

"Point out the 'Way'—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness."

The Theosophic Messenger

A MONTHLY MAGAZINE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

The Theosophical Society is not responsible for any statement contained herein unless set forth in an official document.

All readers are cordially invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, Room 7, Odd Fellows' Building, San Francisco, Cal. Subscription, 50 cents per annum.

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VOL. I.

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Edited by W. J. WALTERS

NATIONAL COMMITTEE LETTER.

DEAR CO-WORKERS:

In February of 1899, the first letter of the National Committee appeared in *Mercury*, and whatever success may have attended our efforts has been due to your responses to our letters and requests. They have been most encouraging and we wish to extend, with our hearty good wishes to all for the coming year and cycle, our grateful acknowledgment of the many favors received. At the request of one of our correspondents, we devote this letter to a review of last year's suggestions, having to do with methods of conducting meetings. These fall naturally into three groups, (1) Sunday and Public Meetings; (2) Study classes; (3) Training classes.

SUNDAY MEETINGS.

Branches having no members capable

of original lectures for these, might adapt the method used in a Western Branch, namely: condensation of short publications, such as

A Word on Man, His Nature and Powers

.....Annie Besant.

The Future that awaits us " "

Some Difficulties of the Inner Life.....

.....Annie Besant

The Life of the Householder " "

Devotion and the Spiritual Life.....

.....Annie Besant

The Place of Peace..... " "

The Esoteric Side of Some Every Day

Habits.....Annie Besant

Concentration.....Alexander Fullerton

The Three Chapters of "Dharma" (used separately).....Annie Besant

Initiation.....A. P. Sinnett

Our Relation to Children.....

.....C.W. Leadbeater

The Culture of the Soul.....Annie Besant

Esoteric Caste and Western Classes.....

.....Annie Besant

Let some member study and assimilate the contents of any one of these, and, while following the thread or line of argument, present the matter in his own words; or let him select parts of the same

to read aloud and enlarge upon orally. Whichever method is used, it should be done by the most skillful compiler or the most sympathetic reader among the members. There is danger of non-success in this method, through lack of sympathetic handling or reading. To arouse real interest, the reader must make himself one with the thoughts back of the words, and as nearly as possible give them out as if they were his own. Such a presentation of the "Ancient Civilization of Peru," by C. W. Leadbeater, now running in the *Theosophical Review*, could not fail to interest the public.

Congregational singing and a few minutes of silent prayer are of great value to Sunday meetings and it has been the experience of one Branch that closing without discussion is best. Let the audience disperse with the spirit of harmony and not that of disquiet, which discussion often arouses.

A very small harmonious Branch found a Sunday devotional meeting helpful. A short passage from the "Voice of the Silence," "Light on the Path," "Doctrine of the Heart" or the "Bhagavad Gita" was read, five or ten minutes devoted to meditation and each then gave his thoughts upon the verse read. A second verse was read and the method repeated until the hour for closing arrived.

REGULAR BRANCH MEETINGS.

The above method of culling from our most recent publications can be made use of in the regular weekly meetings, where more abstruse and scientific methods are suitable. "Evolution of Life and Form," by Annie Besant, should be taken, chapter by chapter, for four successive meetings and subjected to this treatment. Others suggested are:

The Constitution of the Ego....A. P. Sinnett
The Lunar Pitris.....
Mrs. Sinnett and Scott Elliot
Emotion, Intellect and Spirituality.....

.....Annie Besant
Individuality.....Annie Besant
Occultism, Semi Occultism and Pseudo
Occultism.....Annie Besant
Have Animals Souls?.....H. P. B.
The Christ.....Annie Besant
All "Transactions of the London Lodge" are of exceptional value, or, for this same purpose, delegate some member to hunt through old files of magazines and T. P. S. for articles by H. P. B., Annie Besant, Bertram Keightly, A. P. Sinnett, C. W. Leadbeater, Dr. Marques, G. R. S. Mead and others.

The usual program for Branch meetings of one long essay, which is often tiresome, could be varied by assigning different aspects of the topic to two or more members, allowing thirty minutes each to two members or twenty to three. Here let us say that promptness in opening and closing all meetings is a great help to their success. Do not strain the patience of your audience by waiting ten or fifteen minutes, or even five, after the time set for opening. Do not allow the discussions to drag along after the closing hour, thus tiring people in mind and body by unnecessary delays. This rule is as valuable for small, as for large meetings.

Another plan used is the synopsis of the Manuals. Each Manual in turn has been given in one evening, dividing it into four parts, and assigning them to four people to condense and present in a time limit of ten or fifteen minutes for each person.

A variation of this is to study books topically. Assign one or two books to each of three or four members. Request each to find and condense all contained in those books on a certain topic into a short paper. These papers and discussion fill up an evening. A good topic for this is "The Downward and Upward Arcs of Evolution." Allusions to it are many in all the books, from the Manuals to the

S. D. and the number of page and book where such are found would be very gladly received by the National Committee Reference Bureau.

Decide upon some topic, announce for a future date and call for volunteers to contribute something, five or ten minutes long, either in his own words or paragraphs copied from any textbook. One member recently selected several such references and had them neatly typewritten. These were given to be read aloud on the night of the meeting, to those who had failed to select for themselves. Even the most timid member can do this, and a little such practice will give him confidence to speak in discussions.

EMERGENCY EVENINGS.

For evenings when, through the inevitable accident, the program is upset at the last minute, magazine and especially *Vahan* evenings are suggested. Have ready for such emergencies the page numbers, where can be found explanations to certain topics, in old files of *Lucifer*, *Theosophist* and *Mercury*, or answers to questions in *Vahan* and THEOSOPHIC MESSENGER. Here is one set recently used (subject, "Clairvoyance:")

1. What senses used.....
.....July '98. Question cccxxxvi
 2. Thoughts seen in color and form.....
.....Jan. '99. Question ccclxxv.
- This question brings up the article on Thought Forms in *Lucifer* Sept. '96, page 65.
3. Thoughts seen exactly as they are....
.....Jan.'99. Question ccclxxvi.
 4. Seeing at a great distance.....
.....Aug. '96. Question iii.
 5. Difference between etheric and astral sight. June 98. Question cccxxxii.
 6. Qualifications necessary for functioning on the astral plane.....
.....Feb. '99. Question ccclxxxi.
 7. Good use of ordinary untrained clairvoyant powers. Sept. '99. Question 6.

The real students of each Branch should collect and index the special subjects they study and keep them within call for these evenings.

Write questions on slips of paper and pass them around among the members. Give ten minutes to the silence, that each may think out his answer. These answers and discussions will easily fill up an evening,

Ask different members to take the platform, two for thirty minutes or three for twenty minutes, and answer all questions put them and lead the discussion following. Ways of collecting good questions, etc., are given at the end of this letter.

STUDY CLASSES.

As a rule it is better to keep study classes for members only, as strangers, continually dropping in, keep the average low. Time is wasted in repeating answers to the same questions. Where a Branch is so young as to have no public meetings, it is suggested that once a month members give a review lesson or synopsis of the work done during the month, and invite outsiders to this meeting, making it as attractive as possible.

One of the best methods of class-work for beginners is the use of Scott's "Manual of Questions," where the same question is answered by reading from different Manuals, members taking turns in reading. The Chicago Syllabus calls for real study in this way.

The Ancient Wisdom Syllabus can be used to advantage with collateral textbooks, such as are given in the "Class-Work on the Ancient Wisdom." Assign a certain book to each member of the class and request him to find all he can in it, bearing upon the questions of each lesson. These sentences should be read in class in connection with the answers in the "Ancient Wisdom."

Assign a question to each member and give him the sole responsibility of looking up the answers to it in other books than the "Ancient Wisdom" and of reading

them aloud in class.

A Reference Study Class, meeting one evening a week, is carried on as follows: Members come each provided with pad and pencil, are given a book or part of one to hunt out all explanations therein on some topic agreed upon. This subject will be continued until the Branch library has been exhausted, when another will be taken and treated in the same way. References and habits of study are thus acquired simultaneously.

TRAINING CLASSES.

These are being carried on in several Branches, by those members who are in earnest and seriously desire, not only to acquire definite knowledge of Theosophical teachings, but to be able to present them at meetings without distracting the audience with nervous mannerisms, inaudible voices or defective enunciation. In the Golden Gate Endeavor Circle, or H. P. B. class, definite rules are laid down, which all must follow. No drones are allowed and visitors after two visits must either join the class and live up to the rules or stay away. A syllabus is prepared two or three months in advance and one member assigned to give a ten-minute paper on each subject, followed by five-minute talks from each of the others. The critic appointed for each evening then gives his report upon the work done by each, and the training thus received lays a foundation for good public work. The class is conducted by different members in turn doing the work of president, secretary, etc., thus adding the feature of Parliamentary practice so necessary and in which many Theosophists are ill informed. For further particulars, see Mr. W. J. Walters' speech in the Convention Report for 1899.

Another training class is working under the guidance of a teacher of physical culture and voice training, who aims

to teach that unconscious repose of the body which is necessary to ease and confidence on the platform and for free expression of the mind. The first part of each evening is devoted to Delsarte exercises and the latter to speaking from the platform. Each member in turn has the duty of giving an opening address of fifteen minutes, selecting his own subject, which is unknown to the rest of the class. At its conclusion each member in turn takes the platform and gives an impromptu address of five or ten minutes on the subject of the evening. Each speaker then receives suggestions from other members for correction of awkward attitudes or faulty delivery. The leader offers the final criticisms and sometimes recalls the speaker to the platform to correct some fault. The hearty good-will and sincerity of this class, as well as the tact of the leader, have been shown in the jollity of its meetings; the wisdom of its methods, in the marked improvement of the speakers. In another class, members come provided with paper and pencil. A subject or question is announced and they are given fifteen minutes to write their ideas on the topic. Each then is called upon to read what he has written, and this, with discussion and criticisms, fills up the time of the class.

Where Branches have even one member who is earnest enough to take the initiative, surely some of the above hints can be adapted to special needs. But where Branches as a whole are not moved to do this, here are a few words to individual members: Read this letter carefully, select one plan most attractive to you and then try to put it into practice, if you can get even two or three to do that line of work. Small beginnings are often the best. If even this is impossible, take a vow to yourself to begin alone, by collecting good questions, topics for study and references to the same in books or

magazines that will be useful for emergency evenings mentioned above. Go to each meeting with something in your mental pocket and when discussion seems slow and dull, have a good question to propose. Do your thinking, hunting and planning now, and you will be on hand in a crisis. Truly of such stuff are heroes made. Remember that the success of meetings does not depend wholly upon the speakers, but also upon the intelligence of the questions asked and points brought out in the discussions. Every member has here a golden opportunity to serve by studying up the subject of each meeting beforehand and coming prepared with questions that bring out the strong points in the subject. It is suggested that the President of each Branch, or its Program Committee, see that someone is delegated each evening to frame such a question; or, better still, see that the members take turns in doing this (alphabetically, if possible).

These words you will see are not for the overworked or the careless, who attend meetings more to be encouraged, refreshed or amused, but to the few who are full of the desire to serve and see no way open. The way to find such an opening is to light some fire of purpose within. It will give light and warmth at the right time, as surely as fire burns or water moistens.

Many good questions can be found in the Chicago Syllabus, in Scott's Manuals, in the Ancient Wisdom Syllabus, in the Outline of Study and the Vahan. Here is one to which we would like further references. "How much use of his will, or power of choice, has the ordinary individual in Kama Loka after death?" See

Growth of the Soul, by Sinnett.....
.....pages 177 to 179.

Birth and Evolution of the Soul,.....
.....by Mrs. Besant, page 32.

Because interest inevitably follows,

where energies are called into action, the object should be to so divide the Branch activities that each who can takes some responsibility. The President should organize the Branch into a body, with every organ active, or, using another simile, aim to fit round people into round holes, square into square. The older members should feel it a duty and pleasure to study the younger ones; to lie awake nights to plan some work that will bring out latent abilities. Take an active interest in newcomers; take them into your confidence in the matter of Branch growth; arouse their interest by discussing its needs, its ways and means. Let each feel that he is taken in as a living part of the body he has joined, by showing him something he can do.

Even the most timid can undertake some work connected with keeping the Branch headquarters in order, in care of the library, arrangements for social evenings, help in Golden Chain work with the children, or, if a student, in indexing textbooks. The latest Golden Chain Group formed is in Boston, this making eight in the American Section.

One Branch has indexed the seven Manuals, providing a copy of each for the headquarters within access of all. Another is getting a library by writing a list of books needed, passing the paper around amongst the members, with the request that each one check off the book or books he will contribute. And so on until all the books are promised.

And now, fellow students and correspondents, continue the good work of keeping the Chicago center informed, as you thereby place your experiments and experience at the disposal of fellow workers. Do you realize that the THEOSOPHIC MESSENGER goes straight into the house of every F. T. S. and that we are willing and anxious to pass on to its columns the very best that we receive? How can we

increase our usefulness? Remember that new and original methods, lectures, references or friendly criticisms are equally welcome. Let us "have to do with others only for their good."

Fraternally,
THE NATIONAL COMMITTEE.

In response to a request for magazine articles, one student sends parts of magazines of great interest. Below is the list and anyone wishing to look further into the matter may receive them through the mail by sending his address and postage to the National Committee Reference Bureau, 26 Van Buren St. Chicago.

1. "Photographing Electricity," by Julius L.F. Vogel, Pearson's Magazine, Dec. '99
(The illustrations given are of forms of marvelous delicacy and beauty.)
2. "Wonders in Wheat Growing" Austin Fryers. Pearson's Magazine, Dec. '99
(This is an account of experiments in cross fertilization.)
3. "In Nature's Workshop," by Grant Allen,Pearson's Magazine, May '99
(The masquerades and disguises of the animal world are described.)
4. A short paragraph on "Nuts and Fruits for Brain Workers," in The American Journal of Health.....Oct 26, '99
5. "Telegraphing from the Clouds," Rev. J. M. Bacon, F. R. A. S. Pearson'sMagazine, Nov. '99

The following references have been received in response to the questions in the December THEOSOPHIC MESSENGER :

- Disintegrating bodies in ascending heaven
.....A. W., pp. 104, 105, 130, 131, 202
.....B. & E. of S., p. 33
.....I. U. Vol. I, p. 329
- Descending from heaven to earth.....
Question 459, C. W. L.; Vahan, Nov. '98
.....M. & His B., pp. 59, 62-64
.....A. W., pp. 72, 203, 204
- Nirvana; its real meaning.....
.....E. B., 6th Am. Ed., p. 236
- Fifth Race.....
Trans. London Lodge No. 31, 1897, p. 23
.....Theosophical Gleanings, p. 28
.....S. D., Vol. II, p. 453
.....Vahan, Sept. 1899. Question 5

Primary and Secondary Creations.....
.....Fourth Book of Zend Avesta
The Egyptian Accounts of Ptah and
.....Pataikos
Shintuism and the writings of Confucius Bab., The New Persian Religion
Sankhya Philosophy.....
.....Chambers Encyclopedia

THE LOGOS.

Editor Theosophic Messenger:—

Will you—as the matter is important—allow me to point out an error that occurs in Mr. Herbst's able "Studies from the Ancient Wisdom," p. 5, right-hand column?

The work of the First Logos is given as the building of atoms, "the preparation of the materials." Reference to the book summarised will show that the work here described as that of the First Logos is really that of the Third. The error is fundamental, and would bring the Wisdom into conflict with the teachings of the great religions derived from it. It is—in the Christian phraseology—the Holy Ghost who vivifies the virgin matter. Further, the whole question of man's immortality hinges on his monad issuing from the First Logos, whereas this theory makes him issue from the Third.

As the "Studies" purport to summarise "The Ancient Wisdom," it seems necessary for me to make this correction, though I should not of course have interfered with Mr. Herbst's statement had it appeared as his own.

Sincerely yours,

ANNIE BESANT.

BRANCH REPORTS.

LOS ANGELES, CAL.—Harmony Lodge held its annual election of officers Dec. 31st, with the following result: President, Charles Haskell; Vice President, Charles D. Greenall; Secretary, Hamilton Michelsen; Treasurer, Mrs. Minnie

Shepardson; Librarian, Miss Mary Gray. A new set of by-laws was also adopted. The Branch has held the usual Sunday meetings, with the following lectures: "Right and Wrong," "Christmas and the Christ," "Lessons of the New Year," "Threefold Evolution of Man," by Mr. Bellman, and "The Overcoming of Karma," by Mr. Greenall. The Friday evening class continues its interesting meetings, and efforts are being made to organize a Secret Doctrine Class. The Golden Chain has been organized, and is doing good work. Under the new administration, we look for general progress, and hope to realize the ideal indicated by our name.

H. M.

SPOKANE, WASH.—L. M. A. writes:—Olympus Lodge, T. S. sends greetings to all co-workers and students. May the year 1900 be rich in results of knowledge attained and growth into a broader consciousness of peace and power. "Ancient Wisdom," by Mrs. Besant, furnishes an interesting and profitable field of study for the winter. We use the Syllabus and the little manuals by the same author and C. W. Leadbeater, as helps. The average ratio of faithful attendants sustains the interest. Occasional visitors indicate that a little is manifest on the outside. We are anticipating a visit from one of the propaganda workers before the winter is over. By removal from the city we lose two good members, but another branch is the gainer thereby. Our enthusiasm is not to be measured by numbers, however, but in the genuinely awakened purpose to search deeply and wisely for practical solutions of the problems of life which press upon us all.

CHICAGO, ILL.—L. R. writes:—Chicago Branch T. S. held its regular public meetings and study classes, through the holiday season. On New Year's day, from three to six, the children of the "Golden Chain" were entertained, games, music and dancing occupying the first part of the afternoon, after which each child was conducted to a *Fish Pond* located behind a mysterious screen in one corner of the reading room, where, after consulting an old fisherwoman who seemed to own the pond, the child was permitted to throw in the hook. Behind the screen, a host of nature spirits were busy converting fish into engines, dolls, puzzles, pocket-knives, books and pictures. Later the children were ready for refreshments, and when it came time to go home they declared

they had never before had so much fun in one evening.

Mr. F. E. Titus of Toronto is now with us and among the four Branches and the different study groups, we are keeping him busy. He is giving a course of lectures at Headquarters on the "Christian Creed," which are intensely interesting. His ability to revive dead Branches, and to instruct and give greater impetus to live ones, is wonderful, and we are glad he came our way.

NEW YORK.—E. B. W. writes:—The New York Branch pursues the "even tenor of its way," the weekly meetings this winter having been chiefly devoted to study and discussion. A most interesting variation in our usual programme occurred in December, when Miss Walsh made us a visit of ten days. She gave two public lectures, which were well received, and a delightful series of class talks. Miss Walsh's systematic method of conducting these exercises—her clear, practical exposition of theosophical principles—commends itself to all earnest students. She has the happy faculty of using apt illustration and analogy in dealing with topics that are abstruse and difficult to grasp; her words inspire, and her sincerity and energy are an incentive to renewed effort. We have all been benefited by her presence and the cordial good wishes of the Branch go with her, with the hope that during the coming year her work may be continued and extended.

TACOMA, WASH.—M. B. B. writes:—Narada Branch is in a healthy condition. We have been enjoying a two weeks visit from Will C. Bailey of San Francisco. Our thanks are due the Pacific Coast Propaganda Committee. Notwithstanding the holiday season was at its height Mr. Bailey's lectures called out many inquirers. A public question meeting was well attended and a large number of questions were answered. We have held our annual meeting for election of officers.

CHICAGO, ILL.—H. A. H. writes:—Bro. F. E. Titus is still with us. He spoke at the Universalist Church, 65th street and Stewart avenue, last night on the "Religion of Justice." Saturday night he addressed a goodly concourse of inquirers at the home of H. A. Harrell and made a marked impression upon his hearers. On Friday night, at the meeting of the Women's Press Club, in the Kimbark avenue Universalist Church, Mrs. K. C. Havens took the affirm-

ative in a debate entitled "Does Man Make His Own Destiny". She scored a signal victory and was applauded to the echo. Mr. Randall, president of the Chicago Branch, was surrounded by a number of interested auditors at this meeting and gave a telling informal disquisition upon theosophical tenets. On Sunday night Mrs. Havens occupied the pulpit, by special request of the Forty-Third street Bible Spiritualist Church. There were about three hundred persons present. She talked about Reincarnation and its bearing upon those who recognized it as a helpful foundation-stone to right living. The fact of Reincarnation being a pivotal doctrine of Theosophy was by no means an obscure feature in her lecture. An invitation was accepted to be present every Sunday afternoon to meet a group of the parishioners and answer such questions as might be obscure in the minds of those members of the church who feel an interest in the teachings of Theosophy. We look forward to the reception of Mrs. K. B. Davis next Saturday evening. Miss Edith A. Houston will accompany Mrs. Davis in her tour of the West. We feel her loss in the Shila Branch, but we find a partial compensation in the venerable axiom: "What is one man's loss," etc.

SAN FRANCISCO, CAL.—During the past month, Golden Gate Lodge has quietly carried on its usual activities. Lectures have been as follows: "Mystic Bodies and Their Relation to the Theosophical Society," Mr. W. J. Walters; "The Planet Mercury and the Necessity for Individualization," Mrs. M. C. Bell; "Our Lady's Tumbler," Mr. Charles P. Nielson; and "An Evolving Life. Is the Soul Immortal?" Mr. C. E. Lockwood. The Inquirers' Class on Tuesday evenings is proving useful in two ways. Not only is it attracting many interested inquirers, but it is also enabling some of our younger students and members, who have heretofore taken no part in public work, to grow by helping others. The Thursday afternoon class increases in interest and attendance, and the Endeavor Circle is constantly adding to its membership of those who want to be *workers* as well as students. A handsome picture of Mr. Leadbeater has been placed upon the wall of our new Headquarters, to the delight of those who have long been acquainted with that gentleman through his writings, but who have not had the pleasure of meeting him face to face. News comes from Southern California of the arrival of Mrs. Kate B. Davis in that pleasant

locality, so San Franciscans are beginning to look forward to her coming.

CLASS WORK AND REFERENCE WORK COMBINED.

(The following references for study have been used by the Ancient Wisdom class of Chicago Branch. The questions are those of the "Ancient Wisdom Syllabus" and the method of class work is to read the answer to each question in the "Ancient Wisdom" and then correlate with the statements made in the references given below. It is hoped that any class or individual using this method of study will send further references for each question. What is given below, being the work of students, mistakes and inaccuracies will constantly slip in, and it is our earnest desire that such errors shall be pointed out. Please mail all additions or corrections to this work to THEOSOPHIC MESSENGER, Room A, Odd Fellows' Building, San Francisco.)

ABBREVIATIONS USED.

CC. means "Christian Creed," C. W. Leadbeater; L. & F. means "Evolution of Life and Form," by Annie Besant; S. D. means "Secret Doctrine" (new edition paging); S. P. M. means "Seven Principles of Man," by Annie Besant; R. means "Reincarnation," by Annie Besant; Dh. means "Dharma," by Annie Besant; Cl. means "Clairvoyance," by C. W. Leadbeater; S. & I. S. means "Self and Its Sheaths," by Annie Besant; D. P. means "Devachanic Plane," by C. W. Leadbeater; Dr. "Dreams," by C. W. Leadbeater; M. & H. B. means "Man and His Bodies," by Annie Besant; A. P. means "Astral Plane," by C. W. Leadbeater; B. & E. of S. means "Birth and Evolution of the Soul," by Annie Besant; E. B. means "Esoteric Buddhism," by A. P. Sinnett; G. of S. means "Growth of the Soul," by A. P. Sinnett.

THE ANCIENT WISDOM.

CHAPTER III, KAMA LOKA.

What is Kama Loka and what are its inhabitants?

G. of S., pp. 176, 181, 182

On how many planes of the astral does the Kama Lokic exist?

Note the distinction between Kama Loka and the astral plane or the two aspects of the astral plane.....G. of S., p. 183

In ordinary cases the will power of the Kamalokic entity is inactive. Why?..

G. of S., pp. 177, 179, 185

B. & E. of S., p. 32

E. B., pp. 151-153

What becomes of Prana and what hap-

pens to the astral body at death?

S. & I. S., pp. 36-42; A. P., p. 26

Why is the purification of the astral body during earth-life important?

G. of S., pp. 186, 188

M. & H. B., pp. 41-50, 56

Distinguish between refinement of matter and the purification of the Kamic nature.....G. of S. S. P. M., p. 17

Describe the passage of a spiritually advanced man through the astral plane.

G. of S., p. 187

M. & His B., p. 58

Describe the lowest plane in Kama Loka.

G. of S., p. 188

Describe second, third and fourth subdivisions.

A. P., pp. 23-35

E. B., pp. 151-170

What is said of the fifth region?

G. of S., pp. 191-193

What is said of the sixth subdivision?

G. of S., p. 193

Describe the seventh.

G. of S., p. 194

What kind of knowledge holds an ego earth-bound after death?

G. of S., p. 217

Distinguish between shades and shells.

A. P., pp. 34-38

G. of S., p. 179

CHAPTER IV, THE MENTAL PLANE.

What is the individual, the man?

S. P. M., pp. 25-31

E. L. & F., p. 14

S. D., pp. I-104; I-356; I-488

What is the object of and necessity for Manas?

S. D., II, p. 252

What makes the difference in the brain power of different persons?

S. P. M., p. 30

How does life on the mental plane differ from that on the astral?

D. P., p. 9-11

Cl., p. 17

How many subdivisions has the mental plane?

G. of S., p. 250

How are the subdivisions grouped?

D. P., p. 17

How is the distinction between them best explained?

D. P., p. 18

Illustrate the difference between abstract and concrete thought.

S. & I. S., pp. 60, 62, 63

With what plane in the Kosmos does the mental plane correspond?

S. D., p. 489

What are archetypal ideas or forms?

E. L. & F., p. 97

S. D., vol. I, pp. 407, 408

S. D., vol. I, p. 302

Distinguish between the plane of the Divine Mind full of ideas and the plane of the archetypal world as given on page 221, S. D., Vol. I. See note.

E. of L. & F., p. 23

What is said of the materials of the mental plane under the impulse of thought?

G. of S., p. 248

D. P., pp. 13, 15, 16

To what beside thought forms do the vibrations of the mental plane give rise?

D. P., pp. 18-20

Note the difference between the action of thought on the matter of the plane and the elementa essence of the same. Read again the explanation of elemental essence, etc., in.....Vahan, Aug., 99'

ENQUIRER.

QUESTION XIII.

A. C.—When an animal becomes so far individualised as to be ready to receive the Divine Spark, does it cease to incarnate and go into a state of rest till it reappears as a rudimentary man in some future age? If so, what is the advantage to the animal in hastening his evolution by domestication, if he is not going to assist his fellows in their evolution?

B. K.—When an animal receives the Divine Spark, it ipso facto ceases to be an

animal in its inner nature, though of course the outer animal body may live on for some years, and in that case we have a rudimentary human ego working through a body of a non-human type. When that body dies, however, the now human ego will not again incarnate in animal form, but if a suitably low and unevolved type of human body to meet its needs is available, it will forthwith incarnate therein, while if no such body is at the time available it will wait in a state of *quasi-devachanic* rest till a suitable body offers itself. This is what is happening at the present time. There is no type of human form at present existing on our earth sufficiently rudimentary to afford a suitable vehicle for an ego just individualised from the animal kingdom. Hence such egos have to wait in a kind of devachanic rest until a suitable body appears either on the next globe of our chain or in some subsequent cycle.

The advantage that the animal gains (at the present time) by domestication and consequent early individualisation is that just as our own egos "ripen" as it were during our stay in Devachan and emerge stronger, more developed, with added qualities and powers ready for use in the new incarnation, so in a similar manner do these newly individualised human egos, which have just crossed over the boundary between the human and animal kingdoms, grow riper, fuller and fit for a better human type suitable to their more developed powers, through the long period of assimilation and inner growth which they now have to pass through before a suitable human body will be available for their use.

QUESTION XIV.

S. H.—It is sometimes stated in Theosophical books that the life in devachan is in truth fuller and more real than life

on the physical plane; how is this possible, when all that a man has with him there are subjective images of his friends, which in reality are merely his own thought-forms?

C. W. L.—This question betrays an absolute lack of comprehension of the real conditions of the devachanic existence. The images are something very much more than mere subjective dreams, and the statement as to their greater reality is absolutely true, although there are circumstances connected with it which are difficult to realize fully down here.

It should be remembered that the keen affection which alone brings one man into the devachan of another is a very powerful force upon these higher planes—a force which reaches up to the ego of the man who is loved, and evokes a response from it. Of course the vividness of that response, the amount of life and energy in it, depends on the development of the ego of the loved one, but there is no case in which the response is not a perfectly real one as far as it goes.

Our communion with and our knowledge of our friends down here, much as they mean to us, are in reality always exceedingly defective, for even in the very rare cases where we can feel that we know a man thoroughly and all through, body and soul, it is still only the part of him which is in manifestation on these lower planes while in incarnation that we can know, and there is far more behind in the real ego which we cannot reach at all. Of course the ego can be *fully* reached only upon his own level—one of the arupa subdivisions of the mental plane—but at least we are very much nearer to that in devachan than we are here, and therefore under favourable conditions we could there know enormously more of our friend than would ever be possible here, while even under the most unfavourable of conditions we are at any

rate far closer to the reality there than we have ever been before.

Two factors have to be taken into consideration in our enquiry into this subject—the degree of development of each of the parties concerned. If the man in devachan has strong affection and some development in spirituality he will form a clear and fairly perfect thought-image of his friend as he knew him—an image through which at that level the ego of the friend could express himself to a very considerable extent. But in order to take full advantage of that opportunity it is necessary that the ego of the friend should himself be very fairly advanced in evolution.

We see, therefore, that there are two reasons for which the manifestation may be imperfect. The image made by the devachanee may be so vague and inefficient that the friend, even though well-evolved, may be able to make very little use of it; and on the other hand, even when a good image is made, there may not be sufficient development on the friend's part to enable him to take due advantage of it.

But in any and every case the ego of the friend is reached by the feeling of affection, and whatever may be its stage of development it at once responds by pouring itself forth into the image which has been made. The extent to which the true man can express himself through it depends on the two factors above-mentioned—the kind of image which is made in the first place, and how much ego there is to express in the second; but even the feeblest image that can be made is at any rate on the mental plane, and, therefore, far easier for the ego to reach than is a physical body two whole planes lower down.

If the friend who is loved is still alive he will of course be entirely unaware down here on the physical plane that his

true self is enjoying this additional manifestation, but that in no way affects the fact that that manifestation is a more real one and contains a nearer approximation to his true self than this lower one, which is all that most of us can as yet see.

It is sometimes objected that since a man may well enter into the devachanic life of several of his departed friends at once, he must thus be simultaneously manifesting himself in all these various forms, as well as, perhaps, managing a physical body down here. So he is, but that conception presents no difficulty to anyone who understands the relation of the different planes to one another; it is just as easy for him to manifest himself in several devachanic images at once as it is for us to be simultaneously conscious of the pressure of several different articles against different parts of our body. The relation of one plane to another is like that of one dimension to another; no number of units of the lower dimension can ever equal one of the higher, and in just the same way no number of devachanic manifestations could exhaust the power of response in the ego above. On the contrary it seems certain that such manifestations afford him an appreciable additional opportunity for development on the mental plane.

Thus it will be seen that the theory that devachan is an illusion is merely the result of a misconception, and shows imperfect acquaintance with its conditions and possibilities; the truth is that the higher we rise the nearer we draw to the one reality.

QUESTION XV.

H. D.—Is it not true that in each life-wave all three Logoi are present and active in certain degrees, but that in the first life-wave the manasic quality is predominant, in the second wave the budd-

hic is predominant, and in the First Logos or third life-wave the atmic is predominant, and further that the increase and decrease as to dominance, is gradual and mutually interactive?

C. W. L.—I am not quite sure that I comprehend the last clause of this question, but the earlier part of it seems to me to be an endeavour to state one aspect of the great mystery of the Three in One. Perhaps the following suggestions may help to make the idea a little clearer to the mind of the querent.

It must never for a moment be forgotten that the Logos is fundamentally One as well as Three. If it were possible (which, of course, it is not) that any mere man could stand side by side with the Logos of our solar system upon His own plane, and look at Him with equal eye, as a brother Logos or some other system might, he would see that divine Power as *one*—unmistakably one and indivisible, yet possessing within Himself three aspects. Now supposing that the Logos wished to manifest Himself upon the plane next below that, it would be necessary for Him to descend to it and take upon himself a veil or body or vehicle of its matter. All these words are, of course, entirely inappropriate, for the planes of which we are now thinking are far above the level of any kind of matter which we can at all conceive, but nevertheless the analogy suggested is a true one.

Now that which we call His first aspect is not capable of full expression or manifestation on any plane below His own, and consequently (in order to pass downward) it is necessary that He should, as it were, pour Himself forth by way of His second aspect. That manifestation of the Logos, wearing His second aspect, on a plane one stage lower than His own, is what we sometimes call the Second Logos of our solar system. If for any

reason He wishes to manifest Himself directly upon a plane still one step lower, neither the first nor the second aspect will serve, but the third must be used; and that manifestation of the Logos, wearing His third aspect, on a plane two stages lower than His own, is what is sometimes called the Third Logos of our system. But it is nevertheless one and the same Great Being showing Himself in various aspects and on various planes.

It must also be remembered that His consciousness is capable not only of acting through everyone of these aspects equally, but of acting in fullest perfection through all of them simultaneously. And in each and every such case it would appear to the spectator that the whole of His strength and life was equally working. There is little wonder, therefore, that the untrained mind regards as different entities aspects which differ so widely and are simultaneously in full activity.

Now from each and all of these aspects—the three aspects of the triple Logos on His own plane, and the lower manifestation of two of those aspects—spiritual force is steadily pouring forth into the worlds which owe their existence to Him. As they descend through many planes to reach our level, these forces take many and varied forms, and are the fount of many and varied activities, and it often happens that some of these manifestations of energy appear to our minds to be warring one against the other, although in truth they are one and all come down from the same great “Father of lights, in whom is no variableness, neither shadow of turning.”

The whole subject is, and cannot but be, far beyond human comprehension, and the most that any of us can do is to endeavor to indicate a line along which in meditation it may be possible for some to draw a little nearer to enlightenment.

BOOK REVIEWS.

Some Problems of Life, by Annie Besant. The Theosophical Publishing Society, London. For sale by Mercury Publishing Office. Price, (cloth) fifty cents.

The thoughtful observer has not failed to note the spirit of unrest everywhere prevalent. That a like state of affairs has existed time and time again in the past is more than probable, but we who form a part of the great whirl of to-day cannot help wondering when and how the end will come. On every hand we see men filled with dissatisfaction, discontent, distrust and doubt. And side by side, reforms of various kinds are springing into being—reforms in religion, in government, in society. The human family seems to be awaking to a recognition of the fact that methods long established are radically wrong, and all are seeking for a way out of present abuses which can be cut through without undermining those foundations of society and government which have been builded up with so great toil and struggle.

In "Some Problems of Life," Mrs. Besant discusses these various reforms, and throws upon them the strong search-light of Theosophy, that Divine Wisdom which guided the infant humanity into safe channels, but which, in the egotism of early manhood, has been set aside. Mrs. Besant does not pretend to *solve* these problems, but simply to suggest some thoughts upon them which have been helpful to herself and may prove of service to others. The book contains four chapters, dealing with "Problems of Ethics," "Problems of Sociology," "Problems of Religion," and "Some Difficulties of the Inner Life." In dealing with these problems, she claims, Theosophy should be "a unifier, not a divider; an explainer, not an antagonist." "The Divine Wisdom which includes all truth cannot be hostile to any fragment of itself, whatever may be the transitory form in which it is set."

She cites the three schools of ethics, which have for their bases respectively, authority or revelation, the voice of conscience, and utilitarianism. Each contains a truth, and they should be brought together and made mutually helpful. Revelation, alone and regarded as infallible, will fail, for each message brought by a divine Teacher comes at a particular time, according to the needs of a peculiar people. No one revelation does for all times and for all peoples. Conscience is not an unchanging guide, for it varies with the development of the in-

dividual and with the nation and civilization of which he forms a part. Utilitarianism, or the greatest good to the greatest number, will not furnish the solution unless regarded in the broadest sense, where happiness becomes identical with virtue, and where obedience to law promotes happiness because it produces harmony, the law of man's growth being the overcoming of selfishness and progress towards unity, which is of man's higher, not lower nature. For "no system of ethics can be sound if it do not recognize the evolving life of the soul as its foundation, and inviolable law as the condition of evolution."

"Problems of Sociology" comes with special emphasis from the pen of Mrs. Besant, who has given years to work and thought upon this question. The strength and weakness of each system are clearly shown, and the fact noted that the great and usually unrecognized difficulty in the way is *human nature*, with its varying degrees of intelligence and moral sense. The picture of an ancient civilization which more than realized the dreams of modern social reformers is vividly drawn.

Under "Problems of Religion," many puzzling questions are dealt with, notably the atonement, the existence of soul, and free-will and necessity. For students of Theosophy, this book cannot fail to be of interest; and because of the vital questions with which it deals, it will no doubt have many readers among those who have not yet found anything to attract them in the teachings of the Ancient Wisdom.

MAGAZINES.

Theosophy in Australasia (December).—"The Six Systems of Indian Philosophy," by Professor Max Muller, is given an extensive notice. "Science and Theosophy," by Dr. A. Marques, is in the nature of comment on Mrs. Besant's lecture, "Ancient and Modern Science." W. G. John, who recently contributed a similar article to the *Theosophist*, writes on "Cause and Effect"; and from the *Theosophical Review* of December, 1898, "The Development of Consciousness" is reprinted by request.

Received *The Dawn*, *Prabuddha Bharata*, *Sophia*, *The Theosophical Magazine*, the new official organ of the New Zealand Section, *Arya Bala Bohhini*, *Vegetarian Magazine*, *Humanity*, *Prasnottara*, *The Realm*, *The Hindu Heritage*, *The Flaming Sword*, *Maha-Bodhi Journal*, *The World's Advance Thought*, *Notes and Queries*, *Le Lotus Bleu*, *The Temple of Health*, *The Light of Truth*, *The Humanitarian*, *Mind*, *The Theosophical Gleaner*, *The Lamp*, *The Christian Life*, also *The Theosophist* and *Theosophical Review*, reviews of which are both crowded out this month.

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