



# THE PRASNOTTARA.

VOL. XI. }  
No. 5. }

MAY 1901.

{ SERIAL  
No. 124.

## CONTENTS.

	PAGE.
Notes and News ... ..	103
Officer's Report ... ..	104
Activities ... ..	106
Stray Thoughts on the Bhagavat Gita ... ..	108
Philosophy of Religion ... ..	110
Shri-Krishna ... ..	118
Account for the month of April 1901 ... ..	123

PUBLISHED AT  
THE HEAD QUARTERS OF THE INDIAN SECTION I. S.,  
BENARES.

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

*Subscriptions* for non-members of the Theosophical Society in advance:—

Yearly, Indian, Rs. 3. Foreign, 4 s. or \$ 1. Single copies, Annas 4. 4 d. or 12 c. each.

*Members* of the Section paying their full annual dues will each get a copy free, in the case of a member attached to a Branch through its Secretary and in the case of one not attached to any branch, direct from the General Secretary. Each member is entitled to a copy from the month of the issue of diploma to him.

*Back numbers* :—when available are supplied to both members and non-members at annas 4, 4d or 12 c. each.

*Communications* :—All communications should be addressed to the Editor, Babu Upendranath Basu, Jt. Genl. Secy., Indian Sec., T. S., Benares or the Sub Editor Babu Dhana Krishna Biswas Asstt. Secy. Indian Sec T. S.

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

The Theosophical Society is not responsible for any statements contained therein. For answers bearing no initials the Editors are personally liable.

*Non-delivery* :—Members and subscribers are requested to intimate to us within a month of its issue if it has not reached them, so that we may enquire about it and send a duplicate copy, if necessary, before the number is exhausted.

*Circulation* :—It has a monthly circulation of over 3000 copies in most parts of the world.

*Advertisement* :—We intend in future to advertise notices of Books published on religious, philosophical and Theosophical subjects.

#### RATES FOR ADVERTISEMENT.

For a page per month	...	...	...	Rs.	0	0	} <i>per line per week.</i>
„ ½ a page	...	...	...	„	3	0	
„ ¼ a page	...	...	...	„	2	0	

The minimum charge for advertisement is Rupee one only. For terms of advertisements for a longer period, communicate with the Assistant Secretary, T. S. Benares.



# THE PRASNOTTARA.

Vol. XI. }  
No. 5. }

BENARES : MAY, 1901.

{ Serial  
No. 124 }

## NEW BRANCHES OPENED.

CUTTACK :—9TH APRIL 1901.

*President* :—Rai Hari Ballabha Bose Bahadur.

*Secy & Treasurers* :—Mr. H. Dinshaw.

RAICHURE :—21ST APRIL 1901.

*President* :—Mr. M. Covasjee.

*Secy & Treasurer* :—Dr. M. Narsinulu, Civil Surgeon, Raichure.

YALLAMACHILI :—23rd April 1901.

*President* :—K. S. Kathandarama Iyer Esq.

*Secretary* :—K. Venkata Narasayya Esq.

BERHAMPUR, (Ganjam) :—30TH APRIL 1901.

*President* :—M. V. Chalapati Rao Esq.

*Vice-President* :—Rao Bahadur P. Gopal Rao Esq.

*Secretary* :—B. Viyyanna Pantulu Esq.

## OBITUARY.

We are sorry to note the following deaths. 1. Jamsetji Manchurji Mehta of Bombay. 2. V. R. Kuppaswami Mudaliar, of Dharampur. 3. N. Jog of Amraoti. 4. G. N. of Sudersan Charlu of Saidapet. 5. Ganpat Panday of Buxar. 6. Dr. Behary Lal Ghosh of Brindaban. 7. T. M. Swarnam Pillay of Madnapalle. 8. M. Arunagom Pillay of Cuddalore. 9. Chhasan T. Narasinghji of Dharampur. 10. Kanik Prabhasankar Bhagwantrao of Dharampur. 11. Janki Ramaiah of Vizagapatam.

### A STRONG CENTRE.

We are glad to notify that Lahore is going to be a very strong Centre of T. S. work. Our dear and much devoted sister Miss. Lilian Edger has selected the place for her permanent Head Quarters, wherefrom she will go about the Panjab to help the branches there, in their earnest and enthusiastic work.

### CALL FOR ANNUAL DUES.

As the Summer Vacation is at hand we postpone the issue of V. P. Receipts, but hope Members and Secretaries will do their best to send their dues as soon as possible.

### DONATIONS TO THE BUILDING FUND.

As we intend to take up our other building works soon, we request our donors to send their promised donations at an early date,

### NEW ATTRACTIONS.

To make the Head Quarters much more attractive as well as to make it a healthy place of physical, mental and spiritual resort, arrangements are being made, so that the residents, neighbours and visitors may find it to be a welcome place for their recreation and enlightenment.

### REARRANGEMENT OF BOARDING CHARGES.

It being found that the present rate of boarding charges is not sufficient to cover the actual expenditure and that the same kind of food is not suited to all, it has been arranged to fix the boarding charges at annas 8, and annas 12 per diem for 2nd and 1st class boarders respectively. Sweets, tea, fruits, biscuits and pankha coolies are to be supplied at the boarders' cost.

### OFFICER'S REPORTS.

Rai Sahab Peare Lal.

He arranged with Mr. J. C. Chatterji to visit as many Branches in the N. W. P. as he could.

He in the month of April, visited Delhi, Aligarh, Multan, Fatehgarh, Lucknow, Cawnpur. At Delhi at his exertions the members met at the house of Bro. Balkrishna Das, but the meeting was not a successful one; at Aligarh Bro. J. C. Chatterji joined him and explained the Law of Sacrifice with reference to some slokas of the Bhagavat Gita, the meeting was a very successful one. He remained there 6 days and tried to impress on the members "the nature of the soul and the means of its growth." Bro. Ram Prasad Varma is a gain to the Branch, although his duties prevent

him from being present at all the Branch meetings. The members were asked to devote sometime to the reading of Theosophical books. At Muttra he stayed 3 days and tried to infuse life and activity in the Branch. The Branch has a good library at the house of Pandit Rāmji Mal. In February last the Branch lost a very earnest member in the person of Pt. Jwala Prasad Jha. At Fatehghar he stayed for 3 days. Bro. Har Prosad is active, there are only two members in the Branch, Tulsidas' Ramayana forms the subject of study ; but there are three other members who prefer to remain unattached. At Cawnpur he tried with the help of Bro. Prithvi Nath to raise some money for the C. H. C. but failed to do anything and then came back to Lucknow, where the Branch for want of a place of its own, holds its meetings at the house of Pandit Kanayalal. There he attended the Branch meetings and explained some Slokas of the Gita. He hopes that Bro. J. C. Chatterji may do something for the proper working of these Branches. He paid several visits to some of the members who complained that nothing is done to promote the 2nd and 3rd objects of the Society. It however was settled that Mahabhārat should be read with some of the T. S. books and that the meetings should be made interesting by reading papers and holding discussions.

-:O:-

### R. JAGANATHIA.

Beginning from the 1st of February ending with the 16th of April he visited the following places. Malkolmaru, Rayadug, Bellary, Hubi, Kurngole, Guntakul, Raichure, Adoni ; of these he visited Bellary his native village four times during his journey to and from other places, and Guntakul thrice and the rest only once. The result of his tour is the formation of two Branches at Malkolmaru and Guntakul. During the tour he lectured on " Virtues " " Bhakti " " H. P. B. " " Gnana and Vignana. " " The Seven Principles of Man " " Concentration of mind, " " Saguna and Nirguna Worship " " Theosophy " " Objects of the Theosophical Society " " The origin &c. of Theosophy " " Thought forms " " Bhagabat Gita " " The Duties of man " " Idol worship " " Forehead marks " " Hinduism " " Some Stories from the Purāns in the Light of Theosophy " " Charity " " Hindu Temples " " Col. Olcott. " These lectures were impressive ; and the peculiarity of his work is that he works in harmony with the feelings of the masses and the owners of temples ; he also exerts for the enlightenment of the females. He informs that the Branches at Raichure and Guntakul will be great centres of T. S. activity.

## ACTIVITIES.

**Chapra.**—submits report of the meetings held on the 14th and 21st April. "Gita," "Discourses on the Bhagvat Gita" by T. Subba Row were read and some religious discourses were held.

**Chittore.**—submits its annual report ending 31st March. The strength is 25, the weekly meetings were regularly held at a rented house, daily classes were held till the middle of May 1900. By the help of Bro. T. Ram Chander Row the Branch has arranged to hold its daily meetings at the place of the "Chittore Association" while the weekly meetings are held at the Branch's premises. The attendance in the daily meetings is 7, but that in the weekly, is 5. The Library contains all the important Theosophical publications numbering 225. The White Lotus day was celebrated. The Seven Manuals have been read, "Light on the Path" and "the Doctrine of the Heart" were studied. "The Ancient Wisdom" is being read. The work of the Branch is satisfactory. A Tamil translation of "Man and His Bodies" has been brought out, "the Ancient ideals in modern life" is being proposed to be translated in Telugu. The Branch was visited by T. Ram Chander Row who infused much life into it.

**Coimbatore.**—submits report for the 1st quarter. The Bhāgvatam is read and explained by Bro. T. Sadasiva Iyer. By turns weekly lectures are delivered by members, whereas weekly meetings are held at their private places by Bro. Thiru Venkata Swami Naidu, Ponu Swami Pillai and Bro. Pranjoti Chettier.

**Cocconada.**—elected its office bearers on the 24th February 1901. The Assistant Secretary holds "the Ancient Wisdom" class on four days during the week, as also another class for reading the Gita. The branch is now studying the Gita; four monthlies are subscribed by the Branch, the Library is poor, and is kept in the local Science School; four members have been removed from the branch book, two by transfer, one for non-payment of annual dues and the fourth for imprisonment, the strength is 14.

**Harur.**—submits report for quarter ending 31st March 1901. in the weekly meetings the discussions on Vedantic topics were held. The meetings of the Branch were not regular on account of the census work, but the Secretary hopes to show much progress in the next quarter. Strength, 7 members and 8 sympathisers. The Theosophical Review and the "C. H. C. Magazine" have been subscribed for.

**Lahore.**—reports for quarter ending 31st March, Sunday meetings are regularly held, average attendance 60, lectures on "The Future Races"

and on "Sacrifices," were delivered by Miss J. M. Davis and Lala Suraj Bhan, respectively. The Gita and the "Science of Emotion" were studied and a discussion was held on "Death" by Sirdar Umrao Singh who also read from Tennyson "the Ancient Sage."

Among the visitors were Miss L. Edger and Pandit Shakhârâm Ganesh. The former delivered lectures on "Spiritual life", on "the King's Robes", "on One God under many Forms" and held several conversations during which she removed from the minds of sceptical persons some misconceptions about the T. S. Pandit Shakhârâm Ganesh delivered lectures, on "Dreams" and "Morality."

Rai B. K. Lahiri delivered lectures "on Devotion" and "Our duty to Theosophy and the Theosophical Society." In the month of March the Gita reading was continued by Lala Suraj Bhan B. A.; lectures on "Our duties" and "Universality of Hinduism" "On Prejudice and Tolerance," "Occultism in Medicine" and on "Female Education" were delivered. The library is open to the public at its premises. A monthly Theosophical Journal in Urdu "Talu-i-Aftab" has been started by Lala Shankar Lal Varman B. A. The Branch has provided for making a permanent Head-Quarters for our dear and much devoted sister L. Edger—who will be the means of spreading Theosophy in the Upper India; we congratulate the Branch on having this rare opportunity; we are glad to note that Lahore is fast becoming a very strong centre of T. S. activity for the Punjab.

**Karnool:**—The Branch holds its meeting every day, both morning and evening; in the morning the Gita and in the evening Theosophical books are studied; the average attendance is 10.

**Karkul:**—A new Branch formed on the 8th of April through the exertions of Bro. Justine Boys and O. V. Nanjundu Aiyar Dist. Munsiff. Bro. O. V. Nanjunda Aiyar has been elected President, and Bro Babu Rao Pleader, as Secretary.

**Namakal:**—submits report for the quarter ending 31st March, strength 7, daily readings and Sunday meetings are regularly held—"Some Problems of Life" was finished and the "Doctrine of the Heart" is being studied, Mahâbhârât is read and explained. Cash balance at the hands of the Secretary is Rs. 10-6-0.

**Surat:**—submits report ending 31st March. New members admitted 20, strength 89, Sunday meetings regularly held, lectures on 15 different subjects were delivered and discussed. The daily class for study is kept up by the President and some of the members. The President made some

tour for the spread of Theosophy. Among the visitors was Sister L. Edger who delivered 4 very interesting lectures which appealed to the hearts of all present.

### THE TANJORE T. S.

The anniversary of the above Society was celebrated on the evening of the 4th April 1901 in the Marsh Hall. The Proceedings were commenced with a recitation of the eleven Shlokas of Visvarupa Darsana in Chapter XI of the Bhagavat Gita by a Sanskrit Pundit and the annual report was read by the Secretary, Mr. Sundararamiah B. A. The District Registrar of Trichinopoly then delivered a lecture on "Knowledge versus Wisdom." He beautifully explained the subject with reference to the five Slokas 7 to 11 of the Bhagavat Gita Chapter XIII. His delivery was very good and impressive. The lecture was well appreciated by the public. Mr. A. C. Kannan Nambiyar presided on the occasion. The proceedings were closed with a concluding prayer and votes of thanks to the lecturer and chairman.

. —:o:—

### STRAY THOUGHTS ON THE BHAGAVAD GITA.

#### III.—THE REAL AND THE UNREAL.

(Continued from Page 91.)

The resultant effects in pleasure and pain also tend to disturb this *atomic* nature of the Ego, to throw out of order the perfect homogeneity of the divine substance. These too when crystallised into rigidity have the effect to disturb the innate harmony and oneness of Life and of dividing the Ego against itself by creating, so to say, in its homogeneous substance, the appearance of different *polarities* of being. Let us take a concrete example. We know when a homogeneous substance is subjected to the play of two mutually conflicting forces, the result is that the homogeneous substance is thrown out of equilibrium and displays a tendency towards *polarisation*, whereby a part of it adapts itself to one of the vibrations, while the opposite pole responds to the other. If the vibrations are intensified till their intensity passes the cohesive power in the substance, then the substance gets itself divided into two substances distinct and separate, which adapt themselves to



the respective vibrations. This law lies at the basis of the differentiation of forms in the pre-human kingdoms, in nature giving rise to genus, species, sub-species and individuals. In modern scientific parlance this law is clothed in the garbs of "natural selection," "survival of the fittest" "environment" and so forth. The process of the gradual differentiation of group souls is also an illustration in point. [Besant's Ancient Wisdom]

Normally in the human kingdom, this division of the individuality into different centres of consciousness does not take place, although a particular body strongly energised, may as in the case of astral shells &c., have for a time a quasi-independent life. The causal body is generally strong enough to bear the strain of conflicting forces. In abnormal cases, however, such disruption is possible and is called in the *śāstras* "*prākṛitik laya*" or dissolution of individuality. But though such complete disruption is not normally possible, there is, so to say, a temporary imprisoning of the light of the Ego in a temporary form. In a manner the personality as defined in theosophical literature, the lower quaternary, specially when hardened and crystalised into rigidity, is such a temporary outputting of the Ego. May be, the individualised self, the Ego, is such a temporary manifestation of the One divine Self. But though in the case of the personality and the other phenomenal bodies there is no absolute disruption in the substance of the soul, the conscious homogeneity of the self is disturbed and the one atomic Ego is thrown into a state of unstable equilibrium by the workings of the desires, and even the higher forms of mentality; with the result that the personality is unconscious of the eternal homogeneous nature of the individual and knows itself to be a separate and distinct something. It knows itself not as the eternal man, the individualised self whom forms cannot confine nor bodies limit and which in the words of *Nachiketas* is.\*

अन्यत्र धर्मावन्यत्राधर्मावन्यत्रास्मात् कृता कृतात् ।

Kathopanishad II. 14.

i. e. separate from *dharma* and *adharma* from cause and effect, but whose existence and consciousness is as illimitable as

the ocean. Thus though there is no actual and complete separation in its substance, yet the one consciousness of the Ego getting imprisoned in form and considering itself as man in time and space becomes self-limited. It says "I am happy" 'I am miserable' and so forth, thereby imprisoning its divine life in myriads of tiny forms which merely go to help in the 'expression of his life, identifying itself with these and unable to find out its true plane of being. Contacting the forms the Ego thinks itself to be of them,—in that thought building up barriers for itself and imprisoning its free energy in the dimensions of space and modifications in time, shutting off its divine powers gradually till it comes to believe itself to be a thing of clay.

Such a state of thing, however, cannot last. The divine substance cannot be entirely lost in forms. It seeks always to reach the source of its being, however hampered and weighed down it may be for the time being. The confining of the consciousness in the rigid forms impregnate matter with the qualities.

(To be continued.)

—:o:—

## PHILOSOPHY OF RELIGION

BY

PROF: M. N. CHATTERJI, M. R. A. S. (LOND.).

Aristotle in his *Ethikos* takes man into the two distinct departments of his being—the body and mind. It is not possible to understand man without a careful study of the sciences to which either of these two departments refers. To realise the important functions of the physical man we are supposed to have a knowledge of Chemistry, Physics and Physiology. Even Botany can hardly be left out of the range of our study in this respect. Again, with a view to a fair understanding of the spiritual aspect of man, we require a knowledge of psychology, ethics, æsthetics and religion. This is why Anthropology or the science of man is supposed to embrace in its range a study of all the branches of

material and moral sciences. Religion is the culminating point in the study of the spiritual side of human nature. There is psychology or mental science ethics or moral science, and æsthetics or the science of beauty and sublimity in the study of religion. All these, so to say, form the groundwork of this. In such a grand course of study we find science and philosophy coming to join hands. Philosophy is the science of the highest generalisation; and as through generalisation sciences are brought into being, there is a point where there is no further distinction between the two forms of study. We philosophise with a view to come to scientific conclusions. Thus we say that we pursue science and literature in the light of philosophy. Religion being the one science most needful, we can hardly expect to see the principles of it without philosophy to enlighten our path. Philosophy of Religion is, therefore, a study of no small consideration.

From an observation of the races of men on the habitable globe we find, that nervous organisms and temperaments of no two individuals, men or women, happen to be exactly corresponding with each other; there is always a difference in the constitution of the persons. Ah, what a world of diversities is this, in which we live and move and have our being! Yet while we are bewildered at the sight of such diversities we fail not to trace uniformity in human natures—we fail not to tumble upon the great bond of sympathy that knits nations together into one grand family, the family of Humanity itself. This it is what enables us to say, human nature is everywhere the same. Our tastes, habits and propensities may differ as widely as they may. But all of us, of what ever nationality or country we may happen to be, are bound to feel in the same way, are bound to think more or less alike on questions of vital interest. We must feel equally for parents and children, for friends and relations. We must think in favor of our particular social and political institutions and most highly of our own religion. Just as in human society, in the midst of diversities we have uniformity of thought and feeling; so in all the various parts of the habitable globe we come across various religions differing indeed in form from one

another, but mostly alike in underlying spirit. In fact, in all these differences, from a survey of human society from the highest and most enlightened form to the lowest and most barbarous state of it, we never fail to come across certain essentials of religious ideas and principles that are common to all religions. These are the cardinal points or fundamental principles of religion; and, however, complex or primitive a religious system may be, on careful analysis of the parts, it is bound to reveal these points or principles. We shall presently see what these principles are.

Imagine a child, who is supposed not to understand much of the conversation of those around him, has a group of women crying near. He does not know why they cry—nor has he power to understand whether this crying is prompted by the feeling of the heart or is mock crying. He naturally joins in the cry and overpowers himself. This is owing to there being a tendency in human nature to imitate. Feeling-prompted cry brings to the child *compulsion* to join in it. There is no escape from it. You are down-cast, have a drooping heart, cannot be of good cheer. Unexpectedly you fall into the company of men, who are gay, themselves merry. You feel, as if their spirit casts a glamour on yours, dispels the gloom of your inner being and makes you cheerful also. You cannot avoid such a metamorphosis. You cannot keep the influence of your surroundings down unless with a great effort. Again, supposing, there is a panic in your city. Men and women in hundreds or thousands are flying off to other places. There is a contagion of terror spread fast in your locality. You too fly or feel inclined to do so, although you may not have sufficient reason for such conduct. This proneness to be carried off by the feelings of joy, fear, sorrow, &c. of our fellowmen is sympathy in the broadest sense. It is not merely social or national. It embraces the whole human race. We do and can feel for man in distress in any part of the habitable globe, civilized or otherwise, may he or may he not profess our religion, speak our tongue, wear our costume or be of the same complexion as ours. This is human sympathy making us take men of all nationalities and countries as belonging to the same family of human beings. We

---

distinctly feel, when our conscience is clear and our soul is not disturbed by passions and prejudices, that we belong to the same brotherhood. What matters it if we are Hindus, Mohamedans, Christians, Parsees; or Europeans or Asiatics. The bond of our belonging to the Human Family—the brotherhood of man is before our inner eye. Our hearts respond to the genuineness of the bond. This principle of the brotherhood of man is the first cardinal point or fundamental principle in religion. This is unavoidable and ever present alike in all the complex and primitive forms of religion. Without it no religion deserves the sacred name by which it goes.

Man looks to the immensity of space; to celestial heavens with its innumerable hosts greeting his eyes; to each of the worlds, some of which are far larger than the one on which he lives; to the height of the mountains; and to the depth of the seas in his own planet;—he feels, that his powers are indeed very limited, at least, under the circumstances under which he is now placed. This sense of the limitedness of his powers, physical and mental, makes him look beyond his own self. He looks to something above human nature. His feeling of isolation, utter helplessness is, no doubt, taken away by the idea of the brotherhood of man, the broadest sympathy, which is so essential to his nature. But this sympathy does not lessen the consciousness of his powers being limited. How can a body of soldiers march without a General to command? How can a fleet proceed in its voyage without its vessels being duly captained and having above them an admiral to command the band? It is thus that human mind, even after coming to the generalisation of individuals into members of one family, looks to a Protector and Guide. For due development of man's life and character an ideal becomes indispensable. A type is generally chosen out of the society of men—one possessing in a pre-eminent degree the qualities characterising humanity purely as such. But through comparison in time and through development of human character, that type falls far short of the mark. This is abandoned, another is chosen. In this way failing to find satisfaction in the society of men, human nature imagines an ideal of perfection; that ideal also is improved upon

and further developed. This becomes the idea of Godhead. Thus it is that the scriptures of all nations on earth say, that with a view to give man a better and clearer conception of Godhead the Divine Being took human form and revealed to man his own Self and made him taste the sweets of spirituality. But Philosophy is not unanimous in maintaining, if such Incarnation come from above or grow from below. Most of the acute thinkers and great moral philosophers of Europe are of opinion, that Incarnations grow from below : they are the developments and personifications of great historical forces. Thus they are looked upon as so many entities in the history of man's spirituality. They are our great guides—the axioms of our religious life. At any [rate, through a *a priori* effort in human natures and through the advent of great teachers of religion in different ages and countries, the conception of God, as the Almighty Creator, the Author of the Universe, and the most perfect of all beings, has to be what it is in all scriptures and all tongues. This conception is the *Summum bonum* of all religions—is the pinnacle of the fabric of religious ideation. This is then the second cardinal point or fundamental principle of the Philosophy of Religion.

Here we have to see how Religion from its broadest, abstract aspect, branches off into the particular forms, of, which the votaries make themselves up into so many denominations—the Hindus, the Mahomedans, the Fire-worshippers, the Christians, the Jews, &c. Why should religion, which is so essential to human nature and on the growth and culture of which depend man's well being in a very great measure, have so many ramifications ? Why should we have so many particular forms of religion ? Philosophy has a very reasonable answer to offer to all such questions. Her solution of them will clear up all doubts and misgivings. Such questions would be better understood with reference to some biological facts and principles and it should be borne in mind that philosophy refers to biology for many of its most important basal principles. Why do animals and plants have so many genuses and species, orders and classes, tribes and sub-classes ? Why are not they all of one and the same class ?

---

The differentiation among their genuses, species, orders, classes and sub-classes depends more on climatic differences, and on the scenes and surroundings of their birth. We have many vegetables in these tropical countries which are never to be seen in the temperate and frigid zones. Certain animals of ours are not to be seen in those regions. In America we have certain animals, which are not found in Asia. Like the specific character of the animal and the vegetable that of religion also is quite explainable. Man coming originally from the same stock varies through these very circumstances of climate, soil, scenery and surroundings. Differences thus arise in their mental structure and language. With these differences in mental structure, and language differences in the forms of worship must arise. Such a difference must come as a logical sequence. We have seen how the conception of God and religion depended more or less on human imagination; and as imagination is a faculty of the mind, modified in accordance with the nature of mental growth, the form of religion of any particular section of the human race must depend on the manner of development of the mind of it. Thus it is, that differences in the forms of religion is first accounted for. Then, there are other circumstances widening the gulf between any two particular forms. Social requirements play no unimportant part. For instance, less than a century ago in the Punjab we had Mahomedan influence too far preponderating and the people, the Hindus and Mahomedans were about to be welded into one harmonious whole. This is why socially the two sections of the people in the province are so akin to each other, and the religious ceremonies of the one are found to borrow colour from those of the other. It is known to most, that in the palace of some of the Moghul Emperors worship of Kanhya was already introduced. Every student of history knows how the Christianity of the East has been given quite an accidental form in all European countries, where it is adored as the religion of the people and the State Church. Political revolutions in the history of a country, apart from climatic and other geographical conditions and circumstances of social

requirements, have also much to do with the modification in the religious forms of the nations inhabiting it.

Looking a few thousands of years back to the days of Vedic revelations in Aryavarta we find, that the Divine soul spoke to helpless humanity through so many aspects and great elements of nature. How much must have scenery and surroundings contributed to the religious ideas of our most ancient forefathers! History speaks in unmistakeable terms as to the manner in which Brahminism grew into a magnificent form and under what social and political circumstances in many important parts of India, not excluding Magadha, it gave way to Budhism;—how the religion of Tathâgata became the State religion of Ceylon, Burma, Siam, and parts of the Trans Gangetic Peninsula, as also of China and Japan. Philosophy here shows how again the same religion of the Buddha has found modification, more or less, in all these great and ancient countries, where it has become the glory of the throne and the treasure of the poor peoples' cottages. In England also reform in religion and in the modes of religious worship has taken place, more through the introduction of newer social and political eras in history. So it must have been in every important country both in the East and the West.

We are, therefore, to understand that ramifications of religious systems continued with the growth of the human race and with the revolutions in the character of nations. The greater the complexities in human societies, the greater the rituals in the forms of worship and more modified the forms of religion. Thus in course of social evolution have our religious systems grown into the forms in which we find them to-day: their history is certainly embedded in the strata of societies, preserved in the pages of the history of nations. They have not been delivered to our hands to-day by the Divine Soul in the form in which we find them.

The forms of the main religious systems of the world belonging to the great bulk of the human race show a very great amount of divergence. Hinduism and Mahomedanism seem to be two



different poles of a diameter. The religion of Zend Avesta differs very widely from the religion of the Jews, as also from Christianity. Other religions compared together in the same manners differ very widely from one another. But we must never forget that they all admit the existence of one Divine Soul one Paramâtmâ for all Jivatmas (human souls). Not only this. From a careful and analytical study of all these great religious systems we shall not fail to arrive at the fact that they admit the validity of the fundamental principle of the brotherhood of man. They all admit that Humanity is and can be made to approach Divinity. Humanity in terms of perfections is identical with Divinity. Thus it is that the Hindu Shastras, specially, the Puranas, speak of Nara Narayana—God in man.—How can we here deny the very intimate relation that Ethics bears to Religion? How can one deny that with all the divinity in their forms religions of the world concur in admitting the truth and importance of their cardinal points—their fundamental principles of the existence of God and brotherhood of man? Is it not exactly that which modern Theosophy seeks to do among the votaries of all religious systems? Does it not seek to bring unanimity, peace, harmony, in place of heterogeneity feuds, and discord? As culture seeks to level down the rugged corners of human nature, philosophy seeks to establish harmony among systems of religion that appear indeed diversified in form. It seeks to find out a noumenon for all phenomena—a common basis for all particular forms of religion. Its function is, indeed, harmonising. Because the mission of Theosophy has been exactly the same, we may not have to hesitate in identifying Theosophy with Philosophy of Religion in its purest form. We Theosophists say, that our system is a study not at all new. It was known in ages past. We are but right in maintaining our view, as in no age might we find, religious philosophy not having been duly studied. The world ought, therefore, to hail Theosophy as having brought to us the message of peace, harmony and blessedness.

(To be continued.)

## SRI-KRISHNA.

In concluding this subject I wish to remove some misconceptions that have arisen from this article on Râsh Lila. About the use of the expression "Physical contact" said to have been desired of Sri Krishna by the Gopinis, I should say that by it was never meant "sexual connection" as has been supposed by some; and that such an act was never described in the Bhâgbat, nor did I allude to it; what I meant by using the term was simply what has been described in the Bhâgbat, Skandha 10, Chapter XXXIII, Stanzas, 2, 3, 9, 11, 12, 13, 14, 17, 20, and 21, and in these I do not find any expression which alludes to 'sexual connection.'

To convince my readers of the fact, I am quoting the most objectionable Slokas from Skandha 10, Chapter XXXIII, underlying therein the objectionable portions and rendering them in English for general convenience.

Stanza 2. तत्रारभत गोविन्दो रासक्रीडामनुव्रजे ।

स्त्रीरन्त्ररन्वितः प्रीतिरन्योन्यावद्ध बाहुभिः ॥ २ ॥

Holding each others hands.

Stanza 3. रासोत्सवः संप्रवृत्तो गोपीमण्डल मण्डितः ।

योगेश्वरेण कृष्णेन तासामध्य ह्ययोरुभयोः ॥

प्रविष्टेन गृहीतानां कण्ठे स्वनि कटं स्त्रियः ॥ ३ ॥

Standing between each two, embraced both by the neck.

This is an instance of Sri Krishna's act of casting Illusion or Maya as He placed Himself between so many Gopinis at one and the same time. This was not at all possible in the ordinary course of things.

Stanza 9. उच्चैर्जगुर्नृत्यमाना रक्त कण्ठ्यो रतिप्रियाः ।

कृष्णाभिमर्श मुदिता यद्गतिनेहमावृतम् ॥ ९ ॥

Delighted by the embrace of Sri-Krishna they sang loudly.

Here the words to be noted are रति प्रिया "Rati priya" कृष्णाभिमर्श मुदिता "Krishnâvimarshamudita." रति प्रिया "Rati priya" means

either, playful or affectionate, the meaning of the word "Rati" being "play" or "affection," and it cannot have reference to "sexual intercourse," such a meaning cannot be consistent with the rest of the passage. The word **अभिमर्शनम्** "Avimarshanam" means touch, friction, hence "embrace" and it cannot have the obscene meaning given to it, for they were then all dancing and singing together and there was no possibility for such an act at the time.

Stanza 11. **काचिद्वासपरिश्रान्ता पार्श्वस्थस्य गदाधृतः ।**

**जमाह बाहुनास्करन् श्लथद्वलयमल्लिका ॥ ११ ॥**

Placed her hands on the shoulder (of Gadadhar or Sri-Krishna.)

Stanza 12. **तन्नेकांसगतं बाहुं कृष्णस्योत्पल सौरभम् ।**

**चन्दनालिनं माग्राय हृष्ट रोमा चुचुम्बह ॥ १२ ॥**

With hairs erect with delight kissed Him.

Stanza 13. **कस्याश्चिन्नाढ्यविक्षिप्त कुण्डलस्विष मण्डितम् ।**

**गण्डं गण्डं सैन्धव्याभरात्ताम्बूल चर्वितम् ॥ १३ ॥**

Placed her cheek on that of Sri Krishna who gave her betel chewed by Himself.

Stanza 14. **नृत्यन्ती गायती काचिस्कृजन्नूपुग्मेखला ।**

**पार्श्वस्थाऽच्युत हस्ताब्जं श्रान्ताधास्तनयोः शिवम् ॥ १४ ॥**

One getting fatigued by dancing, singing, coming near to Sri Krishna, took His pure hands and placed them on her breast.

Here the hands were placed by a Gopini and not by Sri Krishna. Such a conduct on the part of the Gopini proves her affection, simplicity and reliance on Him.

Stanza 19. **एवं परिष्वङ्ग कराभिमर्शनिग्धेक्षणोद्दामविलास हासैः ।**

**रमे रमेसां ब्रजसुन्दरीभिर्ययाऽर्भकः स्वप्रतिविम्बविभ्रमः ॥ १९ ॥**

Thus by embracing, by pressing their hands, by looking affectionately towards them, by unrestrained dalliance and by laughing loudly, the Lord of the Goddess of Prosperity sported in the company of the beautiful damsels of Vraja, even as a child, sports with his image reflected on a mirror.

In the above the only objectionable word is **रमे Rème** which is sometimes taken in a bad sense but here it means "delighted

himself" and the acts which gave Him delight are mentioned above, eg. embracing, pressing the hands &c and it cannot refer to any act other than those mentioned before. Besides it cannot here have the bad sense as His enjoyment is compared to a child's delight while playing with his own image, which can imply no evil in it.

Stanza 20. कृत्वा तावन्तमात्मानं यावतीर्गोपयोषितः ।

रेम स भगवांस्ताभिरात्मारामोऽपिलीलया ॥२०॥

He having multiplied himself into as many Krishnas as there were Gopinis, sported with them even though He was self satisfied.

Here also the word रेमे Reme again occurs which cannot but mean "sported." This dividing of Himself by his power of illusion cannot be interpreted to have been done to give facility to "sex-intercourse," for in a *dance in a circle* रास there must be one Sri Krishna between two Gopinis, hence there was the necessity of dividing Himself. This dance is like the dance in a *ball* where the males and females dance in pairs of opposite sex. Hence no sexual idea can be attached to this multiplication of Himself by Sri Krishna. This act can be ascribed either to such power known at present by "Hypnotism" or to some other Divine power not known to us.

Stanza 21. तासामति विहारेण श्रान्तानां वदनानिसः ।

प्राभृज्ज्वलरुणः प्रेम्णा शान्तेनाङ्गवाणिना ॥२१॥

He with great affection wiped the fair face of the Gopinis who were tired of the prolonged dance.

Here I may note that some of the translators have not rendered the above passage considering it very indecent, but if we take the most objectionable word in it i. e. अति विहार "Ati vihar" we see it means excessive sport or prolonged dance. Considering the meaning in connection with the context, it cannot have any other meaning, for it is natural for dancers to be tired of prolonged dance, and when in such a state it was possible for Sri Krishna the ever unwearied, to caress the weaker ones. And to convince the readers of the innocence of this play, I would

quote the following from a favourite English poet. I hope this will enable them to form an impartial judgment about this much misunderstood dance.

“The dancing pair that simply sought renown  
By holding out to tire each other down.”

... ..

Goldsmith.

... ..

Then it is said while in the company of the ladies and being desirous of getting over the fatigue He entered in the water of the Jamunâ even as a leader of the elephant herd accompanied by the she elephants. This simile has a reference to the affection of the Gopinis for Sri Krishna, who went on as a He elephant indifferent to all but wrapped up in his own thoughts.

Then He wore the garlands tinged with the safron used on the breast of the Gopinis by being pressed against them.

Thereafter He was sprinkled with water by those youthful damsels who had been laughing and shooting loving glances at Him.

“Self-satisfied” He sported like an elephant

Then He sported in the groves on the bank of the Jamuna.

Then the other passage comes, which has been objected to ;

एवं शशाकांशु विराजिता निशा ।

ससत्यकामोऽनुरतावलाम्बः ॥

सिषेव आत्मन्यवरुद्ध सौरतः ।

सर्वाः शरम् काव्य कथा रसाभ्रयाः ॥ १०

10. XXX. 26.

This passage too has not been translated out of a sense of decency implying thereby that it has the same, idea as the other most objectionable passage mentioned above ; but to remove this unjust notion let me translate it.

One moonlight night, He of satisfied desires, loved by the innocent girls, rejoicing only in the Self, “enjoyed” the females who were absorbed by (hearing) the music of the Sarat season.

In the above the suspicious words are :—

**सत्यकामः** whose desires became “true by fulfilment” and hence who had no desires left unsatisfied; consequently having no desire remaining unsatisfied He was indifferent to all worldly things.

**अनुरतावलगणः** To whom the innocent girls were affectionately attached. The girls also were innocent and therefore could not be thought guilty of the pretended display of love for artificial advances capable of exciting sexual desires.

**सिखेव** “Enjoyed their delightful company.” The word “enjoyment” cannot mean sexual connection. For is it not an enjoyment to be in the company of innocent, artless girls who are true to their heart's desire? Can “sexual enjoyment” be considered an enjoyment in comparison with such pure delight? Do we not “enjoy” the company of innocent playful boys? If “enjoyment” has so many applications in reference to innocent pleasure why connect it here with any ignoble idea implying thereby that all dealings with the females should always be looked at with suspicion?

**आत्मन्यवरुद्ध सौरनः** It is a compound word composed of **आत्मनि** to the Self and **अवरुद्ध** “being confined or solely directed” **सुरत** “excessive attachment” Hence the phrase means that his excessive delight is directed to the Self. **शरत् काव्य** autum **कथा** words; words of Sarat, that is, the music of the Sarat season displayed by the beauties of nature as described in Skandha 10, Chap. XXIX Slokas 1 to 5 or it may mean the song played by Sri Krishna on his flute about the beauties of nature as expressed in Skandha, 10, Chap. XXIX, Sloka 4, which I need not quote here. Thus ends the Râsh Lilâ and the above is a full description of it. It is for the thoughtful to go through it and judge for themselves if it has a base motive underlying it at all.

(To be continued.)

**FINANCIAL STATEMENT FOR THE MONTH OF APRIL 1901.**

	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 ...	8319	3	1½	1236	0	9	9555	3	10½	767	12	6	8787	7	4½
Building „ ...	165	12	2	-60	0	0	105	12	2	281	9	6	-175	13	4
Suspense { Deposit	1160	7	0	234	8	0	1394	15	0	22	0	0	1372	15	0
Accounts. { Advance.	-437	3	0	49	8	9	-387	10	3	80	0	0	-467	10	3
E. S. T. Fund ...	8	0	0	46	0	0	54	0	0	...			54	0	0
C. H. College ...	11 } 0	0		11	0	0	20	0	0	...			20	0	0
	-2 } 0	0													
C. H.C. Magazine + 2 }	2 } 0	0		28	0	0	32	0	0	29	0	0	3	0	0
<b>Total</b> ...	<b>9229</b>	<b>3</b>	<b>3½</b>	<b>1545</b>	<b>1</b>	<b>6</b>	<b>10774</b>	<b>4</b>	<b>9½</b>	<b>1180</b>	<b>6</b>	<b>0</b>	<b>9593</b>	<b>14</b>	<b>9½</b>

J. N. BANERJEE,  
Accountant.

—:O:—

**GENERAL FUND ACCOUNT FOR APRIL 1901.**

—:O:—

CASH ABSTRACT.

1. Annual dues from Branches ...	416	0	0	Salary	...	142	1	3
2. do. from Unattached members ...	75	0	0	Vernacular Work	...	20	0	0
3. Entrance fees from Branches ...	448	0	0	Travelling Expenses	...	223	13	9
4. do. from Unattached members ...	84	0	0	Postage, Telegrams &c.	...	49	7	9
5. V. P. Commission ...	0	2	0	Stationery	...	8	13	0
6. Donation to the Section ...	25	2	0	Printing	...	162	6	0
7. Subscription to and sale of Prasnottara.	0	4	0	Furniture	...	3	12	0
8. Boarding Charges ...	46	13	0	Contingencies	...	3	7	0
9. Sale proceeds of Garden produce ...	38	6	9	Boarding Expenses	...	66	11	0
10. Contribution to Travelling expenses of Officers ...	102	5	0	Lighting	...	4	7	9
				Garden	...	29	9	0
				Contribution to C. H. College	...	50	0	0
Total Rs. ...	1236	0	9	Miscellaneous	...	6	6	6
Balance of last month...	8,319	3	1½	Convention Expenses....	...	-2	12	6
Grand Total Rs. ...	9,555	3	10½					
				Total Rs. ...	767	12	6	
				Balance in hand Rs. ...	8,787	6	4½	
				Grand Total Rs. ...	9,555	3	10½	

## 1. ANNUAL DUES FROM BRANCHES.

Adoni	...	10	0	0	Kumbakonum	...	10	0	0
Aligarh	...	2	0	0	Lahore	...	24	0	0
Amraoti	...	8	0	0	Ludhiana	...	8	0	0
Bankipore	...	2	0	0	Madras	...	2	0	0
Bhavanagar	...	4	0	0	Madura	...	16	0	0
Broach	...	6	0	0	Meerut	...	2	0	0
Calcutta	...	62	0	0	Muttra	...	26	0	0
Cawnpur	...	14	0	0	Muzaffarpore	...	12	0	0
Chapra	...	8	0	0	Namakal	...	6	0	0
Cuttack	...	12	0	0	Nellore	...	24	0	0
Dharanipore	...	14	0	0	Surat	...	42	0	0
Fategarh	...	4	0	0	Tinnevelly	...	16	0	0
Gya	...	10	0	0	Tirur	...	2	0	0
Hooghly	...	24	0	0	Tiruvallur	...	20	0	0
Jummoo	...	12	0	0	Trichinopoly	...	4	0	0
Karachi	...	4	0	0					
Karkul	...	6	0	0					
					Total	...	416	0	0

## 2. ANNUAL DUES FROM UNATTACHED MEMBERS.

Babu Bipin Behary Pramanik, Bhagulpore, for 1901	...	3	3		" A. S. Baidyanathair, Telli- cherry for 1901	...	3	0	
Mr. C. Shaane, Fyzabad, for 1901	...	3	0		" G. Naganjan, Periy- kulam, for 1901	...	3	0	
Dr. E. Salzer, Calcutta, for 1901.	3	0			Babu Benoy Chandra Roy, Akra, for 1901	...	3	0	
Babu Kanti Bhusan Sen, Khulna, for 1901	...	3	0		Mr. C. Parthasanthi Naidu, Mannargudi, for 1900	...	3	0	
Miss J. M. Davies, Lahore, for 1901	...	3	0		" A. Venkataramaya, Na- makal, for 1901	...	3	0	
" A. Davies, do. for 1901.	3	0			" Rehamatli, Meerut, for 1901	...	3	0	
Mr. V. Sambu Sivam Mudalier, Sutabaldi for 1901	...	3	0		" T. A. Anganathu Pillai, Kolegal for 1902	...	3	0	
Babu Shiva Proshad, Tilhar, for 1901	...	3	0		Rani P. K. Narayani Kathi- lamma, Bodagora, for 1901.	3	0		
Pt. Gopi Krishna, Jummoo, for 1901	...	3	0		Mr. Sivadutta Pande, Fate- garh, for 1901	...	3	0	
Babu Gosaindas Das, Danton, for 1901	...	3	0		Sreemati Nirmala Sundari Dasi, Calcutta for 1901	...	3	0	
Lala Phatoo, Jummoo, for 1900	3	0			Mr. Madhav Lal Nabhubhai Divedi thro. Dr. English, Adyar T. S. for 1901	...	3	0	
Mr. Nehal Chand, Faridkote, for 1901	...	3	0						
" Y. Srinivasa Row, Chital- drug, for 1901	...	3	0						
" M. V. Nilliappa, Kolegal, for 1901	...	3	0						
					Total Rs.	...	75	0	

## 3. ENTRANCE FEES FROM BRANCHES.

Amraoti	...	40	0	Chapra	...	10	0
Arni	...	10	0	Cuttack	...	60	0
Bankipore	...	10	0	Karachi	...	10	0
Broach	...	30	0	Karkul	...	30	0
Calcutta	...	5	0	Lahore	...	20	0



Madura	...	20	0	Trichinopoly	...	18	0
Nellore	...	10	0	Vizagapatam	...	30	0
Raichure	...	65	0				
Surat	...	75	0				
Tirur	...	5	0				
				Total Rs.	...	448	0

## 4. ENTRANCE FEES FROM UNATTACHED MEMBERS.

Babu Jogendra Narayana Roy, Krishnagore	...	10	0	Mr. G. Nagrajan, Periyakulam	...	10	0
" Indu Bhushan Chakravarty, Do.	...	19	0	" Madhav Lal Nabhubhai Divedi thro. Dr. English Adyar T. S.	...	10	0
" Bunwari Lal Goswami, Do.	...	10	0	Sreemati Nirinal Sundari Dasi, Calcutta	...	10	0
" Kalidas Banerji, Do.	...	9	0				
Mr. Sambu Sivam Mudaliar, Sutabaldi	...	5	0				
Lala Phattoo, Jummo.	...	10	0				
				Total Rs.	...	84	0

5. V. P. Commission ... .. 0 2

## 6. DONATION TO THE SECTION.

Mrs. E. Salzer, Calcutta	...	7	0	Deduct refund of price of a lantern Sold to Babu S. C. Bose	...	4	9	6
Mr. H. Galvani of American Section thro. Mr. Alexander Fullerton, New York	...	5	2					
Krishnarpan	...	10	0	Net Expenditure	...	281	9	6
Mr. M. K. Chitnis thro. Mr. V. K. Kali, Amraoti T. S.	...	3	0	Balance in hand	...	175	13	4
Total Rs.	...	25	2	Grand Total	...	105	12	2

7. Sale of Prasnotara ... .. 0 4 0

## 8. BOARDING CHARGES.

Mrs. E. Taylor, America for March and April ... 46 13 0

## 9. SALE PROCEEDS OF GARDEN PRODUCE.

Thakur Khatik, Benares, Sale of Limes, Jack fruit, Jam &c upto Bhadra	...	33	4	0	Dukhi and Gokul Chamar, Luxa, 1st instalment of the price of grass in the garden compound.	3	0	0	
					Price of Vegetable and fuel used in the Boarding	...	2	2	9

## 10. CONTRIBUTION TO TRAVELLING EXPENSES.

Thro. Pt. Bhawani Sankar. Coimbatore T. S.	...	10	0	0	Iyer Madras	...	50	0	0
Salem	...	11	8	0	" V. C. Seshacharior, Mylapore	...	16	13	0
Tanjore	...	14	0	0					
Mr. Justice S. Subramania									
					Total Rs.	...	102	5	0

### ACCOUNT OF DEPOSITS.

Sri T. S.	...	5	0	0	Paddopuran	...	74	0	0
Chapra "	...	7	0	0	Vizagapatnam T S	...	9	0	0
Hiltore "	...	21	0	0	Yellamanchilli	...	20	8	0
Attack "	...	4	0	0					
Patna "	...	80	0	0					
Point "	...	14	0	0	Total	...	234	8	0

### DONATION TO THE BUILDING FUND

Pt. Adityaram Bhatta- chajee, Allahabad ..	10	0	0	Pt Bilukund Tukha through Do ...	5	0	0	
Mr. D D Witter, Tip- linghat ...	5	0	0	Lali Bissandis through Do .	2	0	0	
Lahore T S ...	50	0	0	" Asanand through Do ...	2	0	0	
Buzafferpore ...	5	0	0					
Sho Saheb Vinak Row, Painsay Benues .	50	0	0	Total	...	140	0	0
Dr. Balkrishna Kaul, Lahore ...	11	0	0					

### BUILDING ACCOUNT FOR APRIL 1901

Donation	...	140	0	0	Purchase of bricks ..	69	12	9	
					" of articles for pankhys ...	13	3	0	
					" of lime ...	12	15	6	
					" of Varnish ..	13	0	0	
					M srs N Dass & Co, Benues, balance for works done to the Pursee Kitchen ...	70	2	9	
					Gonesh Singh contr for purchase of concrete in Indian way about Assistant Secretary's Quarters .	61	1	9	
					Labour ..	17	15	3	
Total	...	140	0	0	Total	...	286	3	0
Deduct a amount of cheque returned	...	200	0	0					
Net Receipt	...	-60	0	0					
Balance in hand	...	165	12	2					
Grand Total	...	105	12	2					

— 0 —

## 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.

The Upanishad Artha Deepika is a monthly publication (now in its second year) consisting of 32 pages and giving a Tamil Translation of the Upanishads with the commentaries of Sri Sankaracharya, Sri Ramanujacharya and Sri Madhvacariar. Isa, Kene, and Katha have been finished and Prasna is under publication. Annual subscription is Rs. 3-8-0. Further information can be had from

A. SIVA RAO,  
Sub-Registrar of Kuttalam.

—:o:—

The Photographs of the Convention group, the Vedant group and the Parsee group are ready. They are priced @ Rs. 3/ each, mounted. Members wishing to have copies of them may apply direct to Mr. R. C. Mozumdar, THE BENARES PHOTO GALLERY, Godowlia Road, Benares City.

—:o:—

READY FOR SALE.

The Science of Emotion by B. Bhagwan Das M. A.	...	2	10	0
Ancient Ideals in Modern Life:—(Convention lectures for 1900)	... ..	0	15	0
Re-print from the Prasnottar:—				
Marriage, Why a Man should Marry	... ..	0	2	0
The Chart of the Caste System	... ..	0	0	6
The Marriageable Age of Girls	... ..	0	1	0
Hindu Catechism	... ..	0	8	0
Fragment of Faith Forgotten by G. R. S. Mead	... ..	7	14	0
The Story of the Great War (Lectures on Mahabharat)				
by Annie Besant	... ..	1	6	0
Do. for Students	... ..	1	0	0
Do. Cloth	... ..	1	14	0
Do. English Edition	... ..			

Apply to:—THE MANSEMENT.

... ..	Rs. 5	0	0	} in advance.	
Wanted translators for "The Story of th	"	3	0		0
"Avatar" in Urdu, preference will be given to w	"	2	0		0

is Rupee one only. For terms Apply to The J. S. S., communicate with the Assistant