



THE PRASNOTTARA.

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NEW YEAR.

With January 1901 our Prasnottara steps in its eleventh year, and this stepping out entails upon us a duty of reviewing the past and foreboding the future. In the past we did our best to better it in the way we could, but our hopes were not realised and the realisation of that is our future aim. We know our defects and difficulties under which we laboured, but as we have now favourable circumstances to help us we hope to utilize them and to please our members and subscribers and to do the mission of T. S. work which falls on our shoulder.

CHANGES PROPOSED.

We intend not publishing the receipts in details, but will replace it by sending regular receipts for all payments, noting therein the adjustment. This will secure for us more space and will at the same time furnish the members with convenient acknowledgments. We will simply note the month's receipts and disbursements and the balance in hand.

We intend devoting a few pages for new members, by incorporating a summary of the elementary books on Theosophy, so that those who cannot have the advantage of a branch library may find in it something to think on and then to select their own books according to their choice.

We also intend giving more attention to the questions asked.

This is our proposal for the future, we hope to be helped in our endeavour by contributions from our members.



As we do not send our report to all the members, we think it just that each member be supplied with the interesting matter of our Convention proceedings; hence we have determined to print a portion of the report in the pages of the Prasnottara, as well as some interesting speeches, so that the members who could not come to our Convention might have a rough idea of what happened here and we hope this will bring us in closer touch with them for better work and sympathy.

We beg to apologise our members for not sending with the last Pras-nottara pages 269-72; we kept them back that the issue of the paper might not be delayed. We are sending them herewith.

Members and officers of the T. S. are requested to report to this office without delay the particulars of Theosophical books translated in any of the Vernacular languages, that they may be published in the Pras-nottara, so that no other member may take up their translations to the loss of energy and money.

Such translators are requested to submit their translations to the convener of their provinces as appointed in the last convention, and it would be better if they intimate beforehand of their intentions to their respective convener.

It is hereby notified that the following translations have been undertaken.

The Path of Discipleship	} in Tamil—by the Namakal Branch.
The Great War.	

We acknowledge with thanks the receipt of the following Journals in exchange :—

Theosophy in Australasia	...	for December.
Theosophic Messenger	...	"
Theosophischer Wegweiser	...	"
* Siddhanta Deepika	...	"
The Dawn	...	for November.
Astrological Magazine	...	for Jan. and Feb.
Central Hindu College Magazine	...	"
Punjab Theosophist.	...	for January.
Pantha	...	"
The Theosophist.	...	for February.

TOUR PROGRAMME.

Mrs. ANNIE BESANT'S.

Miss. L. EDGER'S.

Arrival.	Place.	Departure.	Arrival.	Place.	Departure.
5th Feb.	Bhagalpur.	7th Feb.	5th Feb.	Amritsar.	10th Feb.
7th "	Berhanpore.	9th "	10th "	Lahore.	18th "
9th "	Krishnagore.	11th "	19th "	Hyderabad.	25th "
12th "	Tamluk.	13th "	25th "	Karachi	4th March
13th "	Milnapur.	15th "	5th March	Ahmedabad.	
16th "	Cuttack.	18th "	10th "	Baroda.	
19th "	Calcutta.	24th "	13th "	Braach.	
25th "	Nagpur.	27th "	17th "	Surat.	
27th "	Amraoti.	28th "	22nd "	Bombay.	29th "
1st March.	Jubbulpore.	2nd March			

REVIEWS.

ON THE THRESHOLD.

This is a lovely, sweet and ever helpful little book, on the same lines as the one published by Mrs. Besant some two or three years ago under the title of "The Doctrine of the Heart." Indeed this new *Vade Mecum* and helper to the worn way-farer on the Path of Life will form a most admirable companion supplement to the one just mentioned. It consists like its predecessor of selected extracts from letters written by an elder disciple, in this case to one who had just entered upon the Path. The letters are plainly from the same source as some of those which Mrs. Besant published, for they come from the same school, breathe the same atmosphere and reflect the same divine light.

Where all is good it is not easy to single out special points for remark, but perhaps the note which thrills out most clearly from this special series of extracts, is the necessity for unshakeable trust and confidence in the ultimate goodness, mercy and love which underlies all life, all manifestation. The friend to whom they were written was passing through a period of severe trial and keen suffering both from outer no less than from inner causes, and this fact, it is, which probably gave them this key-note, for again and again one finds passages aiming to meet and disperse the despondency, discouragement, weariness and, sometimes even impatience, which every one who has trodden, it may be, but one or two steps along the Path, has often and often experienced. It is these passages which give the book its special colour and render it so full of help and consolation to the worn and weary. For though it contains also many an illuminative suggestion, many a lucid explanation and exposition of the occult laws of life, with here and there an admirable, though all too brief, treatment of some special points of difficulty in matters of teaching, philosophy or practice, yet it is specially the passages which bring comfort to the suffering and distressed which I should single out as marking the characteristic place of this book in our literature, rather than the remainder, valuable as these other passages assuredly are.

Of one thing I am sure ; the publication of these extracts will draw a flood of gratitude to our "Dreamer" as he calls himself and many an aching heart will thank him for the comfort he has been the means of bringing to them.

It is to be hoped that the London T. P. S. will take up the book, and bring it out in suitable form as one of that series of "Lotus Leaves" which form the jewelled crown of our Theosophical literature.

SADHANA SANGRAHA.

The above is the title of a book written and published by one of our Muzaffarpur brothers and I have had real pleasure in going through its pages. This is just the kind of work suited to the time, and yet the truths it embodies are eternal, a thing which can be said of very few works of the numerous publications of the age. The spirit that breathes throughout the book is just that noble and lofty spirit which one sees in the true ancient Sanātana Dharma of Aryavarta—intensely religious without the least touch of bigotry, all-embracing in its liberality, yet without a trace of iconoclasm. The language too is appropriate to the subjects—simple, chaste and sonorous so that the child might read it with as much delight and illumination as the philosopher. We have little doubt that the book will be a valuable addition to Hindi literature and will be a soothing companion to many a bereaved heart—a delicious fountain whereat many a seeker of wisdom may quench his thirst. And though it may not aspire to the rank of the Ramayana of Tulsidasa or the Vicharsagara, no household will be the worse for its possession, and even those monumental productions in the lingua-franca of North India do not surpass this far less pretentious volume in that tone of wide tolerance which is the key-note of the Theosophical Society and without which no progress can be made in the century. Works like these are due solely to the influence of this blessed Society whose existence again is fully justified by them, for herein we see that happy reunion between science and religion which alone can bring forth the holy light of Divine Wisdom and the absence of which has been the cause of all the darkness the world has been groping and struggling through the last few centuries. Need we add that we commend the Sadhana Sangraha to every reader of Hindi and wish it all success and prosperity?

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We are requested to publish the receipt of donations made to the Central Hindu College, through :—Mr. A. Venkatarama, Secretary, Salem, T. S. by the following gentlemen.

T. Subramanya, Aiyar, B. A., B. L.

High Court Vakil, Salem, 2nd Instant of Subscriptions	...	100	0	0	
T. V. Gopala Swami Iyer Dy. Collector Salem	...	25	0	0	
A Srinivasa Iyengar, District Munsiff	„	...	20	0	0
T. V. Gopala Swami Aiyar	„	...	55	0	0

Rs. ...

Total Rs. ... 200 0 0

Jan. & Feb. 1901.] CONVENTION REPORT

Report of proceedings of the Tenth Annual Convention of Indian Section T. S.; held at Benares on December 26th; 27th, 28th, 29th and 30th 1900:

INTRODUCTORY:

The Tenth Annual Convention of the Indian Section was held at the new Sectional Head-quarters, Benares, on December 26th and four following days; simultaneously with the Twenty Fifth Anniversary Meeting of the Theosophical Society, in accordance with the arrangement, to which our honoured President-Founder so kindly consented two years ago, by which the Anniversary Meeting and the Sectional Convention should be held together at Adyar and at Benares alternately. In honour of the occasion it was resolved to extend the meeting to five full days. One of these was devoted to the Anniversary Meetings, consisting of a morning meeting in the new Hall of the Sectional Head-quarters at which the President Founder read his Annual Report, and an afternoon meeting in the large Hall of the Central Hindū College, at which the Colonel, Mr. Brooks, Babu Norendra Nath Sen, Mr. K. Narayanaswami Iyer, Mr. Keightley and Mrs. Besant spoke.

The detailed programme of the various meetings was already printed in the December Prasnotara.

The Managing Committee of the C. H. C. most kindly placed the College with its new class rooms at our service, and the boarders, nearly all of whom remained in the College to be present at the proceedings, most kindly and willingly gave up their separate rooms and crowded themselves, at some considerable inconvenience, I fear, into two of the larger rooms and thus enabled us to dispose of seven or eight small rooms which could accommodate each two or three delegates in comfort. Altogether we accommodated some 200 delegates in the College and Head Quarter buildings. Babu Bhagavan Das, having taken a house near his own for the purpose, entertained half a dozen more, while some fifty or sixty others put up with friends in the city.

Owing to delays by the contractors and other unexpected difficulties our Head-Quarters accommodation was not as fully

really as we had hoped, and owing to the necessity of pressing on the work of getting these into order, our other arrangements were at first less complete than we could wish, and we could not make all our welcome guests as comfortable as we had hoped, or as we shall on future occasions, be able, to do. However all was got into comfortable working order by the 26th, and though we feel sure of doing better next time, we still venture to hope that no one suffered more than the slight inconvenience which is almost inevitable at large gatherings of this kind. On the 25th December we were visited by a very heavy storm and floods of rain, but luckily the actual Convention days were fine, though cloudy, and the rain kept off until the 31st when it recommenced with great violence, so that some of our visitors experienced a good deal of difficulty in taking their departure. Such weather is unusual here at this season and we will hope that it will not recur at our next gathering.

All the meetings passed off with the utmost harmony and with great enthusiasm, and it was, I believe, unanimously felt and remarked that never had a Convention been held at which so much real life and spiritual influence were felt and realised by those present. We could have no better augury for the future of our Section, nor any stronger omen for the usefulness of our new Head-Quarters.

Our Section Hall was quite full at each meeting and lecture, while the audiences at Mrs. Besant's usual course of lecture filled the great Hall of the College to overflowing and more than half covered the large stone platform in front of it, over which an awning had been most ingeniously improvised by our College boarders under the direction of their much loved and honored Superintendent Pandit Cheda Lal B. A. They also undertook the decoration of the Hall which they festooned most artistically with wreaths of marigold and other flowers, making it quite a pretty picture framed in its decorated columns and ornamented arches.

Mrs. Besant's lectures were, as usual, reported *verbatim* by our devoted brother Babu Sirish Chandra Bose, the District Munsif, to whom we already owe so large and lasting a debt of gratitude for

much similar work, which has enabled the pages of our *Prasnottara* to contain the invaluable discourses with which she has enlightened and instructed the local Branch.

Her Convention Lectures this year were exceptionally important, for they dealt with some of the main practical points in which change is indispensable, if the present spiritual revival of Hinduism is to spread and prosper so as to lift our beloved motherland out of the saddening condition into which she has fallen. These lectures are now in course of being printed and will I trust be read, studied and assimilated by every member of the T. S.; for their importance to India's future can scarcely be overstated.

.PROCEEDINGS OF THE CONVENTION.

FIRST DAY—26TH DECEMBER, 1900.

The Twenty-fifth anniversary meeting of the Theosophical Society and the Tenth Annual Convention of the Indian Section was held at the new Head-Quarters of the Indian Section, Benares, on December 26th, 27th, 28th, 29th and 30th 1900, Col. H. S. Olcott presiding.

The proceedings commenced at 9 A. M. on the 26th December 1900, with an informal Meeting with Mrs. Annie Besant in the Section Hall at which the following questions were discussed (1) If actions are determined by previous Karma, where does then free will come in? (2) what is the explanation of the Earth's resting upon the head of Shesha? (3) Has the performance of *sraddha* at Gaya any spiritual effect, if so, why?

At 5 P. M. Mrs. Annie Besant delivered her public Lecture, in the Central Hindu College on "The Four Ashramas."

The usual *Conversazione* was held in the Section Hall during the evening.

SECOND DAY—27TH DECEMBER, 1900.

THE ANNIVERSARY MEETING OF THE THEOSOPHICAL SOCIETY.

At 8 A. M.

The President-Founder after reading his own Annual Report, called upon the following persons one by one to read the reports of the Sections they represented:

The abstract of the reports of the Indian, American, European French, Scandinavian, Australian, New-Zeland, Netherland, were read by Dr. W. A. English, Mrs. Annie Besant, Mr. F. Brooks Mr. H. Banbery, Miss Annie Davis, Miss J. Davis and Mr. M. A. C. Thirlwall, respectively.

Letters and Telegrams of congratulation were then read by Col. H. S. Olcott.

The report of the Buddhist Schools was read by Col. H. S. Olcott.

"	Adyar Library	"	"
"	Panchama Schools	"	Dr. W. A. English.
"	Treasurer of the T. S.	"	Col. H. S. Olcott.
"	from Italy	"	"

At 9-30 A. M. the Photograph of the Convention was taken.

At the Informal Meeting with Mrs. Annie Besant held at 10 A. M., the following questions were discussed. (1) what is the general idea which underlies the symbolism of Gods? (2) how can the idea of transmigration of Soul be reconciled with the theory of Reincarnation? (3) Is there any harm in animal sacrifice before the Gods? (4) Are the diseases of animals caused by their own Karma? (5) Devas have been cursed to become animals; why?

At 5 P. M. Mrs. Besant gave the Second Lecture of her Course, in the Central Hindu College, on "Temples, Priests and Worship."

THIRD DAY—28TH DECEMBER, 1900.

CONVENTION OF THE INDIAN SECTION.

Proposed that Babu Srish Chandra Basu, assisted by Babu Dhana Krishna Biswas and Aghor Chandra Chatterji, be appointed Secretaries for the occasion. Carried unanimously.

THE PRESIDENT SAID:—"Gentlemen and Brothers, I am exceedingly glad indeed to have an opportunity of presiding once more at the meeting of the Indian Section Convention and observing the growth of the Section. It gives me great pleasure to see so many old familiar faces, and I think you too should feel proud and carry with you home the collected good influences and leave here your good will for the success of the sacred cause."

Letters and telegrams of congratulation were read from the following:—

Salem, Coimbatore, Lahore, Namakal, Purswalkam, Kalugang, Midnapur, Dehra Dun, Dharampur, Sivaganga, Coconada, Calcutta, and Noakhali.

After reading the letters and telegrams, the President Founder said :—"Our brothers are thinking of us in all the different parts of the world and at this moment their thoughts are concentrated here and we feel their good will."

Roll-Call of Delegates :—

The following Branches were represented :—Adyar, Ahmedabad, Aligarh, Amraoti, Allahabad, Anantapur, Arrah, Baidyanath, Bankipur, Bara-Banki, Bareilly, Benares, Bezwada, Bhavnagar, Bombay, Broach, Calcutta, Cawnpur, Cuddapah, Delhi, Dharampur, Ghazipur, Gorakhpur, Gya, Hyderabad, Jallandbur, Jamalpur, Jabulpur, Karachi, Kanigiri, Kumbakonum, Lahore, Lucknow, Ludhiana, Madras, Motihari, Muttra, Muzafferpur, Nagpur, Nellore, Nilphamari, Palni, Ramdaspur, Ranchi, Rangoon, Sivaganga, Surat, Tumluk, Tanjore, Tirur, Vizagapatam.

The Report of the last Convention was taken as read.

The President-Founder then called upon the General Secretary for his Annual Report.

GENERAL SECRETARY'S REPORT

DEAR BROTHERS,

It is with the very keenest pleasure that my dear Brother, our Joint General Secretary, Babu Upendra Nath Basu, and myself, bid you a most warm and hearty welcome this year in these, the new Head Quarters of our Section, where for the first time we hold our usual Annual Convention at the close of the tenth year of our life as one of the great members of our Theosophical body corporate.

The building in which we are gathered, no less than the various adjoining quarters and accommodations are, it is true, less perfectly finished and complete in detail than I had hoped they might have been. Various unforeseen circumstances and difficulties have caused delay, and several buildings yet remain to be erected, as well as a good deal of internal work done, especially

in the way of decoration, before our plans will be realized completely. But allowing for this incompleteness we hope that our Members will be pleased with their new home, and that in the future many of them will avail themselves of it, by spending their vacations with us and giving us the pleasure of their company.

At our next gathering here, two years hence, I hope that this Hall in which we are now met, may present a handsomer and better decorated appearance than it does at present, when its sole ornament is the fine portrait of our beloved and revered Teacher H. P. B. which we owe to the generosity of our devoted Countess Wachtmeister.

Before I pass on to deal with our year's work in its various departments, I must not fail to give expression to the great joy we all feel in having amongst us once more our honoured and revered teacher, Mrs. Annie Besant, to whose splendid and devoted labours our Society as a whole, no less than each individual, Member thereof owes so great, so deep a debt of gratitude. And next it is our pleasant duty to welcome our dear and honoured President-Founder again amongst us, and to thank him most gratefully for having generously consented to hold his Anniversary Meeting here in Benares and thus to be with us to preside at this Convention.

Among the important features of this year's work, there stands out very prominently the steadily growing support and assistance which the public has extended to the Central Hindu College. This is very largely due to the influence and devoted work of our members, and the really great progress which that beneficent Institution has already achieved, must stand, in no small measure, as a part of the work which our Section has accomplished. But, as I reminded you last year, we must not let our interest in, and work for, the College draw away our energies and devotion from the true and special work of the Society; and I hope that the current year will bear ample testimony to the zeal and activity of our members in their own more peculiar field of work.

Let us turn now to the work of the past year and take first the building of our new Head-Quarters.

The actual total receipts (deducting a sum advanced and since repaid) since the project was started up to 30th September last, the close of our financial year amounted to Rs. 21,646. The total expenditure up to the same date was Rs. 17,793-3-10½, leaving a balance on October 1st of Rs. 3,847-12-10½. But since September, while only a small additional sum has been received, the expenditure on work already begun at that date and since completed, amounts to Rs. 3,219-10-3, leaving us now with the very small balance in hand of Rs. 628-2-1½ only. Indeed at this moment our building fund is somewhat heavily in debt, as a good deal of work imperatively needed for the convenience of delegates attending the Convention has had perforce to be done, relying, as we felt we might confidently do, upon the devotion and generosity of the delegates present here to enable us to meet our liabilities.

Further, to complete the main building we desire to build two tower-rooms on the west side to contain the pictures of our Blessed Masters and serve as Puja rooms for our members when staying here. Additional quarters are also much needed for the accommodation of delegates and visitors, with a further row of kitchens, while a wall must be erected on two sides of the compound. Altogether, including the expenditure already incurred, we need pressingly and imperatively a further sum of Rs. 7,000 to complete the work we have entered upon, and I now most earnestly appeal to you all, individually, to help us in this, and to put down your names on the list, which will presently be circulated, for as much as you can afford.

Even including this additional Rs. 7,000 which I am now asking you to contribute, our whole outlay will amount to less than Rs. 30,000, only and I think you will agree with me, especially when you come to see all the buildings in their completed state two years hence, that the work has been done most economically and that we have obtained a Head-Quarters of which we may all feel proud and one admirably adapted to our needs, at a wonderfully small outlay. And I must take this opportunity of telling you that this happy and enviable result is mainly due to

the devotion, skill and ability, no less than to the untiring industry and minute care of our admirable Assistant Secretary, Babu Dhana Krishna Biswas. He has practically acted as our clerk of works, supervised all details himself, checked and made measurements, and done in short the work of a regular overseer. But for him I feel sure that our outlay would have been nearer to Rs. 50,000 than Rs. 30,000, when all was completed, and I trust you will one and all join in according to him a most hearty vote of thanks and really sincere gratitude for his invaluable services.

The Office Staff now consists of the Assistant Secretary, the Accountant, the Head Clerk and the transcriber. Of the debt we all owe to our Assistant Secretary, Babu Dhana Krishna Biswas, I have already spoken, and I need here only mention that during the past year the Office has been entirely under his charge, as Babu Upendra Nath Basu and myself have had more than enough work to do in other directions.

How well our Assistant Secretary has acquitted himself of his heavy responsibilities you have all had experience, and though owing to the heavy work entailed upon him by the supervision of our buildings, he has not been able to give as much time and attention to *Prasnottara* and to personal correspondence with members as he wishes, yet the satisfactory record we can show this year proves how successful his management of the Office has been. Additional work, too, has fallen upon him through a necessary change of Accountant and the resignation of our Treasurer, Babu Mokhsada Das Mittra, to whom also our thanks are due for his past services.

I propose to recommend that the vacancy thus occurring in the Office of Treasurer be not filled up; for experience shows that with a good system of book-keeping and a regular trained accountant, such as we now have, the work can be more conveniently done, with equal safety and more despatch, by our present staff, the ultimate responsibility for the proper care and custody of the Sectional funds resting, of course, upon the Joint General Secretaries.

Our Head Clerk, Mr. T. S. Ganapathy Aiyar is, as he has always been, devoted to his work, and as he performs his duties in thorough harmony and good feeling with our Assistant Secretary, we may congratulate ourselves on having such a good and useful worker in our Office. Our thanks are due to him also for loyally assisting, to the best of his power, in bearing the heavy weight of extra work which this last year has fallen upon the whole staff.

The various changes mentioned above have made necessary a redistribution of work, into the details of which it is needless to go here, though the fact must be noted, as all these changes and alterations have added considerably to the tax upon the staff during the year.

The Records introduced last year have, in spite of all difficulties, been, I am glad to say, properly kept and are posted up to date; and in addition a Register of Letters has been started in which a memorandum is entered of all letters received with the date and number of the reply, for greater facility of reference.

Besides this, in the Accounts Department, an abstract of Deposit Accounts has been opened which will prove very useful, and it is proposed also to have a book showing the monthly receipts of Annual Dues both from Unattached and Branch members.

It would be a great advantage to our Section to have a permanent Auditor, whose advice we could take once and for all as to our system of accounts, and who would be willing each year to undertake the labour of the Audit. Besides if we can only have the same person each year this labour would be much diminished and in addition our account keeping would gain a steadiness and regularity of system which at present is rendered very difficult, owing to the fact the each successive Auditor has his own ideas on the subject.

Under these circumstances I suggest that this Convention should request Rao Sahib Venayak Row Paindsey of Benares to be so good as to accept the troublesome office of our permanent

Auditor, and give us the benefit of his valuable services each year. As he resides at Benares and is therefore constantly available I trust he will accept the office at your unanimous desire, and I believe we shall find in him an admirable man for the post.

Owing to the pressure of his other duties our Assistant Secretary has been obliged to devise some means of substituting print for writing in many formal letters. Hence the nominal number of letters written is less than was the case last year, though in reality the actual number of real, and not merely formal letters, is as large or larger.

During the last Session, Mrs. Besant visited twelve Branches, lecturing at each place both on behalf of the Central Hindu College and upon Theosophy. She was accompanied throughout the southern portion of her tour by Babu Govinda Das of Benares, and Mr. K. Narayana Swami Aiyar, our provincial Secretary for Southern India, and during a part of it by our Joint General Secretary.

Mr. B. Keightley visited only three Branches this last year viz: Aligarh, Meerut and Delhi, lecturing at each; while we severely felt the absence of our good Countess Wachtmeister and her devoted work in this field.

Still I am glad to say that the amount of active work of this kind that is being done by our own members is steadily on the increase, as the following details will show:—

Mr. R. Jagannathiah visited twelve Branches, viz: Nandyal, Bezvada, Tenali, Narasaraupet, Bellary, Madras, Adoni, Namakal, Guntur, Rajamundry and Vizagapatam, and also the following places where no Branch of our Society as yet exists, viz: Giddalore, Rupanagudi, Somasamudrum, Kurugodo, Kathukamba and Somalapuram.

At all of these places he delivered well attended lectures, and his work both for the College and our Society has been admirable and deserving of our sincere gratitude.

Mr. J. Shrinivasa Row visited and lectured at six Branches, and three other places.

Mr. T. Ramachandra Row visited nine Branches and lectured at them all.

Pandit Bhavani Shankhar visited and lectured at eight Branches, remaining in most cases several days at each, and assisting the members in their studies.

Mr. T. S. Lakshminarayana Aiyar visited three Branches : and two other places where there are no Branch.

Mr. K. Narayana Swami Aiyar, besides accompanying Mrs. Besant on her tour also visited nine Branches : a good season's work.

Babu Purnendu Narayan Sinha visited two, Mr. A. C. Biswas one and Rai Pyare Lal Sahab, our N. W. P. Provincial Secretary, visited eight, and Dr. Arthur Richardson also visited three Branches.

This brings the total number of visits paid to Branches during last season to 78, exclusive of visits paid to and lectures delivered at other places where no Branches as yet exist.

I am glad to say also that the system devised last year of regular forms for the use of Branch Inspectors has proved useful, and I wish to urge on our workers the need for employing them regularly and systematically, as by so doing they will render a great service both to myself and to our Office Staff, which is already very hard worked.

During the Session, 472 new members joined the Section as against 363 during the previous year, shewing a gain of over one hundred—a very satisfactory increase. Of these 472 new members, 301 paid the full Entrance Fee, 133 paid reduced Fees and 33 were admitted free, including two members who were transferred to our Section from foreign Sections.

Twelve new Branches were formed during last year, viz:—
New Branches. Amraoti, Bansberia, Bettiah, Kulitalai, Marakpur, Nandalur, Srinagar, Tenali, Tindivanam, Tirukoilur, Villupuram and Vriddhachalam, while since the end of our official year (September 30th) four more new

Branches have been added to our roll by the exertions of our indefatigable brothers T. Ramchandra Row and K. Narayana Swami Aiyar.

Seven old and dormant Branches were also revived during last year *viz*: Broach, Cuddalore, Erode, Guntur,
Branches revived. Krishnagiri, Rangoon, Tiruvallur and since September 30th, three more have been added to these, *viz*; Adoni, Kanigiri and Narasaravupet.

There were a number of Branches in an almost hopelessly dormant condition last year, which this year
Dormant Branches. we have decided definitely to class as dormant, 21 in all. And thus summing up the situation we find that at the beginning of the Session we numbered 155 Branches (including the 21 just alluded to) which were classed as active, so that we have now (deducting these 21) only 143 really active Branches on our rolls.

We have lost twenty three members by death, nine by direct resignation and 55 by refusal of the V. P.
Losses. receipts for the Annual Dues which counts as resignation.

Prasnottara has on the whole well sustained its growingly useful and interesting character, we have
Prasnottara. already doubled its size added a cover but we hope in the near future to be able to do still better especially in respect to its editing, when the demands of our building work are done with. In this we shall be much helped by the increasing flow of useful contributions from various parts of India and especially by the publication in our pages of the lectures which Mrs. Besant is now delivering to the Benares Branch on the Bhagavat Gita. These, together with other contributions, will I hope render the pages of our little Sectional organ full of interest and life, so that members may take both pride and pleasure in reading it.

This year, I am very glad to say, our financial position is much more satisfactory than was the case at the close of last Session. Our total receipts for
Finance. the past year have increased by Rs. 1,651,

while our expenditure, in spite of various additional charges, is less by Rs. 435. And this will be seen to be the more satisfactory in that this increase is almost entirely due to additional receipts from our Entrance Fees and Annual Dues. Indeed our total donations during the past year have fallen off from Rs. 1,560 to Rs. 1,187, a diminution of Rs. 375; while the contributions to travelling expenses have decreased from Rs. 602 to Rs. 120, a loss of Rs. 481. Hence under these two important heads our income has been less than that of last year by Rs. 355. Thus our net increase under the heads of Entrance Fees and Annual Dues has amounted to Rs. 1,164 from Annual Dues and Rs. 1,120 from Entrance Fees, making together a total increase under these two heads of Rs. 2,284 which seems to me exceedingly satisfactory, especially when we recall the terrible burden of famine and plague which still pressed so heavily throughout the year upon many parts of our beloved country.

It is even more gratifying to find, on studying the details of the accounts, that not only is our movement spreading and growing rapidly, but that further we are re-awakening active interest in the minds of a good many old members who had quite dropped out of touch. In many instances we have received back Annual Dues from such for several years, in some cases for as many as nine, and this fact appears to me a most hopeful and encouraging sign.

There has been considerable saving under several heads, though on the other hand this has been partly counter balanced by the addition of some fresh charges. Thus there has been a decrease under the head of travelling expenses of Rs. 345, in spite of all the good work done in this field, while we have saved Rs. 321 in printing charges, although we have enlarged the size, added a cover and, I hope, improved the appearance of our *Prasnotara*.

On the other side our salary bill has grown slightly, as was inevitable under the circumstances, for we have now to keep a Mali for the garden and a staff of servants permanently employed. But seeing that our total expenditure is less than that of last

year, we can only congratulate ourselves on having managed so well.

Apart from the above figures we have a sum of Rs. 554 standing to the credit of a Deposit Account. This consists of various sums which have been received from time to time, mostly without any advice, and which could not be entered under the proper heads. From time to time we succeed in adjusting various of these items, but I desire to call the attention of our members to the fact and to press upon them the need for sending full particulars whenever money is remitted. For instance, it sometimes happens that a Branch Secretary sends in a certain sum simply as "Annual Dues from so many members," without giving the names of those who have paid. In such cases we cannot make the proper entries, and much trouble and delay is caused in the office. A full list of all such items "in Deposit Account" is given with the accounts and I beg to call the attention of all to this list and to request that those concerned will kindly send us the information required, which in all cases has already been more than once asked for by letter, wherever possible.

It gives me very great pleasure to announce that we are at last in a position to make our Sectional *Boarding arrangements* Head-Quarters available as a real centre *at Head-Quarters.* to which our members can come for rest, peace or spiritual refreshment, no less than for further instruction in Theosophy. From now onwards we shall be delighted to welcome to the Head-Quarters those of our members who may wish to spend some time there, whenever they can find the necessary leisure. Rooms and so forth we shall provide free, but it has seemed advisable to make a small charge for board. As an experiment this has been fixed at Annas 8 per day to cover two regular meals and a supply of good milk. Those who wish to take tea and sweetmeats in addition will be charged Annas 4 per day extra, making Annas 12 in all.

Further, as we have received a number of requests to that effect, we are arranging to have family quarters, in which members who wish to bring their families with them can enjoy the

same privacy as in their own houses. It is largely in order to enable these arrangements to be carried out, in addition to the accommodation needed for single members who can share a room with one or more others, that I am asking you to raise the further sum of Rs. 7,000 for the completion of our buildings. And I feel that I can confidently assure you that, with this further amount, we shall be able to make our Head-Quarters a place to which you will rejoice to come, where you will find simple comfort and a warm welcome, and where you can bring your families and enjoy rest and peace when on leave, or during the holidays.

The following Publications have continued to be issued during the past year, namely :—*The Arya Publications.* *Bala Bodhini*, Madras which henceforward will become the Hindu College Magazine; *Pantha*, Calcutta; *The Theosophic Gleaner*, Bombay, and *The Punjab Theosophist*, Lahore.

A new work published this year the *Gita Prakashini*, being a translation of the Gita into Telugu by Lieut. Henry Wahab, of Hyderabad, Deccan.

To sum up, we have, I think, good reason for satisfaction in the record of the past year's work. A most important step onwards has been taken in the building of our permanent Head Quarters, and when the work on them which still remains to be done is finished, I am confident that each passing year will increase their value and usefulness to our movement. We are favoured by the presence amongst us of our revered Teacher, Mrs. Besant, and during this new Session shall also derive great help and benefit from the work of our able and devoted sister, Miss. Lilian Edger, M. A., who is now at Adyar and will make a prolonged tour in the North-West and Sindh during the early months of 1901. If it can be arranged for our Section to have the advantage of her permanence amongst us, either with Lahore or some other Presidency Town as a centre, we shall have taken a great stride towards providing for efficient work and supervision throughout a large and important field.

Our most grateful thanks are due to Dr. Balkrishna Kaul of Lahore for most valuable and able assistance in many ways. He has both contributed largely himself and raised considerable amounts for our building fund; he greatly aided in the formation of a Branch in Kashmir, and has done splendid work in furthering the spread of Theosophical literature. Our sincere gratitude and hearty appreciation should also be given to our able and energetic Provincial Secretary, Mr. K. Narayana Swami Aiyar, for the splendid work he has accomplished in the South, as also to his devoted helpers, Judge A. Ramachandra Row, J. Shrinivasa Row of Gooty, R. Jagannathiah, and also K. Lakshmi Narayana Aiyar. Good work has been done in other fields, but that in the South is especially deserving of mention; while over the whole field it is most encouraging and satisfactory to find a spread and deepening of interest in Theosophy as well as a growing recognition of the usefulness of our Society and its vital importance for the future of our beloved India.

With so many hopeful signs we may well look forward to the future with confidence and courage. We have
Conclusion. lived through many dark and gloomy days in the past; India has been suffering sorely indeed during these last four years, but still our movement has grown steadily, gaining year by year in strength and solidity. And so long as we remain true to our ideal, so long as we labour selflessly and devotedly for the good humanity, so long as we seek the Truth and the Light, and keep firm our faith and trust in those Mighty Teachers who have called our Society into being and still give energy and real spiritual life to our Movement, so long no storm can overthrow us, no foe injure, no adverse power hem the progress of the work which we are striving to do for Their service. Upon Their wisdom we can ever rely, upon Their strength we can confidently build, sure that so long as we are faithful and true, They will never abandon us or leave us without the light of Their guidance and the support of Their mighty hands.

BERTRAM KNIGHTLEY,

General Secretary.

A short conversation then ensued upon some point raised in the General Secretary's Report after which the President Founder said:—

"I will now ask Mrs. Annie Besant to say some words of greeting from Europe to the delegates and visitors of the Indian Section Convention." Mrs. Annie Besant thereupon said,

"Mr. President, my brothers,"

"There is not much to add to the report of the European Section read yesterday and which practically covers the whole field. I may say with regard to the work in Europe that it is becoming very much simplified by the growth of different Sections. Some years ago, the work of the Head Quarter was difficult to carry on but now the work is verymuch easier. This is caused by the growing up of Sections in the various European countries one after the other. In fact Italy, Germany and Spain alone exists as parts of the European Section, all the other countries having formed Sections of their own. And we hope before very long those countries too will also have Sections of their own. An Italian Section is already in the course of formation and you heard yesterday from the President-Founder that other countries of Europe are going to have Sections of their own. There is some hope of forming a Spanish Section; but as to the forming a Section in Germany there is not much hope. In Russia we have not made any impression. It is not satisfactory that the country which gave birth to H. P. B. should not form an integral part of the Theosophic movement. But conditions there are very different. We have there a few very energetic members and they are translating Theosophic literature: but the printing has to be carried on in private presses and the circulation also can only proceed *sub rose*, because of the unwise rigour of the police rules there, and so the circulation is very small. We cannot send them books, for they do not get there, but are stopped and confiscated at the frontier. The authorities seem to have some idea that there is some connection between Theosophy and Revolution and they regard the Theosophical literature as revolutionary literature. But wherever Theosophy goes, it makes good men, good citizens and loyal subjects. Russia will one day learn this lesson. It is not quite impossible that some steps might be taken. The other

day I received an invitation to deliver some lecture at St. Petersburg. I do not know whether I should ever come back except through Siberia, but perhaps some day I shall go there and hope to make some impression. The population there is one which is very ready to receive Theosophic ideas. There still is found among the people a tendency distinctly towards mysticism. So, if a hearing can be obtained, Theosophy will spread very rapidly in that land. Much discussion is going on as to the connection between the Slavonic race and the races of the Eastern part of the world. There are so many curious resemblances between Sanskrit and the Slavonic dialects. They are very close to each other and so it is not impossible that if we can once, gain a hearing there we shall win their hearts within a very short time.

"In England the movement has solidified and strengthened in a way quite remarkable. Members are there drawn chiefly from the educated classes and from among people who are useful when once convinced. In addition to that, the movement there is affecting the Christian churches. Clergymen are beginning to read Theosophical Books and to make them a part of their own teaching. They do not absolutely teach reincarnation but do it indirectly, and they are willing to admit that Christianity has a mystical, esoteric side which it is not wise to ignore. Clergymen are beginning to speak of Christian mysticism and to recognize it as a part, an integral part of Christianity instead of calling it a mere superstition as they were inclined to do a few years ago."

"In addition to this we find more and more that the clergy are beginning to ask for Theosophic Lectures. From time to time invitations come to me in London to give lectures in places directly united with the Church organism, where a few years ago they used to lecture against Theosophy which was of course entirely due to their ignorance of the Theosophical Society. Instead of doing that, now-a-days they are beginning to ask Theosophists to lecture on Theosophy; and Theosophic thoughts are being welcomed very warmly by large numbers of people who do not belong to what we call the educated social class. The artisans of London are listening eagerly and receiving warmly. Reincarnation and Karma give them some key to the problem of life. As

discontent has followed the wake of education, it is most important that they should be given the Indian view of life which will explain the difficulties of their own position."

"These English people are your rulers. They are possessed of powers, they discuss your political questions. If it is possible to spread among them a broad outline of the fundamental Eastern teachings, they will sympathise with India and will look on it as an integral part of this empire. Then they would put pressure on their own parliamentary members and instead of Indian questions being judged by a handful of men, better representatives would settle them."

"When I gave a public lecture in London to a very crowded public meeting, I found a very warm feeling for the Indian people and the Theosophical propaganda will make that sympathy practicable. It will educate your rulers in a very satisfactory way."

Col: "I do not know whether Mrs. Besant's attention has been called to one pregnant fact in Russia. In the Holy Synod a leading man called the attention of his colleagues to the spread of theosophic ideas in the educated class, speaking of it as dangerous and warned them against it. That is very encouraging indeed."

It was then moved and seconded that Rao Saheb Venayak Rao Painsday of Benares should be appointed auditor of the Indian Section. Carried unanimously.

Mrs. Annie Besant then said:—

"My Brothers,

The General Secretary asked me yesterday to put before you the duty and necessity of taking the Head-Quarters entirely out of debt. There is a system in the world of building Churches and then leaving them under mortgage. It is not a good way. If there is a great load of debt, it is not possible to take up new activities. Thirty thousand Rupees is not much, is not difficult to realize in a short time. You represent the branches of the Society from the whole of India. When you go back, you will carry with you I hope the sense of your duty to raise the necessary funds. Those who happened to be here two years ago, may remember that there was nothing here then at all but trees and plants and the land. When

you come back after that short period you see the change, you see plenty of energy and faith in those on whose shoulders the practical burden has rested, who had the privilege of responsibility. I remember our President-Founder then told a significant and beautiful story. In a Buddhist land some people were carrying a basket of flowers in order to offer them to the God. The passers-by were touching the basket, so that the flowers that were going to be offered touched by them might carry some effect. Why should not every one of us touch this basket as passers-by; Why should not every one of us throw a flower into this basket, which will be carried on to the Gods, this house itself being the abode of the Gods? I consider it so high a privilege to be allowed to work with this our Society that I feel shy about pressing upon you the privilege; only some times we are not fully conscious of it. Every one of us who is privileged to take part in this great glorious movement must think of how much he can give and not of how little. If I ask you to completely clear off this debt, so that the debt on our Head Quarters may no longer hang there, and a balance may be left at hand, it is only that I may have good Karma in giving a push and sharing with you the benefit of it."

After this a subscription list was opened and a sum of about Rupees Seven Thousand, including the money realized and promised, was raised.

CELEBRATION OF THE 25TH ANNIVERSARY MEETING.

Four Students of the Central Hindu College recited a stotra at the beginning.

Then the President said "My Brothers, It is meet and proper that the celebration of the Anniversary of the Theosophical Society which is now held for the first time in the holy city of Benares should be preceeded by the repetition of mantras. They will prepare vibrations which will bring us nearer together, so that when we leave the place we shall feel as if we belonged to one family.

This ceremony is the Twenty-fifth Anniversary of the Theosophical Society. Some of you may remember to have seen me here twenty years ago. At different times I have visited Benares and

have always gone away with the feeling that it was a pity that we did not have the centre of our movement in a city like Benares. Many years ago I proposed to H. P. B. that we should make our Head Quarters here, but for various reasons we settled in the south. To look back upon the life of our Society, though it is only a quarter of a century, is an impressive thing. We have the privilege of being able to see our beginning fructify to a marvellous degree. From the little gathering of the Society in New York, from the seed planted on 17th November '75, we now see the mighty tree of Theosophy spreading over 42 different countries of the world while the number of our Branches has grown to over six hundred. A movement which has had such expansion must have been judiciously planted and there must have been a need for such a movement at this critical moment. We have our success to prove that we have administered our work faithfully. I see about me several men who entered the Society the first year after I came to India. I am rejoiced to see them here, because they give me strength to go on with my work. They have seen all that we have suffered ; they have seen our disappointments, our obstacles, our troubles and finally our success. You cannot imagine how difficult it was to start our movement in the West. The press gave us the worst kind of treatment. Some said we were fools, some said we were charlatans, sometimes spiritualists, sometimes fanatics. Often we were looked upon with most injurious suspicion. But now we have gained a firm footing, and all men can see that our Society, though it has committed many a mistake and error in judgment, due to follies and ignorance, has yet secured a noble place for itself in the world. We have fallen and stumbled, but we have always kept our faces to the direction of forward march and no power that has been brought to bear against our movement has been able to shake us an inch. We have produced a considerable body of literature, some six-hundred books have been written by us, and we publish a considerable number of Magazines. Our books wherever literary men are and wherever our books go they develop sympathy, and in course of time our movement strikes firm roots.

Now we stand here before you claiming your respect and sympathy for the work we have done. We have popularized the teach-

ings of Aryavarta, explaining them to the people of the whole world. Works written by Mrs. Annie Besant and others in English have been translated into various languages. The Gita, which is the crest jewel of Indian wisdom, which embodies in itself every teaching given to humanity, that book has been made accessible to almost the whole of humanity by being translated into about thirty languages.

See how great is the change of public thought in the west in connection with the Theory of Karma and Reincarnation. That is another thing which Theosophy has done. Look to the West in 1879 and look on it now, and tell me is it not far better now, and is it not aspiring to something higher? That Theosophy has done for the West.

We have discovered the basis of religion and we have proved to the devotees of all religions that their religions have all one and the same basis. There can be but one religion and one life. Unity of mankind, Universal Brotherhood, that is our watchword, we live for the promulgation of that idea.

Then we have done very much indeed towards the revival of Hinduism. From the tone of the native press you can see that. I shall call upon our veteran Brother, Narendranath Sen, and he will bear witness to you of this. Then we have done so far as we could to revive Sanskrit literature. We have created one of the finest libraries where we have 200 old manuscripts which you cannot find in any other library. This we have done for Sanskrit.

Then we have revived so far as we could Buddhism in Ceylon. For the education of children we have there under our direction 150 schools where we have 12,000 children and 50 more schools under private management. We have also established a journal there.

Thus we try to teach men their own religion: for our Society does not represent any sect. We establish schools for Hindus, for Buddhists, for Parsis. As an example this Hindu College is sectarian. But the Society must not be looked on in that light. We work everywhere as the friends of Religion, and of each and every separated creed. And still we shall do our work as we have been doing it with the watchword in our mouth: Forward, onward to see the higher life.

I now call upon the Hon'ble Babu Narendranath Sen to say a few words.

The Honble N. N. Sen then spoke :—

GENTLEMEN,

We are on the threshold of the new century and having been more or less actively connected with the Theosophical Society for nearly 19 out of the 25 years of its existence, I have thought it my duty to be present at the Society's present Convention. I regard it as an honour and privilege for me to be present in Benares, one of the most ancient and important Hindu centres of all time, to take part in this gathering.

I have been a close observer of the events that have transpired during the last quarter of this century and, as a Theosophist, I can say with pride that the present Hindu revival is due, to a great extent, to the influence of the Theosophical Society. That the Theosophical Society has done much for the revival of Hinduism is admitted on all hands. The spiritual out-look of India, thanks to the work that Theosophy has done, is a hopeful one. We all know that there is a real religious revival in Hindu Society. People are beginning to understand their own religion. Non-Hindus are becoming Hindus. The present religious activity in India is taking many-sided forms. Swarms of books and magazines dealing with Hindu religion and philosophy are issuing from the press. The Indian Press is devoting more and more space to religious matters. Societies and institutions for the formation and acquisition of a knowledge of Hinduism, Sanskrit Toles and Pathshalas are increasing every year. Anglo-Sanskrit Schools and Colleges are springing up every where. There is a spirit of enquiry among us and a larger desire to read the sacred Books. The Hindu revival shows itself in many ways: in the Arya Samāj, the Brahmo Samāj, the Mahabodhi Society and others, all of whom are of course doing good work in their own way and I look upon them all as helpful to the T. S. movement. Theosophy is no longer talked of with sneers and ridicule. The attitude of the public is becoming more friendly and tolerant. The importance of moral and religious education for Hindu boys and girls is moreover being recognized on all sides.

The crowning point of the labours of the Theosophical Society has been the establishment of the Central Hindu College. I am glad to say that a Hindu School has just been established in Midnapur just on the model of Central Hindu College of Benares. The early lectures of our venerable and beloved President Founder and the subsequent lectures of our devoted sister and revered teacher Mrs. Annie Besant have helped very much to bring about this religious awakening among the Hindus.

Many of the Theosophic predictions have been fulfilled to the very letter, and many more will come to be true to the utter amazement and bewilderment of people. Modern science has assimilated many of our truths and the time is now near when there will be nothing to differentiate modern science from occultism. The union between the West and the East is growing stronger and stronger every day. The Bhagavat Gita has become the sacred Book of many people in Europe and America. And if the past and the present of the T. S. when thus reflected upon, are seen to have been so noble, useful, successful, then even more does it seem, when I look forward that its future looms before me still more glorious."

Col: Olcott: "I now call upon our devoted worker K. Narayanaswamy Iyer to say a few words of what he has seen in the South."

K. Narayanaswamy Iyer then said:—

Brothers,

"On occasions like this, it is customary on the part of delegates to speak some words of the work they have done. I have thrown up my profession. I have devoted myself to the cause itself. Twenty-five years ago materialism was rampant in our Presidency. The whole atmosphere was laden with it, and our gospels were materialistic books. But the whole of that has been transformed. Materialism is rapidly disappearing. In illustration of this I find that taking into consideration the number of branches all over India two-thirds of them are in our own Madras Presidency, while the number of members has risen to more than half the total number of members of the Indian Section. Journal after journal, periodical after periodical, devoted to

spirituality and other kindred subjects, has been published, translation after translations of our Hindu religious books has arisen. Worker after worker have arisen, throwing off their professions, and making great sacrifices. Men become tired of the social life and come to Theosophy for shelter.

But in conclusion I must say with my whole heart that when I see in this sacred city so little of the old traditions and prestige, my heart boils, and I pray to the Gods that hereafter I shall see more self-sacrificing workers in our beloved India and especially in this holy city.

Col. Olcott: "I can offer you speaker after speaker. But I need not detain you much longer. So far as Hinduism is concerned, you have heard much. Now I shall call upon our Prof. Unwalla to speak on behalf of the Parsees" :—

Professor J. N. Unwalla then read a most interesting speech.

Col. Olcott:—"I shall now call upon Mr. Keightley to say a few words."

Mr. Bertram Keightley then rose and said :—

My brothers,

Twenty-two years ago I entered the University of Cambridge, and I found that the whole atmosphere of the place was full on the one hand with materialism, attracting to itself all the brightest, all the keenest, all the most studious, most practical minds in the University. On the other hand this materialism was confronted by a narrow and dogmatizing religion. The idea of religion, as a world-wide reality, I think I may fairly say had not dawned upon any mind in the University. Things were put before us as a choice between dogmatic Christianity or uncompromizing materialism. All other faiths and religions were considered as entirely beside the question except as literary or antiquarian curiosities. That was the intellectual atmosphere in one of the two leading English Universities 22 years ago. And in the whole University, of probably some two thousand students, I do not think that there were more than 6 or 8 in all who had the

smallest interest in any kind of studies tending in the Theosophical direction. I remember well that even the phenomena of spiritualism, which were being discussed and written about in England at that time, attracted nothing but an incredulous smile and a sarcastic laugh among both the students and professors. Such phenomena were not even regarded as objects of scientific curiosity, but as mere illusions of the senses or deliberate fraud on the part of the tricksters. That atmosphere of Cambridge University may be taken as representative of the intellectual atmosphere of the whole of England at that period. At least in the literature of the day, that spirit is amply reflected and illustrated, for such a thing as an occult novel or story in the magazines was a thing undreamed of. Lord Lytton's *Strange Story* and *Zanoni* were the only books of the kind then known and they were usually spoken of with a certain deprecatory air, as extravagant and not altogether worthy of a man whose literary reputation stood as high as did that of Lord Lytton. Even the Christmas numbers of the Magazines seldom dared to venture upon the occult, and contained nothing nearer to it than a creepy ghost story. No thought of Reincarnation or Karma, nor of looking for wisdom in the books of the East, was dreamed of twenty two years ago. Indeed some years later, in '84, '85, '86, which were the earliest years of my connection with the Theosophical Society, the whole literature accessible to even the most earnest student was represented by a few books, which could be counted on the fingers of one hand. *Isis Unveiled*, *The Occult World*, *Esoteric Buddhism*, and Col. Olcott's *Lectures and Addresses*—that was the literature of the Theosophical Society—that was the food which the earnest student and members of the Society had to subsist upon as their supply of intellectual pabulum. You could carry the whole of this literature very comfortably in your travelling trunk. But now I would not care to travel about with the present literature of the Theosophical Society as part of my ordinary luggage. For if I did so and travelled with it round the world, as I easily could have done in those early days, I feel very certain that I should not get back again to my home with the clothes on my back, because the Railway and Steam Ship Cos'. would bankrupt me for carrying such a huge mass of extra luggage.

Not only is this the case in our own literature; but you cannot take up a magazine, you can hardly take up a novel of the day but you will find in it more or less of Theosophic conception or even downright occultism. I took the trouble to look three or four years ago, and count the widely read magazines. In nine out of every twelve numbers there was a story which was markedly, distinctly, indubitably occult in its character. The whole of that change in England in the thoughts and feelings of the people is due entirely to this Theosophical movement of ours. I can go on illustrating it for the next half an hour. But I know you are eager to listen to the silver-tongued eloquence of our Teacher Mrs. Besant which ever charms and enlightens us. So I will conclude by saying that this enormous change in the feeling and thought of England is due to our Theosophical movement and to the impetus given to the thoughts of men by our great and ever revered teacher H. P. B." 5883

(To be continued.)

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SRI KRISHNA.

(Continued from page 203.)

But there is another aspect of the thing. Those who are too delicate to conceive of such an idea may think of the whole of this as an allegory (for, as no one in our state of society could allow of such a thing its existence therefore in any society at any time would have been an improbability, assuming the state of society at that time to have been similar to this our present one) and that the love of the Gopinis was made to represent the devotion of a disciple to his Gurn or Ista-Deva; when this love becomes very intense, disregarding all he resolves to enjoy His sweet and peaceful company. Some of those who are afraid of the world, worship Him in secret and try to realise Him in the heart. In the second class are those who attend to their worldly duties but at the same time try to have some secret interview with their Lord and in the first class, those who disregarding all the world resolve to remain perpetually in His company. This can be made,

intelligible to men at the present state of development ; but I think I cannot make them think that the intercourse between a disciple and his Guru could ever be similar to that between a husband and wife and that such a freedom of communion could ever be possible between them. This I think is due to the prevalence of a dormant puritan spirit in them who in their sternness find fault with anything joyous and merry. But I can simply say in answer to this that if we can think of the fatherhood and motherhood of God why should we not think of His husbandhood which with the Hindus was no less a sacred tie and was not always meant to tie him as a family man ? For that way of life was not enjoined in the three higher forms of marriage, viz, Daiva, Ārsha and Brāhma, but was only enjoined in the Prajāpati form. In this connection I venture to say that if there be any tie firm, lasting and happy in this illusory world it is the pure love of a husband to his wife, and the devotion of the wife to the husband ; that such a connection is both sacred and permanent and most elevating no one can deny. And none but a devoted and loving and dutiful husband knows the intensity of his affection for his wife. What is the harm there if knowing this we place ourselves under the sweet influence of the Jagat Pati the husband of the Universe ? Why should we refrain from having the benefit of the influence of the Supreme Himself ? Let us give ourselves entirely to Him always craving to place our head under his sweet lotus feet. But if we cannot rise to such a height it is better that we should learn to climb humbly over the same, rather than ignore its existence. It is for the benefit of those who have an aspiration to scale over the height that this article is written hoping that by reading it they may in time be able to form some idea of the divinity of the love that existed between Sri Krishna and the Gopinis, and in this expectation I hope that my article will be read with the spiritual insight that is required of a student who wants to rise above the ordinary run of humanity, aspires for a higher life, and has a desire to realize not only the fatherhood and motherhood of the Supreme but also the childhood, husbandhood, grandfathership, playmate-ship, and companionship of the Divine who is omnipresent and

who is ever ready to gratify all the emotions of the human heart ; and it is right that to make these emotions grow He should himself be the object of such emotions, for these are better fostered when there prevails a perfect harmony and sympathy between the subject and the object of emotion, especially when the object holds a superior nature. Hence we see that the Hindus have shown a great advance in their spiritual conception when they ventured to depict the divine as the ideal child, the ideal playmate, the ideal lover, the ideal companion, the ideal friend, the ideal diplomatist, and the ideal saviour. They have further ventured to prove that a male could love Him even as a husband as is shown in love of Sri Gaurāṅga for Sri Krishna, and here we have perfect manifestation of the sweet love that can exist between a devotee and his Ista-deva. For in the incarnation of Sri Gaurāṅga the divine has played both the parts of a male and a female—sometimes manifesting this love as that of a wife to her husband and sometimes as that of a husband to his wife, thereby convincing the world that such love can exist between a male and a female even without the idea of sexual gratification ; and it is to support the Hindus in their spiritual aspiration that He Himself has assured in Gita IX. 17, 18 and X. 41.

Of this universe, I am the father, the mother, the supporter, the grand-sire, the Holy one to be known, the Omkāra, and also the Rig, Sāma and Jyaur.

The path, husband, lord, witness, abode, shelter, lover, origin, dissolution, foundation, treasure, home and seed imperishable.

Whatsoever is royal, good, beautiful and mighty, understand thou that to go forth from my splendour.

Thus whatever is above the ordinary should be considered as His manifestation and making offerings to Him the offering reaches the most High. Then again he says :—Gita, IX. 26. He who offereth to Me with devotion, a leaf, a flower, a fruit, water, that I accept from the purified self, offered as it is with devotion.

This shows even if we can offer Him such a common place object such as water (which is of His own creation) why should

not a female offer to Him the love she bears towards her husband ? For what is more noble and beautiful in her than such a love, and if she is inspired to direct that love to the Supreme, will He not take it because it comes from a female ? Is it not the outcome of the seed of love which He has sown in her heart ? Is she not then justified in offering the fruit of the tree grown out of the divine seed planted in her heart and tenderly and piously nourished by her ? Of course we should be afraid to offer Him what is in the slightest degree impure, being tinged with anything material or even Kâmic, but if it be pure as the snow on the summits of the Himâvat who could ever hesitate to offer it to the most High from whom it comes, and what husband could object to such offering by his wife ? Blessed is he who has got such a wife and blessed are those who have the simplicity and innocence to offer the best fruit of their love to the Divine, the Source of all and the end of all. It was for this reason that the Hindus have perpetuated the names of Ahalyâ, Draupadi, Kunti, Târâ, and Mandodari in their morning enumeration of the pious names, in the following Sloka :—

अहल्या द्रौपदी कुन्ती तारा मन्जुवरी तथा

पञ्च कन्या स्मरन्निव महापातक नाशनं ॥

Think of the five women—Ahalyâ, Draupadi, Kunti, Târâ and Mandodari. They are capable of destroying great sins.

This is simply because of their excessive devotion and love of these noble women to the Divine—Sri-Krishna or Rama. It is simply to convince my readers of the importance and purity of this love, so often misunderstood, that I have dealt at length with the subject and I pray that the Divine teacher may ever help us in the proper appreciation of this divine love, and enable us to approach the Divine with the loving simplicity, innocence, confidence, and openness of a loving wife.

(To be continued.)

EMOTIONS.

(Continued from page 273.)

That is an illustration of the general point that I want to make to you, that just as we implant in the weak by compassion the seeds of virtue, so do we implant in the weak by contempt the seeds of vices which retard their evolution. With regard to the people over whom we are exercising authority, the first thing we should ask ourselves, when we find fault with them, is: how far are these faults the results of our own actions? The superior is largely responsible for the faults that arise in his inferiors. The faults of the people whom we control are largely of our making.

That is a very true theory which you continually find in the Mahābhārata, that the condition of a kingdom is the result of the character of the king. If there are thieves, murderers, cheats, unfair dealers, the fault of all these are thrown on the shoulders of the king. Whenever a Rishi comes to visit a monarch, the questions are all directed by this idea. "Are there people in your kingdom who are cheats and murderers? If there are, Why?" He is responsible for these persons. That is true. Those who are in the position of authority are largely responsible for the faults of those over whom they exercise authority. Where the Karmic action is traced, it may be found that the suffering on account of the vice by the weaker is very much less than the suffering which falls on the strong man who has oppressed the weaker. We cannot escape this relationship. Our Karmanas are all interwoven and intermingled. The Karma of each is a Karma that has grown out partly of the actions of other people. That was summed up very neatly by Confucius. A king was complaining to him, of the disorders in his kingdom; on which he answered very bluntly: "O king! if you did your duty then you would not have a complaint of robbers."

So that in summing up this study of the way in which our emotions react, we have to keep constantly in mind that according to the difference between us and others is the greatness of our responsibility for them. Just in proportion to the height that we

are above a person that we are connected with, so is the share of responsibility which we have with regard to him.

Supposing that we realise this, and taking this general view of virtues and vices as growing out of the two root principles of love and hatred, we get a fairly complete scheme for our conduct in life. Thus we find our relations to our fellowmen definitely marked out. We find under the head of each of those relations, great groups of virtues which we can set before ourselves, as the things at which we are to aim in our daily life. We have put before us definite virtues on the one side, and we set ourselves to build those into our own character. This intellectual conception of our relation to our fellowmen is, I think, for the most of us at least, a necessary part of any definite and followed-out attempt to build up character. The great difficulty in regard to the ordinary teaching of religion consists in this: you are told that you ought to be good and that you ought to aim at the higher life. But we did not get much further, because no reasons and no definite instructions were given. But if we see that out of our relations with our fellows there grow certain definite virtues, which we can take one by one and build into our characters, we can build in a definite way and cannot fail to improve.

How then is that building to be done? We know that virtue is rooted in love and vice in hatred. How should we take a particular virtue and build it into our character? That in two different ways: by thought and by practice. All must begin with these two conditions of character-building. There is no use in having before you a vague general thought that you want to be good. You must select definite virtues for practice. It is a good plan to turn most of your energies to one virtue at a time. Otherwise you will not get the one-pointedness in thought and will.

In this hard work with his character, the particular virtue to be achieved must be found out by self-inspection; by studying himself quietly, the aspirant will notice what is his great weakness, where he is most deficient. Is he most deficient in his relation to his superiors, or equals, or inferiors? What is the particular fault which he finds in his character in that relationship? Having made up his mind on this, it is of vital importance that he

should not allow that fault to dwell in his mind. There is no greater mistake than the habit of dwelling upon our faults, of constantly lamenting over them and regretting them. This is all a mistake. The fault is there, and there is no good in crying over it. There is no good in wasting your strength in bewailing it. The more thought you throw into any channel the deeper that channel becomes. You will intensify the fault by dwelling upon it too long. This use, this kind of pain may serve in causing repulsion from the fault, is practically outweighed and rendered inefficient by the strength you add to the fault by thinking about it. The mind is a creator by thought. The moment that is realised you will see that you should not think of the fault; on the contrary you should rather try to get rid of the thought of it. Look at your character and see the fault in it, so as to know what to work at, and then do not think of it any more, but fix your mind on the virtue which is the exact opposite of that fault. This is an entirely opposite method to the old orthodox one. Suppose you find in yourself a tendency to untruthfulness. There is no one among ourselves who has not found out by self-analysis a certain amount of untruthfulness in him; such as inaccurate statement, or observation, or repetition. Supposing that is found, recognised, you put it right out of the mind and get to work at the opposite virtue, truth. You must not do it in a slipshod way. But in the morning, in your meditation, the mind should be directed for some minutes to that virtue, so that the whole energy of mind is turned towards it, and all the vibrations of the mind are tuned to it. As the mind vibrates to the virtue, it throws out of itself the materials which answer to the vibrations of the opposite vice. Thus you eliminate that which expresses the vice by thinking of the opposite virtue, and you draw into yourself that kind of matter which vibrates to virtue. If this process be repeated sufficiently long the will become habitual, necessary. Only remember that to make it successful, the practice must be definite, regular and prolonged. These are the necessary conditions. It is no good to think vaguely. It is no good to meditate one day, and not to meditate the next. For then you merely make a shock which disturbs the present materials, but does not expell them, and

they settle again. You may practise irregularly for a year and not mark any progress. Many people find this, and the result is that they get utterly weary. Their failure in getting a result is due to this irregularity. They are like soldiers "marking time," who do not go on.

Then the practice must be prolonged as well as regular. It may take you a year, two years, or three years, before that virtue will be an instinctive thing in your character. But ultimately it becomes a part of you, and you have made a definite step forward.

The second is that you must practise that virtue during the day. Practise the particular virtue you think about during meditation, taking every opportunity for practice that life offers you. At first you will fall into the habitual fault. Do not worry over the slip, but repeat your effort and the dominant thought will gradually shape the practice of this virtue.

Think and practise, you will find that your character completely changes, and you will be able to use knowledge as the guide of conduct. This is the most economical way of growth. A kind of aimless effort for progress is really most painful to see, for by this so much good will and good heart are wasted without result. Of course people go on a little, by virtue of the general evolution. But that is not enough. Where a person tries to grasp a thing mentally and then uses that knowledge, he gets on firm ground and however he may fall he rises again and goes on.

Knowledge and practice give directness of all his efforts. He goes straight along the high road of evolution that leads him to his goal. That is why it is said that the Self is not known by knowledge or by devotion alone, but *by the two together*. You cannot do without knowledge or without devotion. Devotion without knowledge or knowledge without devotion cannot carry you far.

(To be Continued.)

STRAY THOUGHTS ON THE BHAGAVAT GITA.

CASTE CONFUSION.

(Concluded from Page 262.)

With the conflict of duties, with the deterioration of the caste life, with the non-performance of what are known as the proper caste duties, the physical plasm is vitiated, hostile and incongruous vibrations disturb the harmony of the Upādhi. This is what the Gita refers to as the deterioration of the females due to the loss of *Kula-dharma*. As a result, there incarnating soul gets a body which cannot express its whole life, which cannot afford, a harmonious substratum for its growth. Thus a Brahmin soul gets a body, it may be of a lower caste, if it cannot find a body, properly built amongst the physical Brahmin Caste. Thus in reincarnating it has to get a body, where only a part of its whole nature can be expressed, where only the predominating qualities of the soul are provided the suitable materials of manifesting themselves. Thus in the cases cited it may be that the Brahmin soul had to incarnate in a lower body, among such physical parents who had evolved in them the corresponding predominating virtue. So the path of evolution instead of being simple and harmonious becomes involved and incongruous to the soul and physical caste becomes tainted.

There is another and higher aspect of the question which we must now consider. The improvements effected in the physical caste being vitiated are nothing compared to the disturbance which is created by the development of incongruous qualities in the soul. Thus the want of proper balance in the play of colours, in the order arrangement and proportion so to say, between the colours in the Auric body, is a greater evil disturbing and throwing into disorder the law of spiritual heredity and thus the whole inner nature of man becomes a chaos. The spiritual plasm going one way, the mental heredity, the other, Kàmic and astral the third, and so in an endless variety. And the whole fabric is thrown into a state of confusion worse confounded—till by pain and misery, by war and

pestilence, by mental anguish, by moral deterioration, the man and the Society learn to respect the laws of the growth of the soul and to choose by increase of knowledge, to abide by the Divine order of things. India of to-day is in such a crisis and we should try to recognise the law and mould ourselves, according to its dictates, or else, as a nation we must perish. The vehicles are there, though tainted and we can with some little effort purify them, and render them harmonious so as to be a fit instrument for the divine Harmony to manifest itself. Arjuna's mistake lay in mistaking that physical preservation of the castes is enough. He overlooked the importance of the duties and their proper discharge which alone can help in purifying the physical caste and maintaining its solidarity.

DREAMER.

QUESTIONS.

Q.—What is the relation between the Doctrine of Karma and the incarnation?

Q.—Has the belief in Reincarnation any practical value in the formation of a national life?

Q.—How can the existence of the different bodies of man enumerated in the Theosophical literatures be demonstrated to the lay man?

FINANCIAL STATEMENT FOR THE MONTH OF DECEMBER 1900.

	Balance of last month.			Receipts.			Total.			Expenditure.			Balance.		
	Rs.	AS.	P.	Rs.	AS.	P.	Rs.	AS.	P.	Rs.	AS.	P.	Rs.	AS.	P.
General Fund...	7859	6	0	1520	15	0	9380	5	0	1949	0	2	7431	4	10
Building Fund.	2646	1	3	1160	0	0	3806	1	3	1543	8	0	2262	9	3
Suspense { Deposit	636	8	0	420	0	0	1056	8	0	30	0	0	1026	8	0
Accounts. { Advance.	1971	11	0	886	11	0	1085	0	0	777	11	0	1862	11	0
E. S. T. Fund...	20	0	0	45	8	0	65	8	0	0	0	0	65	8	0
Central Hindu College ...	46	8	0	158	0	0	204	8	0	72	8	0	132	0	0
Total ...	9236	12	3	4191	2	0	13427	14	3	4372	11	2	9055	3	1

J. N. BANERJEE,
Accountant.

GENERAL FUND ACCOUNT FOR DECEMBER, 1900.

CASH ACCOUNT.

1. Annual dues from Branches ...	376	0	0	Salary ...	165	0	0
2. do. from Unattached members ...	60	0	0	Vernacular Work ...	20	0	0
3. Entrance fees from Branches ...	563	0	0	Travelling Expenses ...	17	4	0
4. do. from unattached members ...	60	0	0	Postage and Telegrams ...	82	1	6
5. V. P. Commission ...	0	10	0	Stationery ...	12	14	6
6. Donation to the Section ...	245	0	0	Contingencies ...	2	15	0
7. do. to the Convention ...	74	0	0	Lighting ...	1	2	9
8. Subscription to Pras-nottara ...	17	13	0	Boarding Charges ...	115	11	1½
9. Boarding Charges ...	56	8	0	Garden Charges ...	26	2	9
10. Miscellaneous ...	13	0	0	Miscellaneous ...	8	10	9
11. Contribution to Travelling expenses of Mrs. Besant ...	55	0	0	Convention Charges ...	1497	1	9½*
Total Rs. ...	1,520	15	0	Total Rs. ...	1,949	0	2
Balance of last month...	7,859	6	0	Balance in hand Rs. ...	7,431	4	10
Grand Total Rs. ...	9,380	5	0	Grand Total Rs. ...	9,380	5	0

* This includes Rs. 162-4-3 which was spent for the purchase of crockery.

1. ANNUAL DUES FROM BRANCHES.

Palghat	... 18 0 0	Arrah	... 14 0 0
Sivaganga	... 39 0 0	Tirur	... 2 0 0
Rangoon	... 4 0 0	Durbhanga	... 7 0 0
Periyakulam	... 6 0 0	Ramdasapur	... 8 0 0
Paramakudi	... 30 0 0	Amritsar	... 16 0 0
Salem	... 10 0 0	Adyar	... 2 0 0
Madura	... 60 0 0	Lahore	... 80 0 0
Tanjore	... 10 0 0	Arni	... 4 0 0
Ghazipore	... 2 0 0	Surat	... 4 0 0
Tindivanam	... 2 0 0	Motihari	... 14 0 0
Deliradun	... 8 0 0		
Udamalpet	... 36 0 0	Total Rs.	... 376 0 0

2. ANNUAL DUES FROM UNATTACHED MEMBERS.

B. Narahari Mukherjee, Krishnagore for 1900 and 1901...	6 0	M. R. Ry : K. S. Subramaniam	
Thakur S. S. Bhupji, Moradabad for 1901	... 3 0	Aiyar, Adyar for 1901	... 3 0
Pandit Anandi Lal Kaushik, Agra for 1901	... 3 0	Rai Bahadur P. C. Chatterji, Lahore for 1901	... 3 0
Mr. Mehta Harnam Dutta, Shahpur for 1901	... 3 0	Bhai Shewa Singh, Lahore for 1901	... 3 0
Babu Bansidhar, Rai-Bareilly for 1900	... 3 0	Babu K. P. Roy, Lahore for 1901	... 3 0
Lala Sreegovinda Sahai, Rai Bareilly for 1900	... 3 0	Pandit Niranjana Nath Rena, Lahore for 1901	... 3 0
M. R. Ry : G. Kothandaramanjulu Naidu for 1901	... 3 0	Rai Bahadur S. B. Mukherjee, Lahore for 1901	... 3 0
Pandit Balkrishna Kaul, Lahore for 1901	... 3 0	Hon'ble R. Pandit Suraj Kaul, Lahore for 1901	... 3 0
Mr. A. Madhaviiah, Tiruvallur arrears up to 1900	... 12 0	Total Rs.	... 60 0

3. ENTRANCE FEES FROM BRANCHES.

Sivaganga	... 51 0	Arrah	... 23 0
Periyakulam	... 37 0	Krishnagore	... 10 0
Bezwada	... 10 0	Tirur	... 10 0
Paramakudi	... 23 0	Adyar	... 20 0
Chapra	... 30 0	Lahore	... 60 0
Madura	... 63 0	Benares	... 10 0
Tanjore	... 40 0	Surat	... 20 0
Tindivanam	... 10 0	Motihari	... 16 0
Gorakhpore	... 80 0		
Karachi	... 20 0	Total Rs.	... 563 0
Udamalpet	... 30 0		

4. ENTRANCE FEES FROM UNATTACHED MEMBERS.

Pt. Anandi Lal Kaushik, Agra	10 0	Babu Mathura Prasad Ray	... 10 0
Mehta Harnam Dutta, Shahpur	... 10 0	Babu Pulin Chandra Mukherjee	... 10 0
M. R. Ry : G. Kothandaramanjulu Naidu	... 10 0	Total Rs.	... 60 0
M. R. Ry : K. S. Subramania Aiyar	... 10 0		

5. Value Payable Commission 0 10 0

6. DONATION TO THE SECTION.

Krishnarpan	10 0	Mrs. Annie Besant $\frac{1}{2}$ Proportionate share of Royalty on sale proceeds of H. P. B's. Books	225 0
Mr. M. H. Cama, Nander	5 0		
A. Nilkantha Sastri	5 0		
		Total Rs.	245 0

7. DONATION TO THE CONVENTION.

Mr. N. M. Desai—Illichpur.	7 0	Mr. Nilkanta Sastri	5 0
Babu Hari Krishna Rao—Arrah	5 0	Babu Ram Kirat Singh	1 0
Dr. D. J. Edal Behram—Surat	25 0	" Sivashanker Sahai—Bankipur	2 0
Mr. J. N. Unwalla, Bhavnagar.	10 0	" Sreekrishna Lal—Bankipur	2 0
Gaya Delegates	12 0		
Babu Ramdhan Lal—Gaya,	5 0	Total Rs.	74 0

8. SUBSCRIPTION TO PRASNOTTARA

Mrs. Terrel for 1899 and 1900	6 0	Pandit Devi Proshad—Haimirpur for 1901	3 0
" Dr. Prer Richardson from October 1900...	8 13		
		Total Rs.	17 13

9. CONTRIBUTION TO BOARDING EXPENSES.

Misses. Davies	14 3	Tamluk Branch	4 0
Mr. J. N. Unwalla	5 0	M. R. Ry. Kotaya Chetty...	1 0
Parsee delegates	31 8		
Babu Rajkumar Roy Calcutta Branch	1 0	Total Rs.	56 8

10 MISCELLANEOUS.

Pandit Jugbir—Ramdasapur—price of Books	2 0	Misses. Davies	10 8
Tamluk branch—reward to cooks	1 0	Total Rs.	13 0

11. CONTRIBUTION TO TRAVELLING EXPENSES OF MRS. ANNIE BESANT.

Mr. Harpat H. Mehta—Bulsar	5 0
Dr. D. J. Edal Behram—Surat	50 0
Total Rs.	55 0

BUILDING ACCOUNT FOR DECEMBER 1900.

CASH ACCOUNT.

Donation	1,160 0 0	Furniture	869 15
		Ry. freight for Ditto...	326 13
		Minor Expenditure	456 15
		Refund of the amount credited to this Fund under misdirection	97 0 0
		Total Rs.	1,750 11 9
		Deduct refunds	207 3 9
Total Rs.	1,160 0 0	Net Total	1,543 8 0
Balance of last month,	2,646 1 3	Balance in hand	2,262 9 3
Grand Total	3,806 1 3	Grand Total	3,806 1 3

* In the accounts for the last month Babu Kailash Chandra Banerji—Arrah—was noted to have paid Rs. 51 for Rs. 50. Hence "balance of the last month" should be 2,646-1-3.

DONATION.

Dewan Amarnath, Jummo.	250	0	Mr. Motilal. D. Dasai	...
Dr. Balkrishna Kaul, Lahore.	40	0	A. friend	...
Mr. N. U. Trivedi, Surat ...	5	0	Mr. Sawan Mall	...
Mr. Balwant Sahai, Gaya.	1	0	Lala Suraj Bhan, Lahore
Mr. B. B. Bose, Baidyanath.	20	0	Lala Jagannath, Sambhor...	...
„ A. C. Banerjee, „ ...	20	0	Mrs. Lloyd—Benares	...
„ M. S. Iyer, Rangoon ...	5	0	Mr. N. C. Dutta, Noakhali,	...
A Member	1	0	Dr. D. G. Edal Berham,	...
Babu Bholanath Chatterjee,			Surat	...
Gorakhpur	50	0	Babu Devi Sahai, Sultanpur,	...
Mr. Sankar Singh Bhupji ...	10	0	„ Jainty Prosad	„
Babu P. C. Mukherjee, Pa-			Mr. J. R. Arya	...
nihati	10	0	„ Ram Raju Rai,	...
Mahamu Sundara Pandya			Mohamadabad	...
Tovar, Sivaganga	25	0	Mr. F. S. Madon	...
M. R. Ry : Swamy Iyer	1	0	A. Parsee	...
A Member	2	0	Parsee Delegates	...
Mr. Rameswar Chidwalla ...	5	0	Babu Jugbir Prasad, Ram-	...
Misses Davies	10	0	daspur	2 0
Babu Nalin Chandra Roy ...	2	0	„ Abinas Ch. Bannerji,	...
Mr. Jatasankar P. Bhat	5	0	Allahabad	...
Hyderabad Branch	125	0	Mr. M. D. Pandey	...
A Parsee	50	0	Babu Panchcowri Dey, Ranchi	...
Mr. G. E. Sutcliff	50	0	Mr. R. P. Varma	...
Hon'ble Babu Narendranath				...
Sen	40	0	Total Rs.	1,160

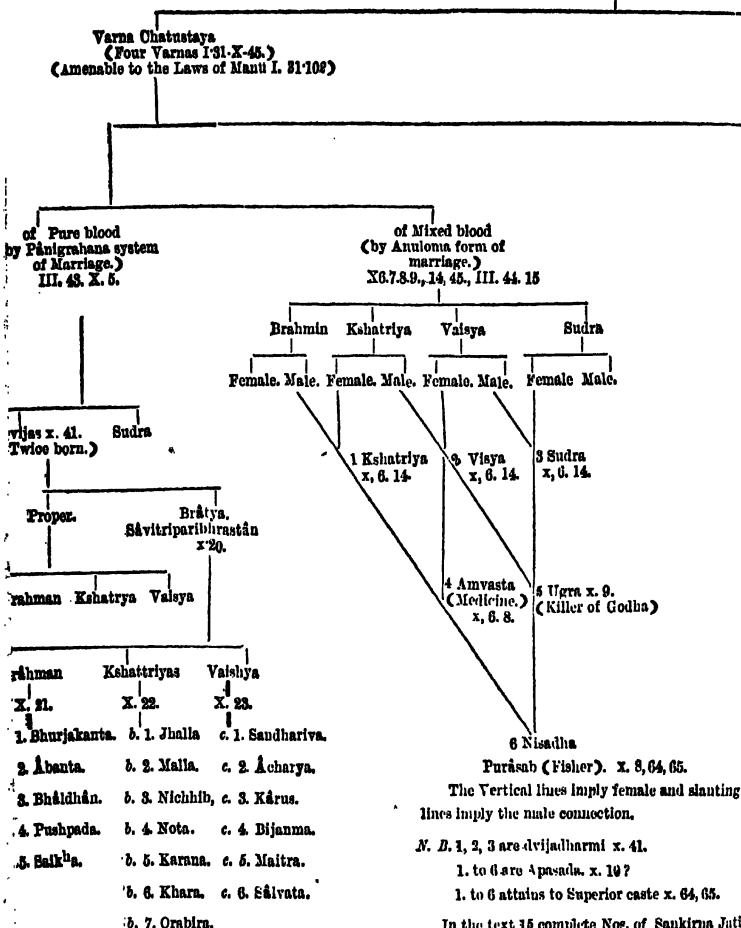
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attitude of contempt, and this grows until he gets into that intense disdain, which feels itself aggrieved if the object of disdain, even approaches him. Tyranny, injustice, and oppression grow out of the feeling with which the man meets those whom he looks down upon and despises. The feeling which expresses itself in violence is marked very emphatically sometimes in the case of the lower animals. Take a dog. If he comes up to an Englishman with his tail between his legs, the Englishman, if he is a rough man, will kick him. But if he comes up wagging his tail, he will caress him. The kick is a sort of instinctive answer to the shrinking of the dog.

Now that comes out very strongly in the relation which exists between the nations which typify the tremendous development of Ahankâra and those whom they have conquered by force; and then you get on the side of the latter that group of vices, which are called the vices of the slave. These grow from the disposition to intrigue and falsehood in all shapes, and the fear which at any moment will show itself out, if it can, by treacherous revenge. These two things act and react upon each other. Instead of seeing that, the tyrant wonders why he is met with untruthfulness. The reason is that he himself has misbehaved and has thus implanted in his inferior the tendency to be untruthful in order to shield himself from unjust power. Instead of realising that the fault is on his own side, his tendency is to get angry with his inferior and to blame him, as if the vices which he has implanted in him were not of his own creating. Take the case of a child. Be unjust and harsh, and you will inevitably find that the child becomes untruthful. He will tell falsehoods to escape punishment. Falsehood is the defence of weakness against tyranny. The inferior tries to escape by the lie any roughness and cruelty on the part of the superior. You will find that a person who is harsh complains of the untruthfulness of the child is the result of his close treatment. If you find in your child the tendency to tell falsehood, the cause lies in you.

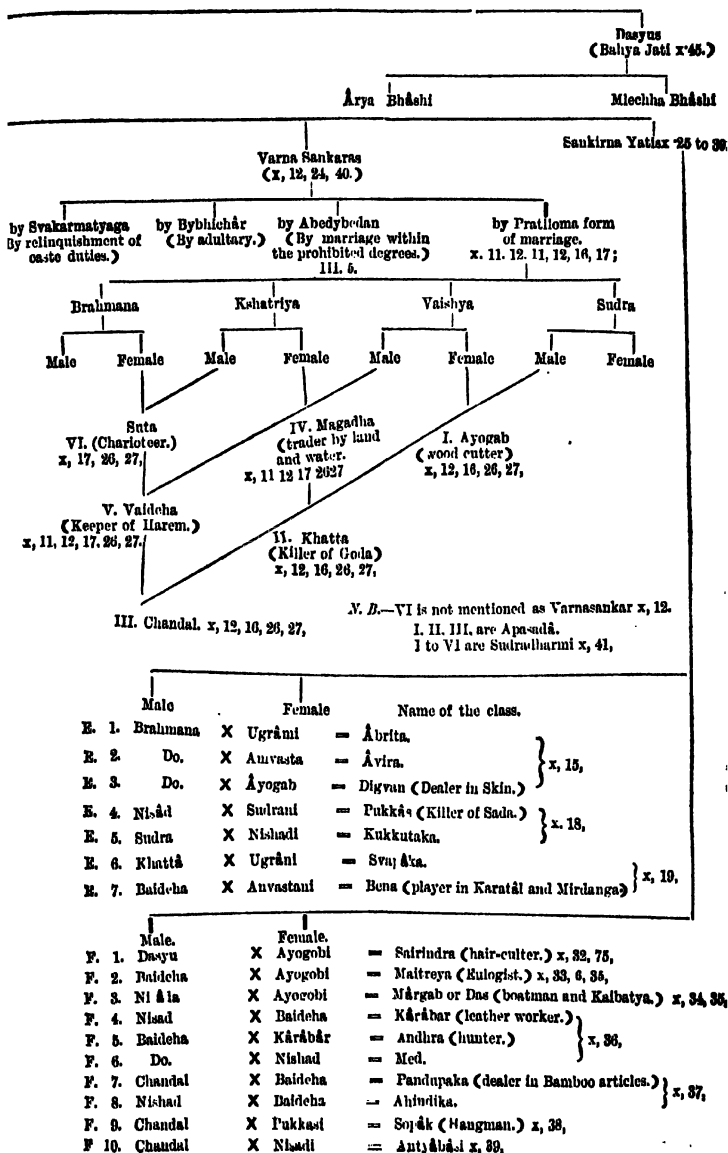
(To be Continued.)

THE CHART OF THE CASTE DIVISION
MAN I. 51. X. 48.



N. B.—The Kshatriya inhabitants of the following places have been reduced to Brāhmatvan by the relinquishment of their caste duties. d. 1. Paundrak. d. 2. Drabira. d. 3. Ondra. d. 4. Kamboja. d. 4. Jabana. d. 6. Sak. d. 7. Pārada. d. 8. Pahnaba. d. 9. Chhina X. 43. d. 10. Kirāta. d. 11. Darada. d. 12. Khasa.

ORDING TO MANU.—MAN I. 81.—(Continued.)



The above is the chart of the divisions of the caste or I would rather say human beings as classed by *Manu*; I will subsequently give a chart of the duties of the classes. But this chart requires a little explanation for its proper understanding. In the chart I have quoted the numbers of chapters and stanzas so that those who want to study it particularly may refer to the original. I have followed the original, but I have deviated in some parts from the commentators whom I have found to be limiting the texts in either disregard of the original and that is with respect to the Verse X. 41. There the commentators make the castes marked 1, 2 and 4 Dvijadharmi, instead of those marked 1, 2, 3. The reasons for my deviation will be clear to all who will study the text carefully. For the word *Anantarajāt* means those begotten by the male of a superior class on a female of a lower one but not on those one degree still lower, the latter are *Ekanterajāt*. This is also according to the principles laid down in *Manu* that the children of a Sudrāni by Dvijas can rise up to higher class by the females always getting married with the male of that Class for several generations as well as by *Tapas*. X 61. 42.

From the above chart it is clear that man was divided by *Manu* into two Principal classes, *Varna Dharmi* and *Dasyus* or *BAHYA JATI*. Those who adopted the rules of *Manu* were called *Āryas* irrespective of their origin—but those who did not follow it were cast out of the class (*Ārya*) which wanted to live higher lives by observing the rules of conduct founded on principles based on spiritual knowledge. I do not find any mention in *Manu* of the term non-*Āryan* and see that now a days some who are called non-aryans were according to *Manu* included in the *Ārya* class, and they were classed under, *Varnasankar* or *Saukirna Jati*; so even the *Chandals*, the *Gongaputras*, *Sapāk*, *Andhra* fell under degenerated *Ārya* class. This is not a mere theoretical enunciation, for we see these classmen call themselves *Hindu* meaning thereby to be included in the still larger class *Ārya*. I do not find the use of the term *Hindu* in *Manu*, and this seems to be of latest introduction, when people became divided into different sects of religion. So it is clear that even the

THE THEOSOPHICAL SOCIETY

—:—

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 religions, 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 pre-conceptions, mankind will be largely benefitted and the chances of discovering hidden truth immensely increased.

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