



THE PRASNOTTARA.

VOL. XI. }
No. 9. }

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PUBLISHED AT
THE HEAD QUARTERS OF THE INDIAN SECTION T. S.
BENARNS.

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

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

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THE PRASNOTTARA.

Vol. XI. } BENARES: SEPTEMBER, 1901. { Serial
No. 9. } { No. 128.

THE CLOSE OF THE OFFICIAL YEAR.

The official year of the Section closes with the month of September. Secretaries of Branches, who have not as yet paid their Annual dues or sent any notes of Activities are requested to send them soon. From the materials to hand we shall have to prepare our annual report.

ANNUAL DUES.

Secretaries of Branches and unattached members are requested to send their arrears of annual dues.

NEW BRANCHES.

We are glad to note the formation of the following Branches.

BRANCHES.	DATE OF CHARTER.	OFFICERS.
Mangalore (by Bro. O. V. Nanjunder Aiyar).	13-8-'01.	J. W. Boys, Esq. President. M. Seshagiri Prabhu, Esq., B. A. Vice-President. M. Upendra Poi, Esq. Secretary. H. Srinivasa Row, Esq. Asst.-Secy. & Treasurer.
Saidapet (by Bro. D. B. Venkata Subba Row).	21-8-'01.	D. B. Venkata Subba Row, Esq. President. M. Bhasica Charlu, Esq. Secretary & Treasurer.
Amalapuram (by Bro. K. Narayan Swami).	21-8-'01.	C. Vira Chadrayya Esq. President. P. V. S. Gopalam, Esq. Secretary & Treasurer.
Ferozpur (by Bro. Rai B. K. Lahiri).	24-8-'01.	I. Manoharlal Mukhtar President. L. Sohanlal Mukhtar Secretary. L. Phulchand Banker Treasurer. J. E. Shroff, Esq. Librarian.

NEW MEMBERS.

The number of members who joined the T. S. in August 1901 is 31.

LOSS OF MEMBERS.

By death.—Three.

OBITUARY.

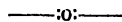
We are sorry to note the following deaths :—

1. T. Ethirajulu Naidu of Markapur.
2. T. Madduloti Chetty of Markapur.
3. A. Srinivasa Iyenger of Krishnagiri.



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

The Brahmavadin, and The Light of the East for May, June, and July, The Light of Truth, and The Temple of Health and Psychic Review for June and July, The Theosophy in Australasia, Theosophischer Wegweiser, The Arya, Le Lotus Bleu, and The Kayastha Samachar for July, The Theosophic Messenger, The N. Z. Theosophical Magazine, and The Theosofia for July and August, The Theosophist, and The Theosophic Gleaner for August, The Dawn for August and September, The Maha Bodhi and the United Buddhist World for September, and The Pantha for Jaistha and Asharh.



ACTIVITIES.

Chapra :—Meeting held on the 17th April, 4 present. Gita read and explained and some religious discourse held.

Motihari :—Annual report, Strength 25. President N. C. Chatterjei, Secretary, Treasurer and Librarian Nandalal Bhattacharya, Assistant-Secretary Banku Behary Banerjee. Balance at hand on 31st March Rs. 25 3-6. Arrangements have been made to pay to the C. H. College Rs. 60 yearly. Meetings held 45, members meet at the house of the President every Wednesday to read the Hindu Sastras. Read the Bhagbat, the Mahabharat, and a back volume of the Prasnottara. There had been occasional songs and San-kirtans, periodicals available—The Theosophist, and Pantha, Vahan Branch inspection nil. Poor people to the number of 300 were fed on the occasions of Jannastomi and Dolejatra. A committee for helping the C. H. College has been formed. There are 162 volumes in the Library.

Rangoon :—Report of the Anniversary meeting. It was celebrated with great eclat on the 23rd and 24th March 1901. There were three public meetings in which lectures on "Morality," "Evil" and on "Theosophy and Brotherhood" were delivered. The attendance in the meetings exceeded 100. There was also a breakfast party in which all the members joined merrily. The annual report has been printed in book form.

Periyakulam :—Owing to hot weather. The Branch work was formally closed.

Erode :—From 1st June Avatar is being studied every Sunday. Members and sympathisers meet to study and discuss. The strength is 16.

Guntakul :—It is proposed that members should meet at nights of Wednesdays and Fridays for the study of manuals and on Sundays between 2 and 4 p. m. for the study of Mrs. Annie Besant's convention lectures Rāmāyan and Mahābhārat.

Calcutta :—In April 4 meetings, attendance 21, spent in charity Rs. 142, studied Ancient wisdom. Two lectures on Dasa Maha Vidya, by Bro. Rash Behary Mukerji. C. H. College donation paid Rs. 2.

Do :—May, meetings, 4 ordinary, 1 special, attendance 23, spent in charity Rs. 5. Lectures 2, on "Sandhya" by Babu Hari Charan Roy. Studied "thought power its control and culture" from the Theosophist by A. G. Watson, C. H. College donation Rs. 2. Election of office bearers.

Hyderabad (Sindh) :—Meetings are regularly held. On Sundays the Gita, on Wednesday and Saturday nights, "the Path of Discipleship studied." A room has been rented for study and keeping the opened Library. There has been are a Book Depot.

Do. (Deccan) :—Bi-weekly meeting held on Friday mornings and Sunday evenings. Books being studied are "The Science of Emotion" and "The Astral Plane." Since the 11th. Public lectures are delivered every Sunday mornings by Bro. Jehangir Sorabji. The average attendance is between 60 and 70. Interest in T. S. subjects, is keenly felt.

Masylipatam :—Half yearly report ending 30th June 1901, meetings not properly held (when the Secretary was away in Madras). Pauchadasi Chapters 3, 4, 5 were read and explained. Bro. T. Sheshachala Row of Bezvada Vasishtha Branch delivered three lectures on "Science," "Religion" and "Duty and Bhakti" on the 9th, 10th, 11th respectively but owing to the summer vacation the attendance was very poor.

Anantapur :—On the occasion of the transfer of Bro. P. Veeranna Naidu Asstt. Surgeon and President of the Branch, clothes were distributed to the poor of the town in recognition of the services rendered by him to the Branch.

Sompel:—Reports for May and June. Meetings held 5, average attendance 4. Gita is being read explained by Pandits Bhallamoodi and Ramamoorti Sastri Garu. The thin attendance is due to Summer vacation.

Jullundhur:—Nine monthly report from 15th October to 15th July, Sunday meetings regularly held. The White Lotus Day celebrated. Rai B. K. Lahiri visited the Branch and delivered two lectures on "Puja" and "Karma." The lectures were very interesting and much admired by the public. Supplied the "History of the Branch from 1893 to 1901" shewing steady progress and great activity.

Karachi:—Reports for July—two public lectures on "Kamaloka" and "the 2nd object of the T. S." were delivered by Bros. D. Vishram and C. E. Anklesarai respectively, there were four sittings for the study of "In the Outer Court" which was explained by Bro. Parshatam Amarse. Two meetings for the Lotus circle in which lectures on "Obedience to Parents" and "Obedience to Gurn" were delivered by Bro. D. Vishram and sympathiser Mr. Dwarka Nath Karmi respectively, average attendance of members and sympathisers, at the lecture 18, in the class 11, in the Lotus circles 7. In the training class lectures were delivered on "In Defence of Theosophy" "Materialism undermined by science" and the First Object of T. S. by Bro. D. Rastanji Jamwala, Khub Chand Mewaram and Sarayan Jagjiwan respectively.

WHITE LOTUS DAY.

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

Allgarh:—The W. L. Day was celebrated after making Pooja of Shri Radha Krishna, the Bhagvat Gita was recited and alms distributed to the poor.

Tinnevelly:—The W. L. Day was celebrated by the reading of X. chapter of the Gita and a portion of the Light of Asia. The meeting consisted of members and sympathisers.

Bangalore:—The White Lotus Day was celebrated.

Coimbatore:—W. L. Day celebrated by reading extracts from the Light of Asia and the XII chapter of the Gita, about 5000 people were fed.

Jullundhur:—W. L. Day was celebrated by distributing food to the poor, some hymns were sung, portions of the Gita were read and explained, the life and work of H. P. B. was explained.

 QUESTIONS AND ANSWERS.

(Continued from Page 197.)

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

Ans.—Reading is useful, but assimilation is much more important. A man who has thoroughly assimilated a system of Philosophy has really mastered all books dealing with that subject and can be said to be well versed in them even without reading them all ; hence the reading of all the books are not necessary, though that might be very useful. Reading without assimilation is worse than non-reading. D.

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

Ans.—The authors, who take the most broad and catholic views of every system and who therefore are able to appreciate every system and can give an unbiased idea of them all, can be safely studied by all. D.

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

Ans.—The harm is the narrowing of the mind, making it incapable of recognising the spirit of other systems, such study therefore sows the seeds of bigotry and hostility. D.

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

Ans.—The meaning is plain, to keep it out of the danger of coming in contact with the earth &c. D.

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

Ans.—Yes. Thought-actions are more powerful in regulating the future of men ; physical actions are temporary and their results are physical, but the thought-actions are more persistent, and silently mould the character of men. Hence actions, whether sinful or virtuous committed in thought, have much more lasting result than those committed physically. Certainly every one is responsible for his mental acts. D.

Q. XLIX.—*The best men of India, spiritual and temporal, died about two thousand years ago. Is it 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.*

Ans.—They might have born in some suited climate or field is being made here for their coming down or it is not yet time. Until there is suppression of Dharama, the time does not come for the great men to come down to make a revolution. Think of the time before the French Revolution and the abolition of the slave trade.

D.

Q. LIII.—*What are the inner meanings of the following?*

(a.) *Guru must offer madhuparka 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.

Ans.—(a) There is nothing in the text which requires an "inner meaning" to explain "Madhuparka." The word is "Gabhā" which means "Madhuparka," but there is nothing in the text which implies that it is to be prepared from "cow blood." But if we take in this connection sloka V. 41 there we find mentioned "the killing of an animal is also allowable in making Madhuparka" and unless we know the method of preparing it we cannot explain this. In Chap. V. Sloka 41 it is said "only in Madhuparka, in Jagua and in the performance of the Pitri and Deva Karmas, animals could be killed but on no other occasion," but since it is admitted that animals were actually killed at the two latter occasions I think there is no need of having an inner meaning when it is said with respect to the first.

The text does not say that the Madhuparka should be offered by the Guru.

(b) Here also no inner meaning is needed, this sloka simply postulates a fact in nature as already noted in chapter V. slokas 28, 29, 30.

“Every created thing is meant by Projapâti to be food for some one else, both vegetables and animals are intended to be food for animals, the vegetables are food for the animals, the toothless animals are eaten by the toothed ones, the handless are used as food for those gifted with hands. The weak and timid always serve as food for the strong. Therefore if animals are eaten simply to serve the purpose of food (not to serve as palatable dishes) no sin is committed.” This is the general law. In the sloka quoted, this law as regards the eating of flesh has been extended to drinking “wine” and to having “sexual intercourse.” This is the general rule; but those who aim at higher lives have to follow stricter rules as noted in some of the previous slokas. Here it must be noted as flesh is allowable simply to serve as food where it could not be avoided owing to special circumstances, so wine can be taken on occasions when its taking is imperative, as in “*आवधाय-सुरापानं*” wine can be taken for medicinal purposes only. (It must here also be noted that the Indian wines have different modes of preparation from that of the European ones and are less injurious than the others are) Similarly in the case of sex connection it is not blameable when it is had only for the propagation of the species but not for its accompanied pleasure. D.

Q. LIII.—*It is said that genius is the effect of occasional flashes of the Higher Manas or Buddhi into the lower-manas. It is also said that in all persons the Buddhi Tatwa is the same, pure and divine and does not vary according to personalities, why then are different sorts of genius manifested in the world?*

Ans.—The answer is a very simple one.

The fire, may remain the same but its colour varies according to the nature of the materials consumed by it e. g., wood, sulphur, magnesium &c; the wood gives a red light, the sulphur, blue, the magnesium, white &c. Or take a more easy example, take an ordinary lamp, put it in differently coloured lanterns, you will get different sorts of light even from the same lamp. As in these cases, the combustible substance, or the colour of the glasses determines the colour of the light, so in the case of man

the nature of the Upadhis or bodies determines the intensity and luminosity of the expression of the Buddhi Tatwa in different men. It is for this reason the Brahmins used to live the purest life and in those days we had glorious manifestations of the Bud-Tatwa in them, but with their living the most impure life by taking prohibited food, by being engaged in forbidden professions, they have lost their highest privilege and have in the majority of cases, become but best cooks, best darwans or at the most flourishing lawyers.

The defilement of the Upadhis has brought about this sad change. D.

Q. LIV.—It is said that the Desire Body also perishes within certain time after death. Is it to be assumed that the desires also perish with the desire body? If so what then remains to cause rebirth and return to Earth? If not what is the difference between desire and desire body?

*Ans.—It is certain that the desire body perishes within certain time after death but it does not imply that thereby the desire with respect to that Individual also ends: with the dissolution of the desire body the desire with respect to that personality only ends, or more rightly with the end of the desire, the desire-body of that personality dissolves, but the desire of the individuality does not perish, it is this which causes the re-birth. Of course by personality, I mean one link of life in a chain of lives, which forms the entire life of an ego. To be more clear I would say that an Ego has to pass through an innumerable number of existences, each of which is called a personality, while the whole life is called an individual life. The object of the individual life is the perfection of the Ego, while the object of the personality is experiencing the fruits of a portion of the Karma of the Individual and in majority of cases to form some *new Karma*. Take for instance the life of a student—to complete his education he must pass the highest examination for which the university in which he studies has provided—but this university career consists of several periods*

of study *e. g.* the passing of the Entrance, F. A. or intermediate, B. A. and M. A. Examinations and so on. The whole course of study which the student shall have to finish will be compared to his individual life, but each period, to his personality; each period is complete in itself, but is not complete as a whole, and unless a student passes through all these periods he can not be said to have finished his career as a student. This passing through the complete university course can be called the Individual life of the student and his periodic life as an Entrance class student or F. A. student, his personal life. Now although after passing the Entrance examination or any other periodic course, a student may be said to have completed one course and with respect to that course his life may be said to have come to an end, yet he cannot be said to have finished a student's career; so at the end of a periodic life a man may be said to have completed his life and to have experienced all he had to experience in that personal life, yet that life can not be said to be complete as a whole. From the above it is clear what is a personal and what an individual life.

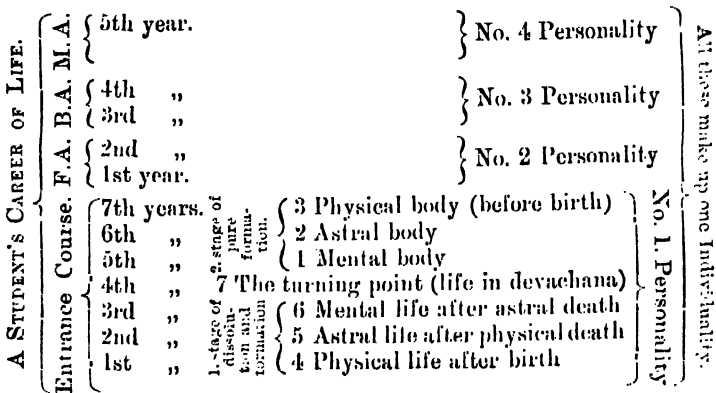
But there is still another stage; in passing any examination *e. g.* the Entrance or any other, a student has to study in several classes beginning from the first and ending with the 7th year class. Now after each year, a course is finished, but it is only a part with respect to the whole course. Similarly the Ego to finish his personality has to pass through several classes—sub-stages of life *e. g.* the physical, astral, lower mental and higher mental lives, in connection with the physical, astral, mental and devachanic planes of existence. These sub-stages of life in the different planes of existence may be compared to the different years of study through which the student must pass, but there is only this difference, a student has not to pass through the same class twice but an Ego must go through the same plane twice to complete one round of life. Thus a round is further sub-divided into two stages (1) stages of *dissolution* and *formation* beginning from the physical birth, passing through deaths of the physical, astral, mental (lower and higher) bodies (2) the stages of *pure formation*, during which the ego is

clothed in his successive bodies mental, astral physical (pre-natal). These latter are his bodies in which he shall have *reap* the fruits of a portion of his previous Karma—known as his Prarabdha Karma. But it is a fact that with the *reaping* he also *sows* new seeds which shall have to bear fruit either in this life or in the next—this portion of his Karma is called Kriyamana Karma *i. e.* Karma which proceeds to sow new seeds. This portion of the Karma which will bear fruit in his next life or any other subsequent lives goes to add to the stock of his *Sanchita Karma*—the stock of Karma out of which, a portion only capable of bearing fruits in any one life,

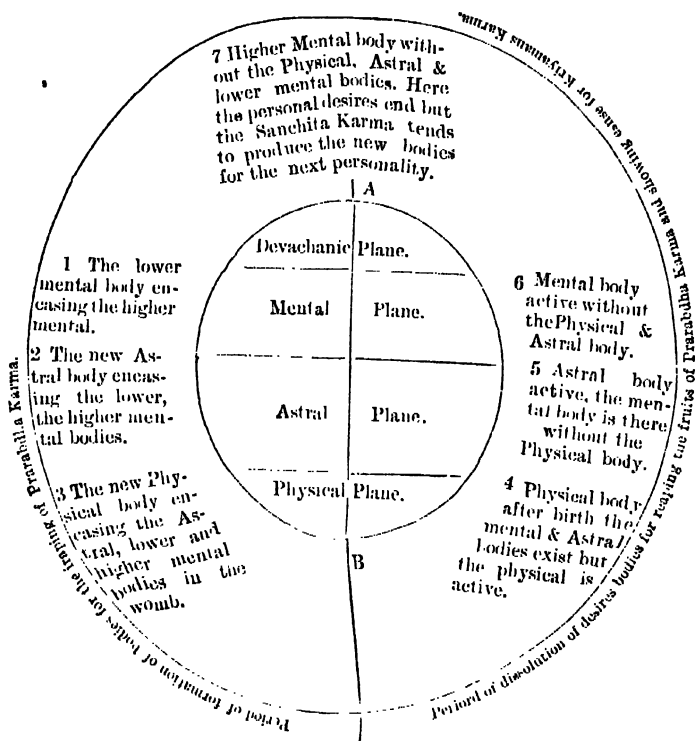


is sorted by the Lords of Karma as his *Prarabdha Karma*. Thus the eternal circle of life goes on by this Chain of Karma, as shown by the diagram. This chain is eternal and it is to this that births, deaths, and rebirths are due.

Now to complete my answer I will illustrate my comparison of a student's life by means of diagrams, trying thereby to show what is personality and what is individuality, what is the period of pure formation and what is the period of "dissolution and formation."



No. 1 PERSONALITY FURTHER ILLUSTRATED.



Time of Physical birth.

Thus to complete one personality an ego has to pass along the left hand side down from A through B and then right up to A again. This life from A to B and from B to A may be said to complete one personality. From A to B is the period of pure formation of the bodies, (noted in the figure) *i.e.*, during which the bodies are prepared by the Lords Karma, in which the Ego shall reap fruits of certain portion of his Karma during the life of dissolution and formation; during this period the ego (Jiva) is clothed with bodies after bodies 1st the mental, 2nd the astral and 3rd the physical. The physical has again two sub-divi-

sions (a) in the womb, (b) in the earthly life. The life in the womb is merely a life of formation, but the life in the world is partly one of growth and partly of dissolution; for in each moment of our physical life not only new particles are added to the body but particles are also going out of it, this combined process may be called the physical life. When the fruits of Karma, intended to be reaped in this body, are enjoyed, and the purpose of this physical body is finished it goes to dissolution by death. Similarly when the life in the Kāma loka is finished, that body is dissolved which means when the desires are exhausted, the body, which was to enjoy those desires, becomes dissolved. This does not mean that the whole stock of desire of the Individuality is at an end, it means only the desires which were to bear fruit in that life are exhausted, but the Ego shall have to start again after reaching A, by similarly exhausting his Karma in the lower and higher mental planes. Just as a student after passing an examination shall have to study again for the next course, so the individuality after finishing his personal life shall have to start into another new personal life, beginning from A, passing through B and finishing with A. Hence with the destruction of the desire body, the desires of the Ego as an individuality cannot be said to have come to an end. The Lords of Karma, out of his Sanchita Karma or the unexhausted stock of Karma will form for him another new desire body in the mental plane during the *formation period*. This is the cause of rebirth. The unused portion of Karma brings about the new desire body suited for the personality.

Hence with the destruction of this desire body, the desire of the personality ends but not those of the individuality which becomes the cause of rebirth. D.

QUESTIONS.

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

In what Kalpa manvantara, Yuga, Round, Globe, Race and Sub-race did all those 24 Avatars take place?

Q. LL.—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?

THE SANDHYA.

(Continued from page 186.)

These are then the three bodies, Dense or Sthula, Subtle or Sukshma, and Causal or Karana. These three bodies are correlated with three states of consciousness: Jagrat or waking, Swapna or Dreaming and Sushupti or the consciousness of the unconscious. The waking state is the state in which external objects are cognised through Jnanendriyas. With ordinary humanity this waking state represents the cognition of physical objects in the physically waking state. But the word Jagrat need not be taken in this *limited* sense. It is the state in which *external* objects are perceived through Jnanendriyas. These external objects generally are external *physical* objects for the majority of mankind, but there are objects external to us, which are other than the physical: namely, objects in the astral and mental planes. The conscious perception of these objects may be attained through Yogic training, and when such consciousness is acquired, the perception of those super-physical objects would also belong to Jagrat State. To be logical and strict in the use of our terms, we must apply "Jagrat" to all states of consciousness, wherever there is a perception of an *actual* external object: whether such perception takes place while we are physically awake or whether we are functioning on the Astral or Mental planes, in the full possession of our consciousness, though the physical body may or may not be locked up in deep sleep. Since the Jnanendriyas belong to the Sukshma Sharira, whenever those Jnanendriyas are functioning, whether in relation to the dense physical objects or subtler astral or mental objects, the resultant state of consciousness is "Jagrat" or waking consciousness. There may be infinite gradations of Jagrat—from that of the ordinary savage who sees but does not perceive, to that of the Highest Jivan-mukta whose physical brain even is so attuned as to respond to the vibrations of the Astral and Mental matters and who simultaneously perceives the objects in all the three worlds,

and does not require trance to liberate his soul on the higher planes.

Swapna on the other hand should be applied to "dream" state only—namely when the Vāsanas or impressions reproduce themselves. Perception does not end with the mere act of cognition of an external object. Every perception leaves an impression behind according to the nature of the object perceived. If it is an astral object, the impression is left on the Astral Body, if it is a Mental object then such impression is left in the Mental Body, if it is purely physical, its impression is left on the physical body. There is an inherent power in the Atma to receive these impressions and to have a rehearsal of the experiences it has passed through. This rehearsal or drama is dream—it may be a dream in the physical brain, or in the Astral or Mental. Svapna has been derived by some from Swa "self" and ap "to obtain"—*i. e.* to get out the things stored in ones self, and review them. With ordinary men swapna consists generally in the revival of the memories of the waking state of the day; in the highly advanced Yogi, the Swapna may be the revival of the memories not only of the physical birth but of all the past births, not only of the physical plane but of all the three planes. The chief difference between Jagat and Swapna is that in the first, the Atma is in relation with an object outside its dense or subtle bodies, perceives such object and reacts upon it—generates Karma; in the other it is not in relation with any such external object and therefore cannot generate any fresh Karma. One is a state of action, the other of simple enjoyment. The *post-mortem* state of majority of mankind is thus a state of simple enjoyment, a revival of impressions of the life just ended, and re-enacting them in the Bhūva and Svah Lokas. In this connection, it may be mentioned, that all dreams do not belong to Swapna state. Some of them are real experiences in higher Lokas, and then they belong to the Jagrata state, though their *memory* on awakening is Swapna. It requires a high state of spiritual developement to distinguish such dreams—whether they belong to the category of Swapna or that of the Jagrat. The Soul in the Jagrat state is called Visva or the

Universe outside it: the Soul in the *Swapna* state is called *Tajasa* "luminous," because it illumines its own impressions and sees them with its own light.

The Third state of consciousness is *Sushupti*—that which I have called the consciousness of the unconscious, the so-called dreamless sleep, that state of which one speaks on awaking. "I was conscious of nothing, I slept very soundly." This consciousness of the unconscious may be due to two different causes: the immediate cause in both cases however is the total cessation of brain activity, and hence a feeling of physical rest and quiet; and consciousness of undefined and undefinable happiness and bliss. But while the brain is in this state of rest, the soul may be active on the *Snkshma* planes—on the astral and mental: may be taught by its *Gurudeva*, may be helping others, in short passing through experiences which the physical brain cannot translate into physical memory. Since in these higher regions there is a great expansion of consciousness, and as happiness is the result of such expansion, a vague memory remains on awakening, and the person says "I slept very happy and I was conscious of nothing."

Now this state of *Shushupti*—of acquiring knowledge or helping other in sleep—is, I think, the privilege of only very rare individuals, of those who are on the path of Discipleship, who are under the training of some High Soul. It cannot be the condition of the majority—at least our books do not speak of the *Shushupti* in that sense. What appears to take place with the majority of mankind is that during *Shushupti*, the subtle body dreams in its subtle form, and the physical brain remains unconscious of such dreams, and hence gets perfect rest, which gives it a sense of happiness on awakening.

But strictly speaking both these kinds of *Shushupti* should not be called by this name—for the first is really a *Jagrat* state, though the physical brain is not conscious of it; and the second is really *Swapna*, but without any memory of it. In fact the brain consciousness is a very limited consciousness, the waking and dreaming in higher planes, may never be known to it; and that

which to it is blank, may be really full of active work or passive dreaming in subtler and more rarefied bodies. The real Shushupti is that which the Upanishads describe—when the subtle body merges into the Karana Sharira temporarily—when the Shukshma ceases to function, and the consciousness is withdrawn from it into the Karana. To take an analogy from the lower plane:—When the consciousness is withdrawn from the physical, and functions in the Shukshma body, we call it the sleep of the physical body or Swapna-Avastha, similarly when the consciousness is withdrawn from the Sukshma body into the causal, it is Shushupti. From the form side, the consciousness acting in Sthula and Sukshma in relation to external objects is Jagrat; the same consciousness with the avenues of the external impression closed, and cognisant of its stored up images in Swapna; and the consciousness withdrawn from physical and the subtle and collected in the causal is Shushupti. Jagrat is consciousness in the Present, Swapna is consciousness in the Past and Shushupti by analogy may be said consciousness in the Cause—the mother of future. Hence the Karana Sharira is called in Sanskrit Prajna or Fore-knowing or Prophetic.

We have defined Atma to be that which is above the three Sariras and the five Koshas or Sheaths. We have described briefly the three Sariras above, we shall now hastily glance through the five Koshas. The five Koshas theory represents another phase of thought—it looks upon man not from the side of consciousness and form, but from the point of metaphysical analysis. These Koshas never exist as separate entities—for the purposes of functioning of consciousness, the three bodies represent the real entities. The five Koshas however are the anatomical ultimates of these three bodies. As bones and blood can never exist separately but co-exist in a living human body, though for the purposes of anatomy they are treated of separately, so it is necessary to speak of the man as consisting of five Koshas, though in a Jiva these are all blended and cannot exist separately.

(To be continued.)

THE THEOSOPHICAL SOCIETY

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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.

“Karina” in Hindi.

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