



THE PRASNOTTARA.

VOL. XI. }
No. 8. }

AUGUST 1901.

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BENARES.

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T. S. HEAD QUARTERS.

The ideas are taking shape every day, the charitable Homœopathic dispensary was formally opened on the 14th July. The attending physician is Babu Nilmoney Paul and the Supervising Surgeon is Dr. M. A. C. Thirlwall, M. D. (NY). The Press building is being pushed on fast, its completion is expected within three months.

ADDITIONAL ACTIVITY.

Our devoted Brother Babu Srish Chandra Basu has eventually occupied one of our family quarters, paying the Society a monthly rent of Rs. 5, his object being to devote his time solely for the diffusion of Theosophy. He devotes his morning to the translation of some of the chief Upanishads, his afternoon to the study of the Upanishads with an European Brother. He also help some private individuals in the study of the Theosophical Manuals.

THE EVENING CLASS.

By the exertion of Brother Sirsh Chandra Basu a daily class for study has been organised. The class sits from 7-30 and 8-30 p. m. In this class the Gita and the Ancient Wisdom are studied alternately. This is a nice beginning and we hope when all our quarters are ready we shall be able to accomodate other members who may be willing to give their time for the spread of Theosophy.

HISTORY OF BRANCHES.

We are very thankful to the Secretaries of Jalundhar and Colombo Branches for the pains they have taken in furnishing us with the complete

History of their Branches. We shall be very much benefitted if their examples are followed by secretaries of the rest of the Branches.

NEW MEMBERS.

The number of members who joined P. S. in July 1901 is 47.

LOSS OF MEMBERS.

By death one.

By resignation nil.

OBITUARY.

We are sorry to note the following death :—

1. Bindheswari Prasad of Gya.

OUR EXCHANGES.

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

The Light of the Truth for May. Theosophy in Australasia Le Lotus Bleu, The Arya, Theosophischer Wegweiser, The N. Z. Theosophical Magazine, Teosofia, The Theosophic Messenger and The Dawn for June and The Astrological Magazine. The C. H. College Magazine, Theosophic Gleaner, Theosophist, The Punjab Theosophist and The Dawn for July.

PUBLISHING OF ACCOUNT.

The account for July is withheld, it will be published in the next month.

THE GRANTING OF RECEIPTS.

As we have uniformly adopted the granting of receipts for all moneys to hand, we hope non-receipt of such a receipt should at once be reported to the Head Quarter.

That will be a great safe guard to all.

KASHI SACHCHIDANAND UNION.

• This Union has been started since the first of August in connection with the Indian Section of the Theosophical Society. Its objects are, as the name implies, three-fold.

1st—*Sat.*—To try to make the members realise the truth in nature, and to promote truth in their life and character.

2nd—*Chit.*—To understand the intelligence behind all phenomena ; and to increase their own knowledge by the study of sacred and scientific books.

3rd—*Ananda.*—To feel that the life is all-joy, in spite of apparent misery and to engender a feeling of love and brotherliness among the members, by avoiding all idle and spiteful talk against each other and to renounce all criticism of each other's conduct behind his back.

In order to carry out practically these objects the members meet daily in a room of the T. S. Head Quarters, set apart for this purpose and read the Gita and Ancient Wisdom for the present. All have promised to be lovers of Truth and to encourage brotherly feeling.

Following are the Office bearers :—

President.—Pt. R. S. Raghavendra Rao.

Secretary.—Babu Krishna Chandra De, M. A.

 ACTIVITIES.

Kulitalai:—The Branch was formed in September last, the present strength, 8 members 6 sympathisers. There were 37 meetings out of which 23 were for studying the T. S. Pamphlets, 2 business and 12 for public lectures. The lectures delivered were on "The Threefold Division of Man," "the States of Man After Death," "Bhakti," "the Temple of God," "Sadhan Chatushtayam," "the Constitution of the Universe," "the Constitution of Man," "Karma," "the Mission of man on earth," "Re-birth," "the Theosophical Society," and "the Physical Body of Man." Studied the following Upanishads—Isa, Kona, Katha, Prasna, Mundaka, Mandukya, Taittiriya and Aitariya.

The Library has 80 volumes of books. The Branch has no place of its own but holds its meetings in the Secretary's house. Brother C. S. Mahadeva Iyer B. A., B. L. has been elected secretary, in place of Brother Ram Chandra Iyer B. A., B. L. resigned.

Trivandrum:—It is one of the revived Branches and is regularly holding its Sunday meetings at the Town High School. Gita is explained every alternate Sundays, the Ancient Wisdom and T. S. manuals on other Sundays. The Theosophist, the Theosophical Review, the C. H. College, the Gleaner and the Arya are supplied to the Branch by members and sympathisers.

Tiruvalur:—Report for quarter ending March 1901. The new life of the Branch is due to the exertions of Brother T. S. Lakshminarayana Iyer. Daily meetings are held between 6-30 and 7-30. It has enlisted the sympathy of many educated men of the place. There were 14 lectures and 75 daily meetings, in the latter of which the Bhagavat Gita and the Man and His Bodies were read and explained and in the former lectures were delivered, by M. R. Ry. Lakshmi Narayan Iyer on "Karma," "Dreams," "Mauvantaras," "Man and his goal," "the Building of the Kosmos," "Gayatri" and other subjects, by A Ramier on "Karma," "Theosophy and its objects," "Sandhya-bandana" and "Gayatri" by Rayapuram Brahmarshi Narayan Sastrial on "the Avatara of Krishna" and by Brahmarshi Kasinath Dikshather on "Gayatri."

The Branch was inactive for several years but the secretary writes that this was due rather to want of inspection and interpretation of the purpose of Theosophy &c. than to the lack of earnestness on the part of the members.

Ditto:—Report for April 1901. The daily meetings for study continue. "The Man and his Bodies" has been finished "the Astral plane" has been begun and Gita is continued. There were 6 lectures and 22 meetings. The strength is 7 members and 10 sympathisers.

Tirupati:—The Branch was inactive but life was infused into it by the lectures of Bro. T. Ramachandra Row during his visit in September last. The Manuals are being read. Lectures delivered by Pandit Narada Bhatta on "Akarma and Evolution of matter and soul." By Brother G. Srinivasa Sastrulu Garu on "Karma, Bhakti and Gnan." During the lectures he showed the relation between Karma and Janma or birth; and tried to smoothen the angularities of the castes and religious parties. The Branch is much indebted to Bros. G. Srinivas Sastrulu Garu and Ramchandra Row.

WHITE LOTUS DAY.

Berhampur:—Held at Berhampur Grant Hall at 7 P. M. and the President spoke on the life long work of H. P. B. and urged that they should steer their course, keeping the ideal in view till it is reached. Read portions of the Gita and the Light of Asia.

Tindivanam:—Nine out of ten members assembled before a temple some sympathisers were also present, after puja, portions of the Gita and the Light of Asia were read. Food was distributed to the poor, the meeting was a very successful one being inspired by feeling of reverence suited to the occasion.

Salem:—Was celebrated with much eclat. The "Theosophist of 1892" explaining the name of the White Lotus Day was read. Gita, chapter 12 was read and nicely explained by Bro. U. Venkata Row. Extracts from the Light of Asia were read by Bro. T. Ram Chandra Row and a paper was read by Bro. K. Narayana Swami Iyer on H. P. B. and her work. In connection with this 1000 poor people were fed on the 12th May.

Adyar:—The Head-quarters of the Theosophical Society presented a very picturesque appearance during the occasion. The platform upon which the statue of Madame Blavatsky is placed was decorated with evergreens, ferns and festoons and beautiful wreaths of the white lotus adorned the statue itself, which, lighted from above, looked very striking.

Mr. V. C. Seshachariar, B.A., B. L. was voted to the chair, who, on opening the proceedings referred to the absence from Adyar of Col. Olcott

and Dr. English. He observed that the White Lotus Day had become a regular function year after year in all the Theosophical centres, and it was incumbent upon all true Theosophists to pay homage and do honour to the memory of the deceased lady who, for a great many years, had worked at the headquarters at considerable personal sacrifice in the service of humanity. In accordance with the wishes expressed in the last will and testament of the deceased lady, the Gita and the Light of Asia were read.

Several of those present spoke of the great work of the society, which was achieved during the past quarter of a century, and expressed hope for the mighty future yet before it. Miss Weeks quoted statistical figures and showed that Theosophy had spread over 42 countries of the world. She also expressed her hope that the Theosophical Society would be a very powerful factor in human evolution and it would become day by day more acceptable to the western philosophers and scientists also. Bros. S. V. Rangaswami Iyenger and T. K. Sitarama Sastriar spoke of the good work done by various members of the society and the immense growth of Theosophic literature all over the world.

In conclusion, the Chairman referred to the large personal self-sacrifices that were made by several European ladies and gentlemen who had devoted their time, energy, money, and life to the great work of the Society. He paid a tribute to the unflinching perseverance of the President-Founder and the solid and substantial work done by Mrs. Besant who had made India her home and Indian interests her own. He referred particularly to the Central Hindu College, Benares, which within the short space of its existence had shown such splendid results. He requested all present to join with him in invoking the blessings of the sages and saints for the prolonged good work of the Society in its various branches.

The distribution of a pamphlet "Conquest of the Flesh" by Bro. Jehangir Sorabji brought the proceedings to a close.

Dharampur:—The Gita was read, rice and clothes were given to the poor.

Aligarh:—The White Lotus Day was celebrated after making puja of Sri Radha Krishna; the Bhagavat Gita was recited and alms, distributed to the poor.

THE SANDHYA.

(Continued from page 234.)

Having finished his Tarpana or offering of oblations of water to his ancestors, physical and spiritual, the Hindu performs his Sandhya or twilight worship as it is called. Properly speaking Sandhya need not mean "twilight"—it has another well-recognized meaning also. It denotes union and Sandhya therefore means the union between day and night—the union between the forenoon and the afternoon—but it has also another meaning and it means, in its higher significance, the process of uniting the lower with the higher. Now the very terms higher and lower are relative, and we must know something of the constitution of man in order to understand the subject fully. The Atman according to Hindu theory is that which is beyond the five sheaths or the three Upadhis. These three Upadhis or bodies are:—

1. The Dense or Sthula sharira. This is the physical body consisting of the dense matter, the particular body—whether strong or weak, beautiful or ugly, healthy or diseased, which is obtained as the result of one's past Karma. It is the body in which is experienced on earth the pleasures and pains, and the Karmic debt is paid. This is the body, of which, we say, it is born, it grows, it decays and dies. Any good book of anatomy will give us its various constituents - bones, muscles, nerves etc., and any good book of physiology will teach us the functions of its various parts—brain, lungs, spleen, liver, sense organs etc. No good Hindu should be without a knowledge of the house in which he dwells, and a pious Hindu is bound to study, at least, the elements of Anatomy and Physiology.

2. Subtle or Sukshma Sharira. This body consists of the five elements Earth, Water, Fire, Air and Akasha, in their subtle primary form and not in their composite five-fold form. The five "elements" have two states, one simple and another compound. The ordinary earth, water &c, that we know of are all compounds of compounds. They are not only compounds in the chemical sense; but in the super-physical sense also. Every element in its

primary state possesses one attribute and is co-related with a particular sense in man. Thus

Akasha has the attribute of sound.

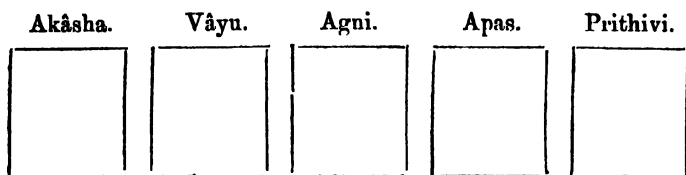
Air " " touch.

Fire " " sight,

Water " " taste.

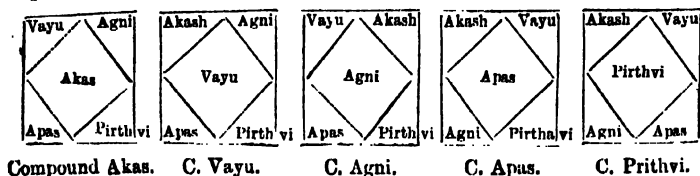
Earth " " smell.

But the five compounded elements are each of them possessed of the qualities of the rest, because they are compounds of the five subtle elements. The five subtle elements are each divided into two equal parts, and then the one moiety is again subdivided into four equal parts. The compounded elements are formed by uniting each half with the one-eighth of the other. The following diagram will illustrate it. Suppose each of the five squares to represent an atom of the subtle element.



Then the following squares will represent an atom of compound element —

Take four points in the middle of the sides of each square and join them, there will be thus four triangles in each square each equal to one eighth of the square ; while the new squares obtained by cutting off the corners, will be all squares equal to half the original. Arrange these twenty triangles around these new squares that on each side of the squares will be triangle cut off from the other squares and then the squares thus formed will represent our compound elements.



In the above figure each of the corner triangles is equal to one-eighth of four other subtle element, while the central square is equal to one-half of the subtle element which gives it its name. Thus compound Akasha is equal to half subtle Akasha, plus one-eighth subtle Vayu, plus one-eighth subtle Apas, plus one-eighth subtle Prithivi and one-eighth subtle Agni. The compound elements are therefore called Pañchikrita Mahabhuta or pentupled great Bhutas or modes of existences.

The dense body consists of or is made up of these pentupled great modes. The subtle body on the contrary is made up of the non-pentupled great modes i.e. of the subtle elements. The subtle body gets its particular configuration according to its past Karmas : just as is the case with the physical body. But it differs from the physical body in this ; that while the Sthula Sharira is the *locus* of experience, the Sukshma Sharira is the *instrument* of experience. Pleasure and pain are experienced in the physical body *through* the subtle body. The physical body by itself cannot feel pleasure and pain : it is merely Bhoga-Āyātanam and not Bhoga-sāadhanam. That is the function of the subtle body. This body consists of seventeen constituents, as shown below :—

(a) Five organs of Perception or Jñanendriyas, namely 1. Ear, 2. Skin, 3. Eyes, 4. Tongue, 5. Nose.

(b) Five organs of action or Karmendriyas ; namely 1. Speech organs, 2. Hands, 3. Feet, 4. Excretory organs, 5. Reproductive organs.

(c) Five Prānas or life-currents, namely 1. Prāna, 2. Apāna, 3. Vyāna, 4. Udāna, 5. Samāna.

(d) Manas : Reflective organ.

(e) Buddhi : Determinative Organ.

The ten organs of Perception and Action are presided over by a special spiritual hierarchy or Devata as shown below :—

Organ.	Element.	Devata.	Vishaya or External correlated object.
Ear	Akasha	Dik (quarter)	Sound-Vibration.
Skin	Vayu	Vāyu	Touch-Vibration.

Eye	Agni	Surya	Form or light Vibration.
Tongue	Apas	Varuna	Taste-Vibration.
Nose	Prithivi	Aswinan	Smell-Vibration.
Organ.	<i>Karmendriyas Devata.</i>		<i>Vishaya.</i>
Larynx.		Valni or Fire.	Speech.
Hands.		Indra.	Catching.
Feet.		Vishnu.	Locomotion.
Payu.		Mrityu.	Excretion.
Upastha (genital organ)	Prajâpati.	Pleasure (reproduction.)	

Thus the subtle body consists of Manas, Buddhi and the five Pranas, five organs of perception and five organs of action. Its various portions are under the control of certain classes of high spiritual beings as shown above. Because it is so curiously constructed, that while belonging to an individual, it is connected by subtle threads of spiritual matter with almost all the great Cosmic Agencies, that the Sukshma sharira plays such an important part in the evolution of Humanity.

3. The third body or sharira is called Causal body or Kârana Sharira. The students of Theosophy should not confound the causal body spoken of in the Theosophical literature, with the Kârana sharira. The causal body of the Theosophists would be included in our sukshma sharira; it would represent the Manas portion of the Sukshma Sharira; for the Theosophic causal body is made up of the matter of the Arupa level of the mental plane. The Hindu Sukshma-sharira is a composite body. It represents the etheric, astral, mental and causal bodies of the Theosophist; thus:—

1. (Five Pranas)—Etheric Body.
- { 2. (Five Karmendriyas)—
- { 3. (Five Jnanendriyas)—Astral Body.
4. Manas: Lower—Mental Body.
- Higher—Causal Body.

N. B.—The etheric body is composed of the etheric portions of the dense or physical body. The five Pranas are no principles or bodies. They are the energies that vitalise all the bodies, they are specialised portions of the universal energy.

In addition to these four bodies, our Hindu sukshma sharira has Buddhi also and would represent the Radiating Buddhic Body of the Theosophists.

The Hindu Kârana Sarira however is none of these. It corresponds to the Nirvanic Body if at all of Theosophy—an atom whose centre is everywhere and circumference is no where. (If anything) the Karana sharira of the Hindus corresponds with the Anric envelope as described at page 493 of the Secret Doctrine Volume III. The matter of which it is made up is the very root of Matter, the undifferentiated Mula Prakriti, before it is split up into five subtle elements of Akasha &c. This body consists of homogeneous matter of Avidyâ or Prakriti or Protyle—the One Element from which have proceeded all the other elements—subtle or gross. This primeval Element is inconceivable and indescribable, and therefore it is called Anirvachaniya. It has no beginning in Time and therefore it is Anâdi. It cannot be the subject of cognition or consciousness, for it constitutes the *ultimate* body of consciousness and hence it is called Avidyâ—not vidyâ, not capable of cognition. The consciousness of physical gross body is obtained through the subtle body; we know this gross body, we can analyse it, because we have a subtle body. Did we not possess a subtle body we could not have got any consciousness of the gross or dense body. Similarly we know the existence of the subtle body, we are conscious of it, because we have the Kârana Sharira. We could not have the consciousness of the Sukshma, had we not the Kârana. To know a thing objectively we must view it with instruments or organs higher than the matter of that plane. But Kârana Sharira being composed of the ultimate matter, there is nothing by which that matter can be known. Hence this ultimate Matter is called Avidya or Nescience or the Unknowable, Asat or non-existence, for there is no Individual to perceive its existence; it is the only *form* which, by its very supposition cannot be the subject of self-cognition, and hence it is called Swa-swarupa-ajnana: it is the only substance in which there is no polarity, no relativity, no two sides, no pros and cons,

no good and bad—it is therefore called Nirvikalpaka-rupam. This is the body which persists from one life cycle to another, from one chain to another, from one Mahakalpa to another. This is the last prison house, the Great Bondage, the freedom from which is freedom from manifestation—the Parâ-Mukti or the Supreme Liberation. For then the Jiva enters that which is neither Jiva nor Prakriti, neither spirit nor matter, neither motion nor rest, the Eternal, the Brahm.

—:0:—

SRI-KRISHNA.

(Continued from page 163.)

Let us now come to the meetings of the lovers. The reception of Sri Krishna was as cold as could be imagined. His words have not the least sign of impatience due to passion, or passionate submission to the attached females, when they came to give themselves up to Him, but on the contrary we find Him saying unto them "O.....Damsels repair in all haste to Vraja, go and serve your husbands, your children are waiting, suckle them, and milk the cows." This was, no doubt, an affected indifference, but He next becomes earnest and enquires, "Or may it be that you have come here out of the affection you cherish for Me and owing to your hearts being captivated by Me. This is indeed proper. For all beings are pleased with Me." 10. XXIX. 23.

अथवा मदभिज्ञेहाङ्गवत्यो यन्त्रिताशयाः ।

भागता दुष्पपन्नं वः प्रीयन्ते मयि जन्तवः ॥ २३ ॥

This latter expression "all beings are pleased with Me" has in it a deeper meaning—the cause of all being pleased with Him is that He is the Soul of all and therefore most dear to them.

But even while suggesting this, He fails not to remind them of their social duties. 10. XXIX. 25, 26, 27.

दुःशीलो दुर्भगो वृद्धो जडो रोग्य धनोऽपि वा ।

पतिः स्त्रीभिर्न हातव्यो लोकेऽप्युभिरपातकी ॥ २५ ॥

अस्वर्ग्यमयशस्यं च फलतु कृच्छं भयावहं ।

शुश्रुप्सितं च सर्वत्र भौपपत्यं कुलक्षिणाः ॥ २६ ॥

श्रवणादर्शनाद्यानान्मायि भावोऽनु कीर्त्तनात् ।

न तथा संनिकर्षेण प्रतियात ततो गृहान् ॥ २७ ॥

“The supreme duties of women are to serve their husbands with sincere heart, to look after the well-being of their friends, of their husbands, and to rear and support their children. Women desirous of attaining to the region where their husbands go after death, should not desert their husbands even if they be of bad character, unfortunate, old, inebile, invalid, or poor if not morally fallen. *Prostitution* carried on by the married woman is hateful and is attended with danger and it breeds misery and infamy, and is a hindrance to the attainment of heaven. So it ought to be totally condemned. The mind may be easily drawn towards Me, by hearing the reports of my deeds, by a sight of me and by meditation on Me. But it (mind) cannot be so easily turned to Me by living near me. Therefore do you return to your respective homes.”

Here the word “prostitution” is not used in its ordinary sense but in its strictest sense according to the Hindu law of morality. c. f. *Manu* VIII. 356 and 357 quoted further down.

This clearly expresses the tenour of Sri-Krishna's mind, while He declares Himself the object of Universal love and ennumerates how many ways that love is generated, i. e. by hearing the report of His deeds, sight of Him and meditation on Him, but He fails not to warn them, against the fact that it cannot so well be created by physical proximity. This once for all discloses the inability of the mere physical attachment to serve for the establishment of spiritual relationship, and those who are led astray by mere physical attachment to their Ishtadeva or Guru should take caution from the above. It is for this reason that it has been described in Sloka 10. XXIX. 11. that those who were prevented from going out, meditated upon Him and thereby deserted their Gunamaya bodies—and became Jivana mukta, while those who came out to meet Him in the physical, had to suffer all its attendant evil, already hinted by Sri-Krishna in the above warning.

Now the use of the word “Upapatyam” in the above Stanza

(10. XXIX. 26) with respect to the Gopinies requires some explanation. This word ordinarily and loosely means prostitution by "Kula Striali" married women, but critically and most strictly interpreted it means coming in contact with a Pati whereby social rules are violated. This may mean either unauthorized connection or more probably mere disregard of the rules of conduct prevailing in Society, in their conduct with respect to the male sex. In the present civilized world dancing with a male who is not a husband is not considered immoral, but with the Hindus such conduct was an object of blame c. f. Manu IX. 13.

पानं दुर्जन संसर्गः पत्याश्च विरहोऽदनम् ।

स्वप्नोऽन्यगेहवासश्च नारी संवृषणानिषद् ॥ १३ ॥

By drinking wine, by coming in contact with male of dubious character, by separation from the husband, by wandering here and there, by untimely sleep and by dwelling in others' houses, a woman is likely to be contaminated by the sin of Byabhihar or Prostitution. It is also said that shameless women are lost to Virtue. And I think by using the word "Upapatya" Sri-Krishna alluded to such disapproved conduct and probably the same thought was brooding in the mind of Rājā Parikshit when he asked the question:—How was it that He who came down to make Dharma stable and to suppress the wicked, who was to be the guide and preserver of the ways to Dharma, acted perversely by misconducting Himself with the wives of other men? What was the object in this? Vide, 10. XXXIII. 28, 29.

स कथं धर्मसेतूनां वक्ता कर्त्ताऽभिरक्षितः ।

प्रतीपमाचरद्ब्रह्मन्परदारभिमिश्रणम् ॥ २८ ॥

आप्तकामो यदुपातिः कृतवान्यै जुगुप्सितम् ।

किमभिप्रायैतं नः संशयं छिन्धि सुव्रत ॥ २९ ॥

If we ponder over the above a little, then it will be clear that this question did not mean anything but the least violation of the rules of morality and social conduct by dallying with the Gopinis, by one who was to set the noble example of a higher life. For by the Hindus lighter conduct than the actual sex intercourse was considered equal to adultery. see Manu VIII-356-357.

परस्त्रियं योऽभिवदेत् तीर्थेऽरण्ये वनेऽपि वा ।

नदीनां वापि सम्भेदे स संग्रहणं माप्नुयात् ॥

उपचारक्रिया केलिः स्पर्शा भूषणं वाससाम् ।

स खट्वासनञ्चैव सर्वं संग्रहणं स्मृतम् ॥ ३५६-३५७ ॥

By speaking with anothers' wife in a pilgrimage, in the forest, in a solitary place, at the confluence of two rivers, a man becomes guilty of adultery. Manu VIII-356.

By presenting scents, garlands, by joking, by embracing, by touching the ornaments, by touching the cloth, by sleeping in the same bed, by eating together, with the wife of another, a man becomes guilty of adultery. Manu VIII-357.

This clearly justifies the use of the words उपात्यम् "Upapatyam" by Sri-Krishna and परदारविमर्षणम् "Paradaravimarsanam" by Raja Parikshit. But these words do not at all here mean actual sexual intercourse. They are used only in their technical sense according to the Hindu code of morality and any such conduct cannot but be blamed by the Hindu society.

In connection with this subject people have been warned by Suka Deva himself to XXXIII. 30, 31, 32.

धर्मं व्यतिक्रमो कृष्ट ईश्वराणां च साहसम् ।

तेजीयसां न दोषाय बह्वैः सर्वं भुजो यथा ॥ ३० ॥

नैतत्समाचरेज्जातु मनसाऽपि ह्यनीश्वरः ।

विनश्यत्याचरन्मौढ्याद्यथा रुद्धोऽग्निजं विषम् ॥ ३१ ॥

ईश्वराणां वचः सत्यं तथैवा चरितं वदचित् ।

तेषां यत्स्ववचो युक्तं बुद्धिमास्तिनसमाचरेत् ॥ ३२ ॥

"Having seen violation of Dharma (Social duty) and commission of adultery (technical) by the Lords (it is to be said that) no blame attaches to the powerful, just as no blame attaches to the fire for consuming every thing, (both pure and impure)." 30 This may sound a little odd to the modern mind which may interpret तेजीयसां "Tejasām," by "physically powerful," but I venture to say that this cannot be the meaning; physical power is the least effective, the power of intellect is far greater and the power of wisdom is the highest power; this fact has been acknowledged by the modern world to a certain extent when they say "knowledge is power," although thereby still intending physical

power; but to the Hindus "the powerful man" is he who has "controlled his senses;" it is very easy to subjugate others, to rule over the world but the task of subjugating oneself is the most difficult of all, and therefore he is called "vira" the powerful, who can keep himself under control and he is then called ईश्वर 'Ishwara' the Supreme, alluded in the above stanzas.

Stress is laid on this तेजसां "Tejiasam" "the wise," because to the "wise" or "seer" the workings of the laws of Karma is known and to them is revealed the true nature of "truth" or सत्यं and they can, with the help of their higher knowledge act in conformity with the laws of nature, whereas the ignorant people by simply imitating the outward (physical) action of the wise bring ruin tothemselves.

अनीश्व the uncontrolled should not even think of such acts or the ignorant will perish, as by swallowing the poison but which could not at all affect Mohâdeva when He took it when coming out of the ocean during its churring 10. XXXIII. 31.

The word of the Lords are true, but seldom so are their conduct, the wise should follow in action only whatever reasonable is said by them. For the ways of the Gods are inexplicable, so it is dangerous to imitate their actions, and sometimes to do even what is advised by them but is, on the very face of it, seems to be *unreasonable*, and he justifies their conduct to us inexplicable by saying: 10. XXXIII. 32.

But people not taking into consideration all theses warnings think only of the objections, raised by Sri-Krishna to test the devotion of the Gopinis to Him, and by Parikshit to the least violation of social laws, as sufficient to justify them in holding that Sri-Krishna had *illicit connection* with the Gopinies and not interpreting the words in their classical sense but easily taking them in their vulgar use, hastily come to the conclusion that the Râsh Lîlâ was the most immoral and perverse thing, and therefore some (His believers) try to explain it away, while others (non-believers) deny to Sri-Krishna the divinity of His Avataraship.

But before we launch into such a conclusion let us examine further the attitude of the Gopinies when they meet the object, of

their devotion, Sri-Krishna—10-XXIX-31-32. O Lord these cruel words (of refusal) are not just. Do not forsake us who, disregarding all worldly things, are bent upon worshipping Thy feet ; take us under Thy protection absolute like those who are desirous of Moksha although we are not perfect. So you cannot forsake us for our weakness and imperfection (in desiring physical contact with Thee in contravention to the social rules) ; for the merit of the good and pure, is to purify the impure and the desire-bound. Now as to your moral teaching that " it is the duty of women to attend to their husbands, children and friends &c " we can only say that following Thee we cannot be said to deviate from that duty, for Thou art the Soul of all things, and by worshipping Thee we worship all the God-souls that come forth from Thee.

This last saying of the Gopinis is in perfect harmony with the prayer of every Hindu, made after finishing any act.

तस्मिन् तुष्टे जगन् तुष्टं प्रीनीति प्रीनीतं जगन् ।

" Vishnu being pleased the universe is pleased, He being satisfied all others are satisfied." To show that this is not a mere lip prayer Sri-Krishna once proved it when the blessed Pandavas were placed in a great fix by the sage Durbhāṣa, at the request of Duryodhana who requested him to become the guest of the Pandavas with his 10000 disciples, after the former finished their mid-day meal, and when therefore nothing was left to feed the latter. To serve the wicked Duryodhana, the Rishi came with his long train of disciples to be the guest of the Pandavas who were then passing their lives as exiles, having no riches to entertain such a large retinue, and even when the boon granted to Draupadi by Suryadeva, to be able to feed any number of guests out of a bowl given by Him had been annulled by Draupadi's taking the last grain out of it. The peril of the Pandavas was the greatest possible, for the result of the incapacity to feed the Rishi and His train would have been the excitement of his anger which would have caused the destruction of the Pandavas. In face of such a peril what could the banished Pandavas do ? Who was to help them in such a difficulty ? Devoted as they were to Sri-Krishna they

all joined in a prayer to call Him who is the omniscient and omnipresent Soul of all beings. And Draupadi the most blessed of all, being the most devoted by virtue of her wifely tenderness, appealed to her lord in secret prayer and it was not without its effect, for her prayer was heard by Him in Dwaraka, and He came rushing to rescue the Pandavas in this distress. He came and enquired of Draupadi the cause of her anxiety; being informed that she had emptied the inexhaustible bowl by eating the last particle out of it, He asked for the bowl and searched out of it a part of the herb, ate it and then declared *प्रीतेस्मि* "I am pleased." The result was, the universal Soul being appeased the God-souls coming forth from it and residing in the bodies of Durbhāsa and his disciples became satisfied and left the place blessing the Pandavas for appeasing their hunger. Hence the belief of the Gopinis that they would please their relations by pleasing Him was not an inordinate one, but was quite consistent with His Divine Nature and their great devotion to Him.

They further added that their cravings not having been satisfied, if they returned home they would be incapable of any work. For they had lost all their energy, which had been solely directed to Him in the form of desiring His sweet company.

They said "therefore Thou who like the first Puruṣa the preserver of the heaven, art born to relieve the Vraja of its fear and distress, be pleased to place Thy lotus hands on the breast and the head of thy slaves!" Here also the parts of the body asked to be touched are significant, the breast is to be touched when one is to be relieved of a great anxiety, which is manifested by the throbbing of the heart, and the head of a disciple is touched when some spiritual influence is to be poured into a devotee. The head of the devotee and the feet of the Gurudeva are the places most intimately connected with spiritual influence, the feet are touched by disciples to receive the influence coming out of the feet of their Guru and the head of the disciple is touched by the Guru to direct His influence thereto. Thus a complete connection is formed between the Guru and His disciple for the flow of the Spiritual life

into the disciple. Therefore could such a desire on the part of the Gopinis be stigmatized as carnal? And should a Guru refrain from blessing his disciples simply because of the masses having associated the contact of the male and the female with the baseest ideas? Should a mother refrain from kissing her child because kissing is prostituted? Should a loving father refrain from embracing his girl because of the foolish ideas associated with it? And should a husband hesitate to fondle his wife simply because profligates have recourse to the same action? Should therefore the Divine refrain from embracing His disciples who have from birth to birth prayed to have Him as their Pati? Certainly not. What foolish person would avoid drinking nectar for fear of perpetuating suffering by prolonging his life? Is not the benefit of eternal life sufficient to overcome the petty fear of physical suffering? Should therefore the Gopinis give up the company of the Divine, who had come down to grant them their long long cherished desire "to enjoy Him as their Pati," because of the odium they might incur by slightly violating the rules of Society? Are social customs strong enough to blind the devotees even? That cannot be, and the result was the celebration of the Rash-lila, where there was an interchange of praise, kiss and embrace between the devotees and their Deity—the highest bliss that we can aspire to in the physical body.

Here I must not rewrite the detail of the Rasha Lila already noted in the main article but should merely remind my readers of what has been described before, that even before the celebration of the Rash Lila, when Sri-Krishna began roving in the forest with the Gopinis, He, as a divine teacher, did not refrain from chastising them when He found them a little proud in His company. Thus while they were all thinking themselves exceptionally fortunate in having His company, He suddenly disappeared from their midst to show that pride should find no place in a spiritual life and that they were unfit to have His company as long as there was that fault in them. Thus His disappearance in the midst of the revelry caused a great dejection and when they fully recognised their defect and sincerely repented for it, He then again appeared on the scene and thinking them fit for the

reception of His promised boon, celebrated the Rash Lila, which has been the everlasting puzzle for both His devotees and opponents.

There is another fact in support of my contention which I must not omit. If the Rash Lila was considered at all a heinous thing, if it was at all revolting to the senses of morality, our divine Vyasadeva could not have described it so boldly and devotionally in the Bhâgbat. Even supposing it to be an interpolation by some other person, I am justified in thinking if it was at all considered immoral, if it was at all looked at suspiciously as it is now done, no one having a little sense of decency in him, could have introduced it in such a holy and spiritual book as the Bhâgbat. Thus to sum up—

1. The Prayer of the Gopinis to Katayani to grant them Sri-Krishna as their Pati—

2. The mysterious appearance of Sri-Krishna on the scene of "hiding the Clothes" His revealing the objects of the Gopinis—His testing their reliance on His words—the subsequent granting of the boon by Sri-Krishna—

3. The extasy of the Gopinies at the attainment of their desires and their meditation on Him while returning to their home—

4. The mysterious calling of the Gopinis by Sri-Krishna, their coming out to meet Him, behaviour of those prevented from coming out—

5. The cold words of Sri-Krishna at the time of the interview.

6. The replies of the Gopinis and their conduct at such a straight—

7. The chastisement of the pride of the Gopinis by Sri-Krishna's disappearance while roving in the forest in their company—

8. The repentense of the Gopinis for their sin—

9. The mysterious reappearance of Sri-Krishna in the scene—

10. The celebration of the Râsh Lilâ in the manner noted above—

11. The solution of the doubts of Raja Parikshit as to the conduct of Sri-Krishna with the Gopinis—

12. The assurance of Sri Sukdeva as to the result of hearing, reading and explaining of the Râsh Lila—

All these cannot but convince one of the absence of any carnality in the conduct of the Gopinis and Sri-Krishna in the celebration of this Râsh Lilâ. With this summing up I conclude the long delayed and lengthy article on Sri Krishna explaining His dealings with the Gopinis in their literal sense to the best of my power and publishing it for the sober consideration or for the ridicule of my readers, as the case may be ; but always believing with the Divine Sukadeva, " whoever devotionally listens to and realise the accounts of the loving sport of this perfect Avatara of Vishnu with the damsels of the Vraja, conceives great devotion for the mighty Lord and subduing his own self he speedily destroys his desires that are the melodies of the heart—the seat of emotions." 10. XXXIII. 40.

विकीर्तितं ब्रजवधूभिर्दि च विष्णोः ।

अद्भान्नितोऽनुभृणुयादथ वर्णयेद्यः ॥

भक्तिं परां भगवति प्रतिलभ्य कामं ।

इन्द्रो गमश्चपहिनोत्यचिरं धीरः ॥ ४० ॥

(Concluded.)

QUESTIONS AND ANSWERS.

(Continued from Page 171.)

Q. XL.—Reason, intellect &c. are said to be the properties of the Lower Manas illumined of course, by the rays of the Higher. Is there no reason or intellect in the Higher Manas ? What are the distinctive attributes of the Higher Manas ?

A. The answer to question (39) partly answers this. The following may be added to complete the answer.

When a householder plans out his next day's business in order to win bread for himself and family, without looking any

further ; or when a thief plans a common place burglary, he is exercising the lower manas.

When a man studies, say, physiology or any other concrete Science with a greater view to the concrete facts than the abstract laws and principles, he is still exercising the lower manas.

When he studies the same in a broad and comprehensive way, with a greater view to wide-reaching laws and abstract principles than to single concrete facts, he is exercising the Higher manas.

But if he studies them in the light of Metaphysic, referring and connecting all the facts and principles of them to and with their exact place in the scheme of the Universe, in the one Science of which all Sciences are parts and branches, and seeing a single unity i.e. the true universal, pervading all their diversity, then he exercises the true Buddhi or Pure Reason which recognising the unity of all selves in the Universal Self, or Pratyagatman, is necessarily and always motivated by Universal Love.

: But *throughout*, reason and intellect, which are only various modes of *cognition*, are present, even as the Jivatmic Self is present. In a certain sense Higher and lower manas are modifications of Buddhi, the one perfect power of certain cognition, even as the physical, astral mental and all other bodies are modifications of original Prakritic matter. The *function of cognition* is everywhere one and the same : the objects to and with which it is applied make the differences.

B. D.

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

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

Ans. XLI. Life cannot be affected by poison, but Poison can affect the physical body, both dense and Etheric and when the Etheric body is affected the flow of Prān is also affected and hence

the loss of life, or rather the squeezing out of the life principle from the physical body.

QUESTIONS.

Q. XLII.—Can a person attain Mukti without the aid of a Master?

Q. XLIII.—Does the story of Chadhalai explain anything to understand that a person could attain Mukti without the aid of Masters?

(Chadhalai is a story in Yoga Vasistha).

Q. XLIV.—Is it advisable to read all authors even in case of Vedantu Books?

Q. XLV.—What is the description of an author whose works may be studied by all?

Q. XLVI.—What is the harm in studying works published by authors who are not recognised by that branch of wise men?

Q. XLVII.—What does it mean by keeping the sacred thread on the ear at the fixed time viz: at the time of going to privy &c. &c?

Q. XLVIII.—Does a man commit sin by thought only, though he does not do so? Can he be responsible for the same?

Q. XLIX.—The best men of India, spiritual and temporal, died about two thousand years ago. It is not reasonable that at least a few of them should be born at this time to take a prominent lead in the regeneration of India, moral and social. One might fairly expect a few of those numerous law-givers and philosophers to be born now.

Q. L.—On what principle ten famous "Avataras of Vishnu" are distinguished from the 24 Avataras?

In what Kalpa manvantara, Yuga, Round, Globe, Race and Subrace did all those 24 Avataras take place?

Q. LI.—What are the corresponding Hindu terms for Round, Globe, Race and Subrace used in the theosophical books? And in what Hindu books are they to be found?

Q. LII.—What are the inner meanings of the following.

(a.) Guru must offer madhupark to his disciple prepared from cows blood.

Mann III 3.

(b.) There is no sin in taking flesh, and wine and having sexual connection.

Mann V. 56.

(c.) अवकीर्ण ब्रह्मचारी (one whose semen is discharged in dream) is bound to perform yag (sacrifice) with flesh of one eyed ass to please Nirit Devata.

Manu.

Q. LIII.—Suppose there are many T.S. members in one station, one of them is advanced in spiritual knowledge what is his duty towards the less advanced members who are in need of his help, if he fails what offence does he commit?

Q. LIV.—Who are entitled to read the Puranas, can an ordinary man get benefit from them?

Q. LV.—What is the meaning of Shikha शिखा Yagopavit (यज्ञोपवीत) Veda, Upaveda, Shākhā, Sūtra, Pravarī, Pad, Dewta, Rishi, Gāyatri and why Shikha and Yagopavit are kept by Hindus and why different kinds by different Varnas?

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REVIEW.

THE TEACHING OF THE BHAGAVAT GITA.

An admirable little lecture; clear, simple and concise bespeaking a cultured mind and methodical intellect. Nay a luminous spark from that glorious orb of divine light, a life giving breath from that inexhaustible Source of happy inspiration—the Bhagavad Gita. Our heartiest thanks are due to the speaker and publisher alike. for it is a relief to the soul to find, in the midst of vast and dreary deserts of petty hemious, sickening platitudes and not unfrequently of awful trash with which the world of "Press" abounds, a vedant oasis of such artless luxuriance, a refreshing spring of such limpid water. All we wish is that in place of "Duty"—the "stern daughter of the Voice of God" the author found "Nishkāma-Karma" or a joyous and eager surrender of the self to the Supreme as the ever charming keynote of the Lord's song.

STRAY THOUGHTS.

As I looked through my wooden door, the morning sun seemed anxious to come in and pour forth its light through the chinks of the planks. Even so, I thought, is the Master anxious to pour forth his light and blessing upon His pupils. He only searches for openings which the pupils should create for Him or like the morning sun His light can not reach us. Om!

THE THEOSOPHICAL SOCIETY

—:e:—

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 preconceptions, mankind will be largely benefitted and the chances of discovering hidden truth immensely increased.

NOTICE.

Translations of the following T. S. Books have been undertaken.

"Avatar" in Urdu—by Sirdar Umrao Singh.

The "story of the Great War" in Urdu—by Lala Prabhu Dayal of Sambhar.

"Self and its Sheaths" in Hindi—by Lala Sain Das of Lahore.

"Thought Power, Its control and culture" in Hindi and Urdu—by Lala Suraj Bhan.

"Karma" in Hindi.

"Ancient Ideals in Modern Life" in Hindi—by Baij Nath Bhargav.

"Epitome of Aryan Morals" in Canarees—by the Karkul Branch

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CALL FOR HELP.

"The Shilong T. S. members have suffered a great loss by the destruction of the Shilong Indian Club, specially by the destruction of the Theosophical Section attached to it ; the Joint Secretary of the Club Babu Satyendra Kumar Basu F. T. S. appeals to all T. S. members for the restoration of the section by sending T. S. books to him. Joint Secretary to the Shillong Indian Club." We recommend this to our T. S. members.