under any known physical law. An average of two or three correct card guesses above chance may arouse no awe in most people. It is nevertheless arresting. But inexplicable doesn't mean miraculous. As Edwin C. Boring, professor emeritus of psychology at Harvard, points out, "All you have got for extrasensory perception is an observed difference between two frequencies, between hits and misses, and a great deal of ignorance as to what causes the difference. Ignorance does not overthrow old concepts."

Personally, I fail to see how any fair-minded observer can totally reject the reality of the minor effects demonstrated by Rhine and others. What I find no basis for, except blind faith, is Rhine's interpretation of ESP as a phenomenon outside natural laws, a spiritual phenomenon. It seems to me equally possible,

as many of his colleagues postulate, that when and if it is ever understood, ESP will prove to be an extension of natural laws, perhaps electrical, perhaps chemical, and not extrasensory at all.

ESP phenomena, such as those investigated by Dr. Rhine, defy explanation on *materialistic* lines, but this is not to say that they are outside the domain of *natural* laws. "All 'phenomena' are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being," wrote one of the great Founders of the Theosophical Movement in the early '80's of the last century. At no time, we are assured, have more than a scarcely appreciable minority of men possessed nature's secrets, though multitudes have witnessed the practical evidences of the possibility of their possession. As the conviction of the hidden power of man gains acceptance, materialism cannot but be discredited.

Prof. H. N. Banerjee, Head of the Department of Parapsychology at the University of Rajasthan, Jaipur, claims to have a list of almost 600 people all over the world who say that they have lived before and remember something of their previous life or lives. He and his colleagues have investigated 200 of these cases, and on the basis of these they suggest that reincarnation is a possibility. An article by Kay Sterner, President of the Parapsychology Foundation, California, published in *The Sunday Standard* of May 5, quotes Professor Banerjee as saying:

Nobody has yet thought up a way that reincarnation could be proved in a laboratory or a test tube. But even in the laboratory we cannot escape from human testimony of some kind or other.

While studying cases of reincarnation I have to use the methods of the historian, lawyer and psychologist. I gather testimony from as many witnesses as possible. It is not uncommon for me to interview 25 people in regard to one case of reincarnation. And I have frequently gone back to interview the same people several years later. I also watch the behaviour of the person claiming to have been reincarnated and of the people in his present family, as well as the family he claims to have belonged to in a previous life.

Many of those claiming to have lived before are children. Often they are very emotional when they talk of the person they used to be and they can give minute details of the life they lived.

Sometimes there is no normal way in which they could have gathered that information....

In investigating cases of reincarnation I have first to eliminate the possibility of fraud. Then I have to rule out the possibility that the subject years ago, through word of mouth, through a newspaper account or something of that sort, got details of the stranger he now claims to have been in a previous life. It is quite possible that he will have forgotten how he got this information. In fact he may honestly repeat details of events in the life of this stranger and believe that he was that same person in a previous life. With fraud and memory lapses ruled out, I then have to take into consideration the possibility that fantasy may be involved, that it may be a case of wishful thinking. Finally, I must investigate the possibility that the subject may possess information he could have obtained by extrasensory means, telepathy for example.

Fraud, of course, accounts for some cases, but not the majority. Because many of the cases have a large number of witnesses, because there is a lack of motivation and lack of opportunity to commit fraud, fraud is extremely unlikely in all but a few cases. Lapses of memory cannot account for the cases in which the subject remembers events in his previous life in great and vivid detail. It may, of course, account for a handful of the weaker cases. Extrasensory perception cannot account for the fact that the subject has skills and talents not learned — such as the ability to speak a foreign language without having had the opportunity to learn it — in this present life....

It has long been thought that reincarnation would explain a child-genius like Wolfgang Mozart, for example. And Alexander Hamilton, Secretary of the Treasury under Washington, who with almost no formal education could speak French fluently before he was 12 and in other ways displayed remarkable intellectual development. I agree. Reincarnation does account for them....

Professor Banerjee and others who are doing similar research concentrate so much on “proof” and on data and details concerning individual cases that they tend to overlook the broad implications of the doctrine of rebirth. The established Theosophical view is that reincarnation is not likely to be susceptible of proof by phenomenal means. As suggested in the Preface to *Reincarnation: An East-West Anthology* (The Julian Press, New York, 1961), a volume which may be called a truly Theosophical labour, “The real case for or against reincarnation

... will probably rest not so much on evidence of a phenomenal character but on its capacity to provide a rational explanation of life and its mysteries, based on the ascertainable laws of nature."

Fate for April 1968 narrates the story of young David Morris, an Israeli nursery school boy who lives with his parents in Jerusalem and who, it is claimed, "has given amazing indications of rebirth." A few years ago, when David was only three years of age, he started going into a kind of trance and speaking what to his parents sounded like "sheer gibberish." This "gibberish" was, however, taperecorded by his father and was deciphered by Dr. Zvi Hermann, acting curator of the ancient manuscripts section at the National Museum, as ancient Hebrew — a language David could not possibly have learnt in his present life. What was even more surprising was that the child spoke as though he were King David, the Jewish monarch who established the first Hebrew kingdom millennia ago.

From then on little David was closely observed over a protracted period of time, and his "gibberish" recorded and analysed. He behaved normally, like any other child of his age, except when he went into a trance; he then thought himself to be King David and spoke words of exhortation and admonition to the people of Israel. The boy's father, Dr. Samuel Morris, a dental surgeon, maintains that his son had no way of knowing even who King David was. A psychologist advised: "If he imagines he is King David, encourage him to start drawing, singing, building and composing. The famous monarch was no mean builder, a good architect, poet and harp player to boot, as well as a soldier, leader and statesman. I am sure your child will turn out to be as gifted as the king." So David was sent for music lessons. The piano did not seem to interest him, but one day he picked up a harp and produced "a melody with a strange lilt — a rhythm and composition unknown to anyone." His harp compositions have been taped.

Just before the six-day war between Israel and the Arab nations broke out in June 1967, David predicted that there would be such a war and that victory would come to his people. After the war, David, then six years of age, while in one of his trances led the way to the Cave of Gichon in what had formerly been the Jordanian sector of Jerusalem — a cave he had never seen or heard of before — and pointed out a narrow shaft no one knew existed. Further exploration revealed

it to be a secret passage leading to the central courtyard of El Omar Mosque on Mount Moriah, 549 feet up. Young David claimed that that was the secret passage he as King David had used to enter and seize the impregnable mountain-top fortress of *Ur Salim* (ancient Hebrew word for Jerusalem).

The case of David Morris is an interesting one, but does it *prove* reincarnation as some believe it does? It should be noted that he did not make the claim of having lived before while in his normal condition, as do so many other children. He claimed to be King David only when he slipped into a trance-like state. And in such a state men are known to say and do things which in their normal condition they cannot. H.P.B.'s *Isis Unveiled* (I. 178–181) suggests a line of thought:

It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events — effects of long-forgotten causes — are already delineated as a vivid picture for the eye of the seer and prophet to follow. Memory — the despair of the materialist, the enigma of the psychologist, the sphinx of science — is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals — to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for “micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part,” they went to the vast repository where the records of every man’s life as well as every pulsation of the visible cosmos are stored up for all Eternity! . . .

The well-known fact — one corroborated by the personal experience of nine persons out of ten — that we often recognize as familiar to us, scenes, and landscapes, and conversations, which we see or hear for the first time, and sometimes in countries never visited before, is a result of the same causes. Believers in reincarnation adduce this as an additional proof of our antecedent existence in other bodies. This recognition of men, countries, and things that we have never seen, is attributed by them to flashes of soul-memory of anterior experiences. But the men of old, in common with mediæval philosophers, firmly held to a contrary opinion.

They affirmed that though this psychological phenomenon was one of the greatest arguments in favour of immortality and the

soul's pre-existence, yet the latter being endowed with an individual memory apart from that of our physical brain, it is no proof of reincarnation. . . . In the stillness of the night-hours, when our bodily senses are fast locked in the fetters of sleep, and our elementary body rests, the astral form becomes free. It then *oozes* out of its earthly prison, and as Paracelsus has it — “confabulates with the outward world,” and travels round the visible as well as the invisible worlds. . . . In heavy and robust sleep, dreamless and uninterrupted, upon awakening to outward consciousness, men may sometimes remember nothing. But the impressions of scenes and landscapes which the astral body saw in its peregrinations are still there, though lying latent under the pressure of matter. They may be awakened at any moment, and then, during such flashes of man's inner memory, there is an instantaneous interchange of energies between the visible and the invisible universes. Between the “micrographs” of the cerebral ganglia and the photo-scenographic galleries of the astral light, a current is established. And a man who knows that he has never visited in body, nor seen the landscape and person that he recognizes may well assert that still has he seen and knows them, for the acquaintance was formed while travelling in “spirit.”. . .

Why is it that the intensity of the clairvoyant powers depends so much on the bodily prostration of the subject? The deeper the trance, the less signs of life the body shows, the clearer become the spiritual perceptions, and the more powerful are the soul's visions. The soul, disburdened of the bodily senses, shows activity of power in a far greater degree of intensity than it can in a strong, healthy body. Brierre de Boismont gives repeated instances of this fact. The organs of sight, smell, taste, touch and hearing are proved to become far acuter in a mesmerized subject deprived of the possibility of exercising them bodily, than while he uses them in his normal state.

Ultrasound — pitched beyond the range of human hearing — has been known to scientists since 1897, but its utility was not recognized for nearly half a century. New uses of this versatile form of energy are now constantly being found. In World War II “silent sound” was employed to locate underwater submarines. In recent years, physicians have prescribed ultrasound as treatment for certain diseases. Still another use has now been developed, and this is described by Andrew Hamilton in *Today's Health* for March 1968, under the title “‘Seeing’ Your

Ailments with Sound." Increasingly, doctors are using ultrasound as a diagnostic tool — to "see" what is causing trouble inside the patient's head, torso, organs, or limbs.

The article describes how ultrasound works:

The principle is similar to that of shipboard sonar, which sketches a shadowy "picture" of a submerged mine on the bottom of the sea. A small piezoelectric (piezoelectricity is electricity or electric polarity due to pressure) or ceramic crystal contained in a transducer is excited by electricity, and electrical energy is converted into sound energy. The transducer shoots out short bursts of ultrasonic waves (20,000 frequencies per second or more). Then, acting as a receiver, it plots the "echo" that bounces back. Ultrasonic waves can be focused with special "lenses" and directed to the anatomical part to be examined.

In the human body, strongest echoes are reflected from hard surfaces (bone, gallstones) or from foreign bodies beneath the skin (glass, metal, wood). However, present-day equipment is sensitive enough to record echoes from the interfaces (common boundaries) between bone and soft tissue, between one kind of soft tissue and another, and between soft tissue and fluids — none of which is readily detected by x-ray.

One application of ultrasound is in pregnancy. A foetus can be "seen" by this method as early as five weeks, and the baby's development followed throughout pregnancy. Another use lies in the detection of cancer in the liver, kidney, ovary and bladder. Ultrasound, it is said, has also proved valuable in locating fluid accumulation in the body, in detecting abscesses and blood clots, in evaluating head injuries, in diagnosing a number of eye ailments, and in locating foreign objects in the human body, especially in the eyes. Ultrasound, we are told, has given the physician a "new tool," and holds brighter promise for the future. Physicians, however, have much to learn about its full potential.

In *The Secret Doctrine* (I. 555), Madame Blavatsky states:

Sound may be produced of such a nature . . . that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour. . . . It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. *As one saved thrice from death* by that power, the writer ought to be credited with knowing personally something about it.
