



THE PRASNOTTARA.

VOL. XI. }
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PUBLISHED AT
THE HEAD QUARTERS OF THE INDIAN SECTION, T. S.
BENARES.

PRASNOTTARA, THE GAZETTE OF THE INDIAN SECTION of the THEOSOPHICAL SOCIETY, containing notices of the movements of Theosophy in India and the workings of the Indian Section, is published at Benares, India, on or before the 15th. of every month. Two-thirds of it is devoted to religious and philosophical subjects explained in the light of Theosophy and to Questions and Answers for the elucidation of the intricacies of religious customs and manners of the Hindus &c. A new volume begins with the January number.

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Contributions :—All matters for the Prasnottara including Answers to Questions, should be in hand on the 20th of the previous month to ensure their appearance in the next issue. They should be written on one side of the paper only. When necessary, communications will be condensed by the Editors.

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BENARES: OCTOBER, 1901.

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NOTES AND NEWS.

We are glad to note that the return of our dear Mrs. Besant from her long tour in the Punjab is a great relief to the staff here. Her presence makes our quarters lively and peaceful.

Her tour in the Punjab was a successful one and she intends to start again early in November.

ACCOMMODATION.

Our Head quarters are now in a position to accomodate any number of visitors, who will find it a very comfortable place of rest, we shall always be glad to receive such members. During the Dasera Vacation the place will be quite lively as several of our devoted workers will come here to enjoy their vacation. We expect among them our devoted Bro. Pt. Bhawani Sankar, Rai B. K. Lahiri and Lala Suraj Bhan, and several members for Bengal and other places.

NEW BRANCH.

We are glad to note that during the month the following Branch was founded.

BRANCH.	FOUNDER.	DATE.	OFFICERS.
Tanuku	K. Narain Swami	20-9-'01	L. V. Bhadrappa President.
	Esq.		S. Somasunder Row Vice „
			& Treasurer.
			P. Sita Ram Row Secretary.

NEW MEMBERS.

The number of members who joined the Society, during the last month is 56. The number lost is 4.

OBITUARY.

We are sorry to note the following deaths :—

Lakshman Banerjee of Chapra.

Hari Ram Misra and M. G. Chinnaswamy Naidu of Coimbatore.

Vishnu Narain Apte of Poona.

TRANSLATION.

We are glad to announce that the following books have been undertaken for translation :—

Path of Discipleship—in Marhatti—by B. S. Ananda Rao Jeshwant,
Esq., of Rajkot.

The Story of great war and	}	in Tamil—by the Nannkal T. S.
The Path of Discipleship		

EXCHANGES.

We acknowledge with thanks the receipt of the following journals in exchange.

The Pantha for *Sraram*, The Brahnavadin, The Theosophy in Australasia, The Arya, Le Lotus Bleu, The Temple of Health and Psychic Review for August, The Theosophist, The Theosophy Gleaner, and Hindu Dharma Shiksha for *September*, The Central Hindu College Magazine for *August* and *September* and the Brahmacharin for June and July.

THE SATCHITANANDA CLUB.

We are exceedingly sorry to announce the collapse of the Satchitanand Club of Benares, it started like a rocket and vanished from our sight in the same way. Its conduct shows that anything taken up by emotion is not likely to last long. Emotion is necessary for a start but there must be the stamina to keep it going. We are specially sorry for this speedy disappearance as the name was unwisely connected with the Section activity, which is expected to be always progressing but never retreating. However this is a lesson to us and we must not in future allow our name to be associated with such purile and unsteady movements.

ACTIVITIES.

REPORT OF BRANCHES.

Surut:--Sunday meetings regularly held, lectures on 10 different subjects were delivered and discussed. The average attendance of members and visitors were 22 and 13 respectively. The daily classes were also held and were attended by the President and some members and visitors. The addition during the quarter was 6 bringing the total numbers to 91. The President and Vice-President went out on T. S. Mission.

Calcutta:--Report for August. Four ordinary meetings were held, the average attendance was 18. Four lectures were delivered on Rasi Lila, one on Durgotsav, and one on Dasa Avatar. Donation to Central Hindu College Rs. 11, sent.

Tinnevely:--Report for quarter ending 30th June 1901. Ordinary Meetings regularly held between 8 and 9-30 a. m. The average attendance is 8, admission one, studied the Bhagavat Gita, the Rules of Daily Life, the Theosophist and the Theosophical Review. Strength on the 30th June, members 8, Sympathisers 6; Books subscribed, the Theosophist, the Theosophical Review and the Gleaner.

(1) Report ending 31st March--Meetings regularly held, attendance 16. Books studied 5, recited Ch. XII of the Gita. Strength on the 31st, Members 7, Sympathisers 5, Books subscribed 3, the Library consisted of 100 Volumes.

Bangalore:--Report for quarter ending 30th June. Strength 45 members, 17 Sympathisers, 2 new additions, 4 removal, 33 meetings held, Gnana Vasista studied; received Rs. 150-12, Expended Rs. 118-9, balance at hand Rs. 32-3-0.

Namkal:--Report for quarter ending 30th June. Strength 39, attendance regular; Daily class held, Sunday reading class was regularly held, balance in S. B. Rs. 12-6 0; Mâhâbhârata Sobha Parva finished, Vana Parva begun. The translation of "the Great war" in Tamil was half finished and of "the Path of Discipleship" taken up.

Gumtur. The Krishna T. S.:--Report from October 1900 to 31st July 1901: Strength 16, there was 4 withdrawals and 1 admission, the office bearers continue to be the same. There were 47 meetings, average attendance members 6, Sympathisers 3; the Thursday meetings are given up, but regular class is held. Pitambory's Vichârachandra Yoga in Hindi

was finished and his Bala Bodha was just begun. The branch was visited by Bro. G. Srinivasa Sastri who stopped here in November for a week and delivered 3 interesting lectures. Brother T. Ranchandra Rao visited the Branch in February and delivered one lecture.

Coimbatore:—Submits 2nd quarterly report. Daily meetings were regularly held, two days of the week were devoted to the exposition of the Bhagavat by Bro. T. Sudasiva Iyer, besides one day was utilised in delivering lectures by members in rotation and four in reading Tamil Books. Weekly meetings for the outsiders continued.

Raichur:—A new Branch established by the exertion of R. Jagannathia with 8 new and old members. The locality is a very convenient one, being situated at the junction of the Madras and G. P. Ry. The place is also the Head Quarter of the District. The Secretary warmly invites brother Theosophists to visit the Branch.

Jullundhar:—Report from 15th October 1900 to 15th July 1901. Sunday Meetings were regularly held, the White Lotus Day was celebrated. Rai B. K. Lahiri visited the Branch and delivered two lectures on *Puja and Karma*. T. S. Books were kept for sale. The Library was doing pretty well by circulating books without fee. The Branch subscribed Rs. 5 monthly to the Central Hindu Collidge. The Officers for the Session were President Bro. Sandhiram, Vice-President B. Guzar Mal Neheru, Secretary B. Swan Mull, Librarian L. Parsram. The Strength was 13.

Guntakul:—R. Jagannathia, the Branch Inspector visited the Branch on the 29th of August, stayed there till the 4th of September, and explained to the members "Man and his bodies."

Irrawady T. S. Rangoon:—A piece of land in the centre of the town has been made over to the Branch, as a free gift by Brother Devi Das. The construction of a building will soon be undertaken. The Branch is expected to be a very active one. The Secretary writes, it might be the seat of a future Section.

Karachi:—Report for August. Sunday Public lectures on "Karma" and the "Nine Planes" were delivered by Bro. Mohanlal Prabhashanker and Bro. Vishwanath Raghunath. The reading class has five sittings in which was read "In the Outer Court." The Lotus Circle had two meetings in which lectures on "Benefits of good Company" and the "Evils of gambling" were delivered the "Training Class" met every Saturday in which lectures in English were delivered on "The Place of Peace," "The use of Evil" and "the Caste System" and two lectures were delivered in Gujrati on the "Objects of the T. S." the average attendance of members

and Sympathisers was in the lectures 16, in the reading class 10, in the Lotus Circle 11, In the latter the average attendance of children was 29.

Aska:—Cholera was raging violently, no meetings could therefore be held, the members are all safe and have determined to resume work.

Parvatipur:—Bro. Sanjiva Rao informs that owing to the transfer of Eight members the Branch Strength is reduced to 6. The Secretary and the President being among the transferred Brother J. Sanjiva Rao has been elected Secretary. No President has been elected.

Karnool:—Bro C. Venkata Ramayya reports for quarter ending 31st July—Met every morning and evening between 7 and 8 to study the Gita and Panchadasi, explained by a Pandit engaged for the purpose. The average attendance was 12 to 15. The Sunday meetings were regularly held at which the T. S. Manuals were read. The attendance was 15 to 20.

HISTORY OF BRANCHES.

Jullandhar—Tattva Gnana Prachârini T. S. It was formed on the 17th October 1893 at the exertion of Brothers Sawan Mal, Sandhi Mal and Gujar Mal. In 1893 the Officers were President Brother Sundhiram, Vice President Brother Gujar Mal and Secretary Brother Sawan Mal. These officers continue up to this date with the addition of Brother L. Pursram as Librarian and Brother Ajudhya Prasad as Joint Secretary in 1900. They all continue in office.

The total number of members who joined the Branch up to date was 17, out of which 4 went out, leaving the present strength to number 13.

The number of members in each year was as follows :—In 1893, 9; 94, 10; 95, 11; 96, 8; 97, 8; 98, 9; 99, 11; 1900, 11; 1901, 13; showing a constant increase of strength. *Visitors of the Branch*—In 1893 Rai B. K. Lahiri and Brother A. C. Biswas; in 1894 Mrs. Annie Besant; 1895 Bartram Keightly Esq. General Secretary, 1896 Rai B. K. Lahiri; L. Suraj Bhan and L. Jaganath and in 1901 Rai B. K. Lahiri.

Work done by the Branch—In 1893 the Secretary worked for the spread of Theosophy in the vicinity of Jullundhar, at Amritsar, Lahore and Kapurthla State. 1894 Lecturing tour made with Rai B. K. Lahiri between Ludhiana and Lahore. The Lahore Centre owes its existence to Jullandhar and Ludhiana T. S. In 1895, the H. P. B. Girl's School was opened by the Secretary, T. S. books were distributed freely to the public; 1896 Sanskrit books worth Rs. 180 were purchased and distributed to the Girls of the H. P. B. School. 1898—Sunday meetings regularly held, the public were interested in the movement, 1900 Public lectures in the Villages were delivered, a monthly subscription of Rs. 5 to Central Hindu College was settled to be paid. Sunday meetings held; 1901 Sunday meetings continue. The Library began to issue books to those interested in Theosophy free of charge

The White Lotus Day was celebrated every year.

The Library is in good condition containing—Volumes worth Rs.

The H. P. B. Girl School continues.

The Central Hindu College Subscription continues.

The Branch is working regularly and the Secretary is Very active and is very regular in his correspondence.

Hyderabad—The Branch was formed in 1882 by the exertions of Brother Rama Swami Avergal but no systematic work was begun till May 1894. In October the Branch was visited by Col. H. S. Olcott who gave a great impetus to the Branch and in August 1884 it was visited by Brother W. Judge who stayed for 4 days and did immense work during the time. For the work of the Branch a portion of the house of Brother Narsimha Chetty was placed at the disposal of the Branch by Brother P. Iyalu Naidu.

The Officers:—President, from 1882 to 86 Bro. Dorabji Dossabhai. 1886 to 1891 P. Iyalu Naidu, a genuine Theosophist, an incarnation of honesty and truth, a true Hindu and a lover of humanity. He died on 28th September 1891, from 1891 to 1894—Dorabji Dossabhai was Pres. from 1895 to 1901, Bro. Jehangir Sorabji has been Secretary. The Strength of the Branch:—The total number of

members who joined the Branch since its formation till 6-9-1901 were 75, loss by death or resignation 55, present strength is 20.

Year.	No.	New Admission.	Loss.	Net No.	Year.	No.	New Admission.	Loss.	Net No.
1882	Nil	7	1	6	1892	15	0	4	11
1883	6	26	3	29	1893	11	3	3	11
1884	29	7	1	35	1894	11	10	3	21
1885	35	3	1	37	1895	21	0	3	18
1886	37	4	2	39	1896	18	4	1	21
1887	39	0	1	38	1897	21	3	2	22
1888	38	0	10	28	1898	22	2	4	20
1889	28	1	10	29	1899	20	3	2	21
1890	29	0	14	15	1900	21	2	1	22
1891	15	0	14	15	1901	22	0	2	20

The present Secretary is a very devoted Theosophist and it is expected during his time the Branch will grow stronger and stronger ; the Branch is really a centre of great force.

—————o:—————

THE CO-OPERATION OF JNAN, BHAKTI AND ACTION.

There is often a misunderstanding between the followers of *Jnan*, *Bhakti* and *Action*, as to their respective importance in the attainment of the end of life—the achievement of the highest bliss—the bliss of liberation from bondage. The followers of each give only to their adopted path the highest place, but at the same time ignores the utility of the other two. The inappropriateness of their contentions can be proved from some ordinary examples of physical life. Take for example the *construction of a building* ; we have a mind to construct a house—this desire has in it a germ of what we call “ *Bhakti* ” in the higher plane. *Bhakti* is that which induces one to do a certain act—this act may be either the accomplishment of a certain physical act, by relying on a certain person or Deity. Thus we undertake an act, because we believe in the utility of its result or because we rely on a man’s power of rendering us help and giving us proper direction ; without this belief no one would undertake to do any act ; this belief is called *Bhakti*. So when we want to build, we would not undertake the building unless we have belief in the utility of the thing wanted to be done, this is *Bhakti* in its germ, this *Bhakti* induces us

to act. But when an act is undertaken we want *direction* and *advice* for its accomplishment; this gives us the element of "*Jnan* or Knowledge." As we would not undertake an act without belief in its utility, so we could not accomplish the act without proper advice or direction which implies *Knowledge*. Thus we see for *Action*, *Jana* and *Bhakti* are necessary. In the same way when we have *Bhakti* in a certain act or a certain person that simply would not help us unless we try to *accomplish* the act or follow the direction of the person. For example if we have belief in some *Yagma*, what does it avail if we do not perform it? Similarly we have *Bhakti* in some person it does help us very little if we fail to carry out his teachings. Mere belief is no belief at all. Hence *belief* without *Action* is fruitless, it is similarly useless without *Jnan*. Take the case of performing a *Yagma* mere belief in it does not pay us if we do not know the method of doing it; belief without knowledge is futile. We may similarly *know* how to make a *Yagna* without *belief* there is no motive to action; even if there is belief and knowledge, these two are useless without our undertaking to accomplish the thing. Hence Belief, *Jnan* and *Action* are co-existent for the accomplishment of anything, and if such co-existence is necessary for the accomplishment of a mere physical thing, much more is it necessary for the accomplishment of things of the higher planes. Take for instance, the leading of a spiritual life, no body will attempt living such a life unless he has belief in its existence, utility and imperativeness; and this belief is useless, unless we know the method of attaining to such life; similarly belief in such a life, unless we carry out the belief in conduct and act under proper direction is inoperative; it is also useless to have merely proper direction or knowledge unless there is a belief in the teachings and willingness to act in conformity with those teachings. Hence *Jnan*, *Bhakti* and *Action* must be co-existent and one is useless without the other two. Therefore the followers of each system will do well to form a relative idea of their importance and act accordingly. otherwise great mischief will be done by one-sided action.

THE SANDHYA.

(Continued from page 214.)

These five Koshas are :—

- | | | |
|-----------------|---|---|
| Sukshma Sarira. | { | (1) Anna-Maya or Food-made or Dense-Body. |
| | | (2) Prana-Maya or Life-made or Etheric Body. |
| | | (3) Mano-Maya or Mind-made or Astral and Lower Mental Bodies. |
| | | (4) Vijnana-Maya or Knowledge-made or Higher mental and Buddhic Bodies. |
| | | (5) Ananda-Maya or Bliss-made or Nirvanic Body. |

The first requires no explanation—it is the Dense or Sthula Sharira.

The next three go to form the Sukshma Sharira. Prana-maya consists of the five Pranas namely Prana, Apana, Vyana, Udana, and Samana, and the five organs of action, or Karmendriyas. The Pranamaya represents the Kriya-sakti or all the force of action and creation.

Manomaya consists of the five organs of Perception (Jnanendriyas) and Manas. Its function is Ichha-Sakti or Will-force or desire force or lower manas.

While the Vijnanamaya consists of the same five Jnanendriyas illumined by Buddhi. It represents the Jnana-Sakti or the force of Knowledge.

Thus the Sukshma Sarira is the soul of the Western Metaphysicians, having the three functions of Feeling, Knowing and Willing. Willing is the Kriya-Sakti, Feeling is the Ichchha Sakti and Knowing is the Jnana-Sakti. The Sukshma Sarira in man is the reflection of Ishwara—its three Saktis represents the three aspects Sat, Chit and Ananda. This Sukshma Sarira is also the Atma of the Naiyayikas, who do not rise higher than the Vijnanamaya-Kosha.

The last Kosha is Anandamaya or the Sheath of Bliss. It constitutes the Karana Sharira. Thus the three Shariras are

analysed into five Koshas—the Sthula and Karana Sharira being Anna and Anandamaya Koshas ; the second Sharira being the most complex, as it is represented by three Koshas. This Anandamaya Kosha is the Atma of the Theosophists and of Badarayana, the latter in his Vedanta Sutra speaks of this Anandamaya as Brahman and not as a separate sheath.

From the Vedantic point of view the Atma is above this even. It is Sat-Chit-Ananda. It is Sat as it exists or remains in all the three times—Past, Present and Future ; it is Chit as it is consciousness, it is Ananda because it is supreme Bliss. This Atma is Brahman. From it proceeds the whole Universe. When manifesting, there arises from the Brahman, the root of matter called Maya or Prakriti. It (Maya) has the three attributes of Satwa or rhythmic motion or harmony, Rajas or mere motion or activity and Tamas or Inertia. From this Maya arises Akasha, from the latter comes Vayu which gives birth to Agni, from which proceeds Apas and the latter produces Prithivi. These five are symbols of the five worlds also, namely Prithivi equal to Bhuh, Apas equal to Bhuvah, Agni equal to Swah, Vayu equal to Mahah, Akasha equal to Janah. Each of these five elements have the three gunas of Satwa, Rajas and Tamas ; some have more of one and less of the other. The five organs of sensation ear, skin, sight, taste and smell have arisen from the Satvic portions of Akasha, Vayu, Agni, Apas and Prithivi respectively. From the collective Satvic portions of the five is produced the internal organ or Antah-Karana, consisting of (1) the Manas—doubting and cogitating (2) Buddhi—determining (3) Ahamkara—I-making or Egoism, (4) Chitta—reflecting or remembering. The presiding Deity of Manas is Moon, of Buddhi is Brahma, of Ahamkara is Shiva or Rudra and of Chitta is Vasudeva or Vishnu. This simply means that the human manas is the ray of the Manas-Putras that came from the moon ; while the Buddhi, Ahamkara and Chitta have been evolved by the three life-waves proceeding from Brahma, Vishnu and Mahadeva.

The five organs also come from the five elements, but from

of all these Tatvas. This gives Antahkarana the important property of *creating*, so to speak, a simulacrum of all these five Jnânendriyas, out of its own materials, whenever and wherever it may require them—whether in dream or Devacharn. It is because Antahkarana has all the Satvik elements of the five Tattvas within it, that it can create the five Jnanendriyas in the Mayavi Rupa and the Dream body: and in that other body spoken of as Jnana—body in the Yoga-Vâshishtha.

The same is the case with the five Prânas: or as they are collectively spoken of as the Prâna. The Prâna has in it the Rajasik portion of all the five Tattvas: and consequently it has in it the potentiality of manifesting the action of all the five Karmendriyas whenever and wherever required. In travelling from one planet to another within the solar system, the Sukshma Sharîra is considerably stripped of all its unnecessary elements: the Prâna and the Antahkarana only are carried up: and on reaching the planet, the Siddha puts forth the energy of Antahkarana and Prâna, and creates Jnânendriyas and Karmendriyas with the materials of that planet, and this communicates with the residents of that planet.

From the Tamas portion of the five elements are produced the pentupled five gross elements. The production of this we have shown above in the beginning.

The *Sandhya* therefore is the process of withdrawing the consciousness from the lower self and *uniting* it with the Higher Self: of withdrawing it from the physical and uniting it with the subtle; of withdrawing it from the subtle and uniting it with the Karana: of withdrawing it from all and merging it with the Brahman. It also means the reverse process as well when the higher unites with the lower and makes the lower divine. One is the process of Yoga or abstraction, the other is the process of Dhyana, making the mind blank and receptive to higher vibrations. Both should be combined in a proper system of Yoga and Dhyana.

(To be continued.)

EVIL.

The word "evil" suggests to us three things (1) The peculiar *nature* of the thing itself (2) its *effects* on others who call it "evil" and (3) The *cause* of its creation. Take for instance "poison" it implies (1) that it has such a *nature* that it will injure the physical constitution of any other things, it may put a stop to its life, this is the *Nature* of the poison, (2) and since it *affects* the life of others it is called by them "evil" but (3) since it was created by Iswara it could not have simply been intended to put an end to life, and it has been found that poison not only kills but also cures diseases, hence both, killing and curing are its nature, and from this fact it can be said that the *cause* of its creation is to kill and to cure: further it might be guessed that it has other *natures* still unrevealed to us and hence there might have been a thousand other motives in its creation which are unknown to us.

Hence poison is not absolutely evil, it has both the properties of killing and curing and it might have other qualities; it is called evil by those who fear its killing effects, it is used as medicine by those who know how to use it and they do not therefore stigmatise it by the name "Evil."

As in the case of poison so in the case of other things similarly called "Evil." They are called "evil" by those who are ignorant of all their properties except the one, the effect of which they fear, but even when that property is utilised to serve an individual end they are not called "evil" but are hailed as so many boons. It is these selfish ends that lead us to stigmatise a thing by a bad name; but by a chemist who handles all things and studies their nature not for any selfish purpose but for the sake of knowledge and for becoming useful to the world at large, chemicals are never called "good" or "evil," he knows their respective natures, keeps notes of them, preserves them in his laboratory and uses them for different purposes. Similarly the Occultist, who has to deal not only with chemicals but with all things and Beings, will have to understand their nature and uti-

lity and to use them with the unprejudiced mind of a chemist; he also must have for all things and beings the regard of a chemist for his chemicals. It is only when the occultist attains to this attitude of a chemist and when he learns the dexterity of a painter in the use of his colours from the blackest to the brightest one, that "Nature regards *him* as one of her creators and makes obeisance and then she will open wide before *him* the portals of her secret chambers (Laboratory) and lay bare before *his* gaze the treasures hidden in the very depths of her pure virgin bosom unsullied by the hand of matter. She shows her treasures only to the eye of spirit—the eye which never closes—the eye for which there is no veil in all her kingdoms." Such is the goal of an occultist—and every practical Theosophist. The Theosophical Society is intended to be a School from which we expect to turn out such men—who would help nature and will work with her and will never stigmatise anything as evil, but will know the nature of everything, will use them all for their proper end.

Such is the noble aim of our life; let each of us therefore be very careful in passing our judgment, so that we may not hurt the feelings of any being. Let us therefore help every one in his endeavour to reach the supreme goal and thus make the world an abode of peace and blessing and the nursing place for the wearied and uneasy.

D.

Om Shantih ? Santih ? Santih ?

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* * *

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WHO IS MISERABLE ?

Not he who has not the luxuries of the fleeting world, nor has not the insincere honours of Society, nor even he who has not been able procure the necessities of life—but truly miserable is he who has not been able to determine the goal of his life, has not been able to fix his gaze on the bright star which serves as a beacon light to the bewildered, and has been deprived of the ennobling company of his Gurudeva and the sweet influence of the smiling glance of his beloved Istadeva—Whom he ever tries to serve and please.

D.

QUESTIONS AND ANSWERS.

(Continued from Page 210.)

Q. XII.—Western scientists have found out the physiological functions of the various organs of the human or animal constitution, but it was reserved to Theosophy to describe what it was that gave life to the body, and its relation to the other principles of man, "Prana" is the life giving principle, but it does not seem to be a material or tangible thing.

*Poison however is a material tangible object. Will some-body oblige me by explaining the process of poison acting on **Prana** so as to bring on death?*

Ans.—It deserves a fuller reply than it has received. No physical body can die until the soul, the Kârana sharîr, has left its vehicle. It will not leave if further experience of earth conditions is to be gained by holding on to the body. But if during severe disease, one or more vital organs become broken up, the soul leaves to save the body the excessive pain caused by the disease, and because under such conditions it is not right to prolong the bodily existence in agony.

Similarly after severe accident, causing, it may be the loss of a limb, the soul will still stay on, if the body is willing to continue existence under the deprivation.

In the case of corrosive poisoning, if the threatened destruction of the tissues can be prevented or repaired by prompt action, e. g. arsenic, the patient vomits and purges with all the symptoms of cholera, and if this takes place with sufficient promptness, the patient recovers. But if the pain is so intense that the patient would rather die than live, the soul leaves, causing the heart's action at once to cease.

*Again, in snake bite which paralyses the nerves and strychnine which arrests respiration and so causes the heart to cease beating, if the patient has a strong determined will, the soul will hold on, its representative the *prana* keeps the heart slowly beating until*

the poison is eliminated in the excretions, and the patient recovers consciousness.

It is known that many die of snake bite who have been bitten by harmless snakes, fright siezes and paralyses them, the soul comes to the conclusion that it is no use to hold on to so weak-minded a vehicle, it leaves, and at the some instant the heart ceases beating.

So with plague. In those that recover the head-ache and sleeplessness are intense for four to five days continuously :—those who have determined wills and can bear the intense agony recover, the weak-minded, poor-spirited patients would rather die than live, their soul accepting the verdict leaves them, and they die suddenly of stoppage of the heart's action. In plague cases it is known that many more die from fright than from the prolonged course of the disease. Those who can keep the spark of life in them beyond the fifth day usually recover.

So also in cholera and typhoid or enteric fever, if the destruction of the tissues can be made good without over-excessive pain, or if the patient from one cause or another has so determined a will as to bear the intense agony caused by the partly perforated intestine, the soul will continue to possess the poor shattered body and a slow or quick recovery will take place.

The love of a parent for his or her child is a strong predisposing cause helping a speedy recovery.

In the good time coming, none will die young, all will live to a good old age. The babe now dies from the over-anxiety and fright of the mother, the young die because so few know the conditions of life and especially of diet which make for prolonged existence :—our foods and drinks are a miserable travesty of right living, and we suffer especially because our medical men are blind leaders of the blind :—they know not how to keep us in good health by good advice as to diet, nor how to cure us when sick. These evil conditions must continue until our medical men themselves learn the science of true living. They will, in those good

times, be only too glad to impart their knowledge to others, so that all will in due course learn the conditions necessary to keep the soul's vehicle strong and healthy, exhibiting a sound mind in a sound body.

D. G.

BOMBAY.

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QUESTIONS.

Q. LII.—What is the difference between Spirit-Matter, Elemental Essence, and Manadic Essence, when all manifest on the same plane e. g. Astral?

Q. LIII.—How is Prana related to the 7 planes of matter viz. does Spirit matter enter its constitution and if so how?

Q. LIV.—What is meant by saying that an outpouring of Life from the Logos takes place to evolve matter, Form and Consciousness?

• AN OPINION.

TO THE EDITOR OF THE "PRASNOTTARA."

Brother,

You have published a series of articles recently upon Shri-Krishna and the Rāsh-Lila incident, which appear to me to be admirable and to be worthy of permanent record in book form. They are to my mind a complete answer to the missionary charge of immorality against Shri-Krishna.

The writer is by no means sure that your readers will take the same view of the incident as he has set forth, for in his concluding para, page 195, he says that he publishes it "for the sober consideration or for the ridicule of my readers as the case may be."

The misery is that the infidelity of the present day, the want of belief in the teaching set forth in the Sacred Scriptures of the Hindus, Parsis and Christians is because we have been taught by our religions guides to interpret our several scriptures in the original or literal Dictionary sense of the words. I remember when a boy, that the churches used to teach that every word and

sentence in the Bible is literally true and inspired by the Holy Spirit of God. This teaching is I think technically called the "Theory of Verbal Inspiration." Thus in a Bible Dictionary by the Revd. John Farrar 8th Edition 1864, who I believe is Canon Farrar, I read under the word "inspiration,"—"The Scriptures state the fact.....They never tell us that one writer was under a higher degree of inspiration than another. The Book the entire Book is inspired, and is as much the word of God as though he himself had written it with his own hands without human instrumentality." All this I thoroughly agree with. He then goes on to discuss the "verbal inspiration" "of every word syllable and letter of the Scriptures," being careful however, not to commit himself to an expression of belief in or advocacy of this theory.

Now I have no hesitation in giving my opinion that to this theory of the verbal inspiration of the Bible is due the making of all the atheists, infidels and agnostics that have ever lived, from Voltaire and Thomas Paine down to the present day.

"Verbal Inspiration" means the theory of literal interpretation. Many missionaries have come to India and are still coming whose teaching is based on this theory. They therefore greedily seize upon the Rash-Lila incident.

No doubt "all Scripture is given by the inspiration of God," so says St. Peter, but for what purpose? "it is profitable for teaching, for reproof, for correction, that the man of God may be perfect, thoroughly furnished to all good works." That is, the Holy Scripture is written for a spiritual purpose, to train our minds our intellects our souls in spiritual things. The spiritual life cannot be described in plain words, therefore word pictures are used, parables," as the Lord Christ describes them, which are "symbols" of spiritual things, intended to be so understood by those who have received a sufficiently high training from their Guru to understand and grasp the spiritual teaching which is embedded on the form of word-pictures used.

Your writer has therefore rightly held that the story, the Parable, if you will, of the Rash-Lila should be interpreted not literally but symbolically. The plain every-day meaning of the words should not be taken, but the spiritual teaching which underlies the form of words used.

And because the large majority of Hindus believe in this false theory of literal interpretation quite as much as do Christians, it is necessary that the true teaching should be insisted on and continually set forth that "Holy Scriptures were written by inspired men, by Manus if you will, Manus sent by Ishvara the Supreme Lord to teach men not History nor the truths of physical Science, but how they should find Salvation from evil, Spiritual Strength and Power by which to live lives of goodness in this world.

If I remember rightly Mrs. Besant in "the Avatars" stated that Shri-Krishna was at the time a boy of only six years of age. But I do not think your writer has set forth this view.

Whether if the book is published, Hindus will read it, is quite another matter. It teaches a symbolical explanation which runs counter to the popular theory of literal interpretation, a theory which is responsible for all the immorality so common among the lower classes of Hindus. These greedily drink in the false teaching that their Deva was as immoral as they themselves are. There is no hope for the uprising of the Hindu races, until this false teaching give place to that which is true.

D. G.
BOMBAY.

—:O:—

N. B.—It is gratifying to have this voluntary opinion on a subject scarcely understood even by the educated. This opinion is all the more important as it comes from an English man who has not only the self-control to overcome his impatience, and who does not wish "to hear no more of the subject" but has the courage to advise its publication. This conduct no doubt does not depend on racial propensities but upon taste and an unprejudiced mind. We are glad to see by the above expression that the writer did not count wrongly upon his "English readers."

In justification of the article it must be said that it was suggested by some unjust and ignorant assertions made by a Christian Missionary and some obstinate and wrong notion expressed by an educated anglicised Indian against the life of Sri Krishna.

These men happened to be present at our Indian Section Head Quarters in 1899. Their unjust criticism induced the writer to jot out a few lines to show the completeness of the Life of Sri-Krishna as presenting so many phases of life as compared with those of Christ, Buddha and others which form but a very short and incomplete and one sided fragment of human life. The writer is impressed with the idea that the object of the Supreme in taking the human form is to live the life of a social man and by his conduct to mould the life of humanity; and unless that life be a complete one beginning from childhood passing through youth, manhood to old age that life cannot be a complete example and in that respect the life of Sri Krishna is far superior to all others as presenting to each man or woman, boy or youth, the grown up or the old, the rustic, or the philosopher, the emotional or the prosaic, the man of the world or the ascetic, an ideal for his life. Those notes were subsequently enlarged to answer a question put by "the Hindu" of Madras expressing his non-assent to the argument of Mrs. Besant's lectures at the Adyar convention in 1899. This lead the writer to put the question in the Prasnottara "Can Rash Lila be justified in its literal sense? After the answer was finished in the Prasnottara at the request of one of his English lady friends the writer resumed the article to remove some misconceptions that arose in the minds of some of his readers with respect to the use of the word "actual physical contact" in the article itself. This prolonged the article to its unexpected length.

The writer intentionally avoided the argument of Mrs. Besant as it was not only non-convincing but was considered harmful; for if the physical impossibility he once admitted as a reason for explaining away any intricate question, it may as well be used in negating other events such as the killing of Putanâ, the holding up of the rock on the little finger of the left hand, the destruction

of the Kalya Serpent and a thousand other superhuman acts spoken of Shri-Krishna and the feeding of 5000 people by a single loaf by Christ; such an argument will help to ignore the *historic* life of an Avatar and will prove to be a very sharp instrument in the hands of the Sceptics and the Missionaries in undermining the whole theory of Avatarship. The writer holds that physical conditions cannot limit the spirit. The spirit moulds matter and hence when the spirit or its manifestation an Avatar so desires, matter becomes pliant and implicitly obeys her Lord. This explanation I think will satisfy our Brother D. G. to whom the writer is exceedingly thankful for his opinion.

—:O:—

Mrs. ANNIE BESANT TOUR,

LECTURES AT

Ahmedabad	...	...	Oct. 31 and Nov. 1
Noosari	...	...	Nov. 2
Surat	...	...	Nov. 3 and 4
Baroda	...	...	„ 5, 6, 7.
Bhavnagar	...	...	„ 9 and 10
Faridkot	...	...	„ 14 and 15.
Lahore	...	...	„ 16, 17, 18.
Jammu	...	...	„

—:O:—

THE THEOSOPHICAL SOCIETY.

— 10: —

The Theosophical Society was formed at New York, November 17th. 1875. The Society as a body eschews politics and all subjects outside its declared sphere of work. The rules stringently forbid members to compromise its strict neutrality in these matters.

The simplest expression of the objects of the Society are :—

FIRST :—To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

SECOND :—To encourage the study of comparative religion, philosophy and science.

THIRD :—To investigate unexplained laws of nature and the powers latent in Man.

From the objects of the Society, it will be observed that its programme offers attractions chiefly to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man (b) a decided interest in the study of ancient literature and Aryan intellectual achievements, (c) a longing to know something about the mysterious department of our human nature and of the universe about us.

The act of joining the society carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind or the superior value of Aryan over modern science, or the existence of occult powers latent in man. The Society may be truly said to appeal to the sympathies of any one who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested, but in return he is expected to show equal forbearance towards his fellow members and carefully avoid insulting them for their creed, their colour or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules.

The promoters of the Society's objects hope and mean at least to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each other's preconceptions, mankind will be largely benefited and the chances of discovering hidden truth immensely increased.

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