



THE PRASNOTTARA.

VOL. XI }
No 11 }

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BENARES.

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BENARES: NOVEMBER, 1901.

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THE PRESS BUILDING.

The Press building is almost finished, it is a big strong building constructed to allow of a second story being put up on it for the accomodation of our visitors and delegates ; when the first floor will be ready it will give us three big rooms of dimensions $12\frac{1}{2}' \times 50'$, $12\frac{1}{2}' \times 50'-5'' \times 43'-6'' \times 21'$, with convenient verandas to the East and West. The Press will be formally opened by Mrs. Besant before she starts for her Southern and East Bengal tour.

—:0:—

THE EUROPEAN DINING HALL.

Owing to a great demand for family quarters, this building has also been turned into a family quarters without at all interfering with the purpose for which it was made ; this building will also be ready to receive a family in course of a month.

—:0:—

AUDIT.

We are exceedingly sorry to note the death of our devoted Brother Rai Sahib Vinayak Rao Painsday—the auditor appointed at the last convention. He was also acting as the financial Secretary of the C. H. College—His death was caused by a fall from his horse—attended by other complications. His premature death is heavily felt by us. To supply his place as auditor of the section Account Babu Upendra Lal Mozumdar was appointed to audit the accounts for the year 1901.

—:0:—

CONVENTION.

As arranged before, this year the convention takes place at Adyar—and will hold its meeting in the last week of December as usual.

MRS. ANNIE BESANT'S TOUR.

Mrs. Besant left Benares on the 20th October to visit Ahmedabad Baroda, Surat, Navsari and Bhavnagore in the West and Faridkote, Lahore, and Jammu in the North, returning to Benares at the end of this month. In December she will visit East Bengal and then go Southwards to attend the Theosophical Convention at Adyar, Madras. After that she will visit a few places in the South returning home by about 25th January, 1902. In February and March she hopes to deliver a course of lectures in the C. H. College and will leave for England in April next.

-:0:-

THE DASERA VACATION.

Our Head Quarters were not without their charms during the vacation which is observed as a great time of joy and merriment all over India. During the vacation several devoted members silently retired here to take rest after a busy worldly life and enjoyed the peace which our sacred home could give them. They were further benefitted by some lectures delivered and conversazion ; held by our dear Mrs. Besant, who was kind enough to help those who came out here depriving themselves of the happiness which they could enjoy amid their own family. It may be said in favour our visitors that they in their turn helped us a great deal in restoring peace and liveliness to the inmates of this place, who were for a time disturbed by some foreign influence. We cannot but congratulate those who have chosen to remain here and work for the T. S. upon their good fortune of having been blessed with the opportunity of coming in contact with such noble souls. The effect produced makes us fervently desirous of giving a hearty welcome to all our members that we may be benefitted by each other's contact.

——:0:——

THE BOARDING ARRANGEMENTS.

The boarding establishment was conducted with moderate skill and a devoted heart, and the our visitors were greatly pleased with the conduct of the staff. The supply of food was not very fine but it was quite welcome to those who are accustomed to frugal meals. We hope however to make our arrangements suit all kinds of members and when there is a constant influx of members and sympathiser in the Head-quarters, we shall be able to meet the growing demands. On the whole however our present arrangements are tolerably good.

NEW BRANCHES.

We are glad to note that during the month the following Branches were formed.

BRANCHES.	DATE OF CHARTER.	OFFICERS.
Narsapur (by K. Narain Swamy Esq.)	11-10-'01.	V. B. Lakshmi Narasimha Esq. ... President. A. Tryambakam Esq. ... Secretary.
Etawah (by Peyari Lal Sahel)	17-10-'01.	Dharmadas Mukherji Esq. President. Nandlal Chandra Esq. ... Secretary.

—:o:—

NEW MEMBERS.

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

—:o:—

LOSS OF MEMBERS.

By death—Two.

By resignation—Two.

—:o:—

OBITUARY.

We are sorry to note the following deaths :—

1. Pandit Jwala Prasad Jha of Muttra.
2. Rao Sahib V. R. Painsay of Benares.

—:o:—

Q. LV. *Have we any freedom of action ?*

If so how can this be reconciled with the teachings in following:—

“Iswara lives in the heart of all and makes them act as He likes by the power of His Maya.” The Gita Chap. XVIII. Sloka 61.

“If relying too much on Egoism you say “I will not fight” then vain will be your efforts, Prakriti will control you.” Ditto. Sloka 59.

Q. LV1. *From the above we see that indication is given of three actors. The Ego, Iswara, and Prakriti.*

What is then the respective share of these three in controlling the actions of the world ?

QUESTIONS AND ANSWERS.

Q. XXVIII.—Mr. Sinnett holds Mars and Venus belong to the Furth chain. H. P. B. in the Secret Doctrine and A. B. in Ancient Wisdom deny this; they say they appertain to separate chains. I believe somewhere it was said, Mr. Sinnett was right. Do you remember the passage? what is the current accepted opinion now?

Ans.—The questioner wants to know the current accepted opinion about the earth chain being represented by only one globe as is said in the Secret Doctrine or by three globes as said by Mr. Sinnett, on the physical plane of spirit-matter. I beg to state that there can be no current accepted opinion among the fellows of the Theosophical Society for the simple reason that the fellows are searchers after truth and are bound by no dogma. Each is expected to see things with the aid of his inner light and not be a simple passive recipient of one set of ideas or another. In the present case, some members hold that Mr. Sinnett is right and others, forming perhaps the majority, hold that H. P. B. who was nearer the sources of light, has put the case rightly in the Secret Doctrine.

2. Now in the Puranas, the seven globes are called the seven island in the ocean of evolving life. There is no mention of Mars or Mercury being one of the seven. No doubt things are not given in the Puranas with any degree of clearness but yet they are full of suggestive hints. I have not found yet one remote hint that Mars or Mercury has anything to do with the seven seas and seven island referred to in the Puranas as forming parts of ten chain to which the earth belongs.

3. Let us take Mars, the fiery planet. He is called son of the mother earth. Here mother earth is not the island called Jambh-ulvipa that we inhabit now but the plane of terrestrial spirit-matter in the solar system. That plane is given as 50 crores of Yoganas or 5000 millions of miles in diameter and it is defined (see Vishnu Purana 2nd Adhyaya) as the area that looks to the Sun as the source of life and light. In that sense all the globes of the Solar System on this plane are sons of Earth but

Mars is so in a special sense. He is of the Earth earthy. He corresponds to the principle Kâma in the cosmic septenary and he is therefore after his mother. As our readers know Kâma is the life that seeks embodiment as its concretion. Where Kâma is destroyed the terrestrial ropes are cut asunder. From the standpoint of life, Kâma is the most material degree of it. Mars is Kâma concreted in the Solar System life and so he is fiery in that aspect of the Divine element that refers to working downwards in the scale of evolution.

4. Let us take Mercury. No where in the Puranas so far as I am aware is he connected with the earth. He is the son of Soma. Soma is the son of Atri who as every student of the Puranas knows, is intimately connected with the principle Manas in the cosmic septenary. Atri was in rapt contemplation for ages and His body became Soma. From His eyes fell drops of ecstasy and that became the evolving tide wave of life in the body of Soma or in other words took the form of the planet Soma. He performed twenty one circuits round his Kingdom. He became enamoured of Tara the wife of Brihaspati and begat Budha or Mercury out of her. This produced a war in Heaven.

5. This story of Budha's birth by Soma, shews plainly that there was a spiritual planet Soma, that it went through its cycle of evolution, that it went into laya after begetting Budha (the worthy son of Soma, for Budha presides over Wisdom—Budhi). The dead planet Soma has either already disintegrated or is disintegrating. In the latter case it is hidden. There is no connection at all traceable between the Earth and Mercury. It must however be remembered that Mercury, Venus, Earth and Mars form a quaternary closely connected since all draw their breath from one Spiritual Source.

A. N. S.

Q. XXV.—Why does the God of infinite wisdom and love, as is taught by modern "Theosophy" subject an infinite number of sentient beings to process of growth or evolution carried on through a vast series of ages, involving them in ignorance, vice and misery which

diminish at a rate perhaps vastly slower than that of a thousandth part in a thousand years.

P. D. M.

Q. XXVI.—Could not He in his omnipotence and love send forth, in a second an infinite number of rays as souls from the of infinite vastness of His spiritual light with that perfection of wisdom and bliss which has to be attained through the aforesaid most miserable languid process ?

P. D. M.

Q. XXVII.—What explanation has the Vedantic Theosophy to offer ?

1. While our revered Teacher H. P. B. was in her physical vehicle last time, she shewed herself as very much against the ideas of God-head that we entertain. The vast majority of people entertain false views about God and H. P. B. rightly traced our error to our making God after our kind. This creation of man, she, called the personal God and she was very emphatic in denying the existence of such a God as this. This was indeed, required at the time ; for, clearing of the ground must precede the sowing of the seed. She thus cleared the ground and did also the sowing work. The expression of ideas against the theory of personal God will tend to destroy the world's belief in the existence of such Divine Beings as the Logos, unless the pendulum is and to be swung in the opposite direction that the devotional fibres of the human mind may not suffer.

2. This work is now most gloriously being done by our revered sister A. B. One cannot read her utterances without the devotional element in himself being stirred into activity by the vibrations set on foot from the depths of her devoted soul. The wise student of the Theosophical literature will combine both, will join wisdom—to devotion, for, both are necessary elements for spiritual growth. The evolution of the universe is the resultant of two forces, one, the potency of the one existence, One Life, the Parabramham manifesting itself as breath outwards and breath inwards and the other the sacrifice of the Logos in pouring out *His* life, so that the rays of *His* light poured out on the sphere of evolution—a sphere of living essence—may infuse

an electric vitality into every thing and thus make everything strive towards Him along the rays poured out, for He is the fruit of evolution and must pour out His love that others may be blessed and go in His rear.

3. The questioner will do well to think deeply and earnestly on abstract Living Essence and centres of Life who are the products of evolution of the living essence becoming a factor in further evolution. In Bhagavat Gītā Chapter VII, two kinds of Prakritis are given one being the breath outwards of Bramham, the inferior and the other superior Prakriti bring the Life poured out by the Logos as a result of His Love. This alone makes evolution possible. Nature unaided fails as said in Vol. II of the Secret Doctrine. Likewise the endless programme will fail if the Logos will not aid. There are energies in Nature which if guided will produce beautiful results but which can only struggle endlessly if the aid and the guide be not there.

5. The question now comes to this—Why does not the Logos make perfect Souls at once? The answer is that the Logos is not the kind of God as exists in the imagination of the questioner. It is the personal God theory which was fought against by H. P. B. We say God does not produce the laws of being by His arbitrary will but the laws of being are eternal and the Logos is the lens—a centre of life Wisdom and love—through whom the laws of being are made operative in the sphere of evolution over which the Logos presides.

5. Nature is an endless becoming and everything is in its place by growth. This law cannot be transcended by the Logos. Since He is the fully self-conscious and all-wise embodiment, vehicle and agent of the same law. In the aspect of the question that I am trying to explain, it is not a question of creation. There is no creation. Every thing becomes. To create is to guide the becoming. In the Gita Sri Krishna says all Bhootams are in Me and yet all Bhootanas are not in Me. Let the questioner think for himself.

6. The questioner is dissatisfied with the becoming process. He wants a Magic ring of Aladdin by the touch of which all slowness of growth can be avoided. There is no such Magic agent in Nature.

A. N. S.—F. T. S.

—:0:—

CAN JUSTICE & MERCY BE RECONCILED?

These two words or rather the actions implied by them seems to be irreconcilable. The common notion being that Justice implies stirnness in the enforcement of law, while mercy implies leniency in such conduct. This idea has become prevelent simply because in our Courts of Justice we see nothing but the predominance of the above conduct.

But if we ponder over a little the cloud attached to the conception of justice will soon be removed. Let us see what justice is—it is the doling out to a person according to his Karma what is his due. This giving may result in pleasure or pain to the receiver; if he has done a good Karma he deserves encouragement which brings him pleasure or happiness, if he has done a bad Karma then he deserves a check in his conduct. This imposition of the obstruction may bring in its trail frustration, uneasiness or pain. In dispensing justice we cannot avoid these attendant feelings to the recipient and so far our conduct cannot be considered as any thing different from that of a Judge who administers law; but the difference lies in this—it lies in the feeling and caution with which that justice is dealt—if in this dispensation of justice the judges are guided by a feeling of doing good to the recipient—then the element of mercy at once comes in—and it matters little whether the judge has to give him anything which is attended with pleasure or pain. In giving pleasurable objects, such as rewards—we generally happen to overlook the idea of its being associated with mercy—but a little thought will clear the matter to us. In giving anything we must take into consideration the time, place and the nature of the recipient. This is what is considered as the

elements of Dana or gift देण (Dêṣ) काल (Kāl) पात्र (Pātr), that is the time when the object is to be given, the place where it is to be given and the nature and identity of the donee must be taken into account, otherwise an indiscriminate gift (a gift is called indiscriminate when these three points are not taken into consideration) will generate evil. Thus justice is to be administered according to circumstance, at the appropriate time or suitable occasion and the quantity given must be proportionate to the donee's power of assimilation. In the Courts of Justices these conditions are not always fulfilled, for Judgments are sometimes given irrespective of the condition of the doer, rewards are given to undeserved persons, so also punishment is awarded which is too heavy for the defaulter and the Judge has no discretion in such things, he is like a machine set to produce some material thing, he has not to see to the moral nature of his work, he has to administer justice as it is formulated by the laws of the country, but as these laws do not (except in the cases of juvenile defaulters), take into consideration the good of the doer (I void the use of the word "accused" as I include in the word "doer" both who deserve reward or punishment) but of the society which is considered as separate from and independent of the person under judgment. Even this idea of doing good to the society is often forgotten and the idea of punishing or rewarding the doer simply sways the mind of the Judge, consequently Justice is sheered even of that tinge of *mercy* which was left to it by the legislators.

But to betroth Justice with Mercy—the idea of doing good (both in awarding reward and punishment) must predominate the mind of the legislator, and the Judge should solely be actuated by that motive and he should not award any quantity of reward or pain greater than that the recipient can well bear; for excess of pleasure may cause exultation, undeserved reward may cause deviation from the right path, whereas excess of pain will cause depression, despair and hence the giving up of the persistence in the true path. Hence utmost care is necessary in the dispensation of Justice and this caution taken in the interest of the recipient is what we call *Mercy*, when that care is taken then Justice is said to become wedded to Mercy. Hence by Mercy is not meant the

over-riding of Justice but the dispensation of Justice with a constant desire of benefiting the object of Judgment. Divorce Justice of this loving and affectionate Goddness and He at once becomes a disconsolate widower, incapable of doing any moral or spiritual good to the world. The object of every occultist and every practical Theosophist is therefore to wed this tender, loving and affectionate Maid to the majestic Justice that He may be reinstated in His place of an affectionate, dutiful father devoted to the well-being of the created beings. Such is our aim of life and such should be our efforts that we may bring in peace in place of discord and disharmony and make the world better than it is.

D.

THE SANDHYA.

(Continued from page 227.)

We now give below the Sandhya Mantras with their meanings.

First recite :—

अपवित्रः पवित्रो वा सर्वावस्थां गतोपि वा
यः स्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः ॥

“Whether pure or impure, in whatever state one may be

“When he thinks on Vishnu the Lotus eyed he becomes pure both in and out.”

Then utter the following formulae of Sankalpa :—

“ओं तत् सत् । अद्य एतस्य ब्रह्मणो द्वितीय-पराद्धे, श्रीश्वेतवाराहकल्पे जम्बूद्वीपे भारतखण्डे आर्यावर्तेऋषान्तर्गते पुण्यक्षेत्रे कलियुगे कलिप्रथमचरणे अमुक संवत्सरे अमुकमासे अमुकपक्षे अमुकतिथौ अमुकवासरे अमुकगोत्रोत्पन्ना अमुकनामाहं प्रातः सन्ध्योपासनकं कर्म करिष्ये ॥ ”

“Om! Tat Sat! Today in the second Pararabdhya (Half) of the present Brahma, in the Kalpa called the White Boar Kalpa, in the globe called Jambu, in the sub-plane of that globe called Bharat, in a sacred place, of the country of that called Aryavarta in Kali age, in its first quarter, in the year so and so, in the month

so and so, in the fortnight so and so, in the day of the moon so and so, being born in such and such Gotra, I, having such a name, will perform now the morning Sandhya meditation."

To understand the above Sankalpa Mantra, one must know something of the Indian Cosmology and the Hindu theory of creations and Kalpas.

From the unconditioned, Absolute Brahma, at the end of a Maha Pralaya, first spring Purusha and Prakriti—Spirit and Matter. Not the matter as we know it nor the spirit of which we are cognisant, but rather the Root of Matter and the Root of Spirit. "Day was not, nor night, nor sky, nor earth, and there was neither darkness nor yet light. And there existed then Pradhana (Matter), Brahman and the Purusha (Spirit)" (Vishnu Purana) Brahma thus has two aspects in manifestation—Matter and Spirit, Pradhana and Purusha. Purusha stirreth the Pradhana and the various elements arise by this over-shadowing action of Purusha. There are five subtle elements, the five gross elements the five Pranas, the organs of sense and of action, Manas &c. These elements of creation make their appearance in the previously homogeneous Brahman. Thus the one simple Pradhana becomes a settling mass of chaos in which all these elements exist, differentiated but unorganized, separate but not co-ordinated. Then out of the primeval Purusha arise various Ishwaras, Brahmas or Logoi, and with this chaos as material each fashions a world system of His own—a Brahmānda or world-egg. With the coming into existence of such a world-egg or Brahmānda begins a creation, or a Kalpa. There have been many creations before the present Kalpa, and many will come after it. Every world-egg or Brahmānda is presided over by a Brahma; and his life consists of 311, 040,000,000,000, years. The following table gives the various periods:—

360 days of mortals make a year.....	1.....	mortal year
Krita Yuga contains.....	1728000	"
Treta Yuga ,, 	1296000	"
Dwapara Yuga ,, 	864000	"
Kali Yuga ,, 	432000	"

One Maha-Yuga equal to 4 Yugas	...	4320000	„
71 Maha-Yugas equal to 1 Manvantara	...	306720000	„
14 Manvantaras or 994 Maha-Yugas equal to		4294080000	„
Add Sandhis equal to 6 Maha-Yugas equal to		25920000	„
Therefore total or 14 Manvantaras or 1000			
Maha-Yugas equal to ...	...	4320000000	„
One day of Brahma	...	4320000000	„
One night of Brahma	...	4320000000	„
One year of Brahma (360 days and nights)..		31104000000	„
1000 years of Brahma equal to Mahakalpa			
equal to ...	...	31104000000000	„
(Secret Doctrine Vol. II p. 73).			

At the end of this period there is universal dissolution.

During manifestation seven lokas come into existence namely Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam. These seven globes are situated as given below, the distance between each is given in figures representing thousands of yajanas (one yojana equal to eight miles roughly).

(To be continued.)

—:o:—

THE DUTIES OF AN F. T. S.

The duties and rights of an F. T. S. as a member of an organization are described in the rules and constitution of T. S. But the chief duties lie on the moral side. The T. S. has been launched to regenerate the world and every F. T. S. has to fit himself to be a worker in the cause howsoever an humble position he might occupy. He must lead the highest spiritual life he can. He must work for the T. S. by devoting his time, money and by sharing the result of his study with others. He must practice the utmost brotherliness to all he comes across, being most charitable to their weaknesses. A charitable man will never gossip or slander about another. An F. T. who sincerely attempts to work to this end will have the right to be given greater and greater opportunity for serving the Humanity. The great Brotherhood consists of Souls who have sacrificed themselves for this Humanity. It takes no special note of individuals unless they are devoted to the service of man and therefore a fellow who only seeks the satisfaction of his selfish ends will never progress and remain merely a nominal fellow.

The duties of an F.T.S. worker must be to guide his community so as to enable it to attain to the ideal life as will enable him to acquire greater spirituality and knowledge to be placed at the service of his community. He must teach his community to attain to higher and higher ideals. He himself must lead and make others lead lives of utmost usefulness to all among whom he and they live. He must do his duty to all he comes by. He cannot all at once bloom into a Buddha or Shankar. But in his own limited sphere and ways let him try to be so. If every member in India made an earnest effort to this end, then T. S. would be a tremendous force for doing good, and in a very limited time such a life is expected from every Theosophist. P. B. N.

NIDANAS.

"The great causes of misery (Nidana and Maya) were not," stanza 1 continued. The 12 Nidanas are the chief causes of existence, effects generated by a concatenation of cause produced S. D. Vol. I. 38.

"The 12 Nidanas are the causes of being." Each is the effect of its antecedent cause, and a cause, in its turn to its successor; the sum total of the Nidanas being based on the 4 truths—a doctrine especially characteristic of the Hiamyan System. (Ibid p. 39.

"The causes of Existence "mean not only the physical causes known to science but the metaphysical causes, the chief of which is the desire to exist. an outcome of Nidana and Maya. The Nidanas, the concatenation of causes and effects (not in the sense of the Orientalists), are not caused by ignorance. They are produced by the Dhyan Chohans and Devas, who certainly cannot be said to act in ignorance. We produce Nidanas in ignorance, each cause started on the Physical plane sets up action on every plane to all eternity. They are eternal effects reflected from plane to plane on to the "screen of eternity." p. 544, Vol. III S. D. P. B. N.

-:0:-

Q.—Is there any difference in quality and quantity of Purnushakar in different individuals or whether it is uniform in all. If the former how is the difference accounted for?

Ans.—“Purushakar” is attained by human beings by means of moral and spiritual development and by it the natural rotation of predestiny is arrested. (It requires a very big Purushâkar to counteract a deep rooted predestiny or its existence is scarcely felt by its effects).

It is of three kinds :—(or rather of four kinds.)

1. (SLEEPING—Hence seems to be non-existent in Tâmasik nature).

2. AWAKE—but inactive (as in the cases of men of the Tamo-râjsik temper).

3. AWAKE BUT ACTIVE AT TIMES. (Hence not very effective in Rajo-tamasik nature.

4. AWAKE AND FULLY ACTIVE (in the case of Sattva—Rajasik natures, where the actions are guided not by impulses, but by knowledge or determinate will).

According to the grade of Purushakar prevailing in a man his evolution is quickened or retarded.

SREE GONESHJI.

Gonesh is the chief of the Deras' termed 'Ganas.' He is lord of all the Deras that attend His father 'Siva' He is said to remove the obstacle of those who invokes his help both in material and spiritual progress. It is supposed that all egos should pass through Him to attain to the Nirranic State. His head is represented by that of an elephant, as the root of its Sanskrit term is connected with "Sound." Hence it may be said that there is a connection between clairaudience and the Dikgajas. Pranava became dual—the He and the She elephants and their meeting gave both to Ganesh. Ganesh is called the appropriator of all, hence He has the mouse or mus-hika (which has a root meaning to steal) for His carrier.

Q.—Why we have 108 beads in rosary ?

Ans.—Navagraha or nine planets passing through the 12 Signs of the Zodiac make up the number 108— 9×12 . Prâna has 12 subdivisions and the body has 9. When Prana flows through the body once it makes the number 108. Sumera represents the changeless Atma or the body or “the microcosm” which is incapable of undergoing any change.

C. M.

FINANCIAL STATEMENT FOR THE MONTH OF JULY 1901.

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	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...	8548	2 0		864	5 0		9412	7 0		1265	15 10		8146	7 2	
Building Fund.	415	14 11		140	0 0		555	14 11		220	2 0		335	12 11	
Suspense { Deposit	915	0 0		54	9 0		969	9 0		215	0 0		754	9 0	
Accounts. { Advance.	-561	14 7		225	8 0		-336	6 7		132	0 0		-468	6 7	
E. S. T. Fund ...	38	0 0		25	0 0		63	0 0		58	0 0		5	0 0	
C. H. College ...	.....			133	0 0		133	0 0		50	0 0		83	0 0	
C. H. C. Magazine			1	0 0		1	0 0		1	0 0			
Total ...	9355	2 4		1443	6 0		10798	8 4		1942	1 10		8856	6 6	

J. N. BANERJI,
Accountant.

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GENERAL FUND ACCOUNT FOR JULY 1901.

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CASH ABSTRACT.

1. Annual dues from Branches ...	335	8 0	0	Salary	...	177	8 0	0
2. do. from Unattached members ...	42	0 0	0	Vernacular Work	...	20	0 0	0
3. Entrance fees from Branches ...	393	8 0	0	Travelling Expenses	...	395	5 6	0
4. do. from Unattached members ...	20	0 0	0	Guarding charges	...	3	13 10	0
5. V. P. Commission ...	0	10 0	0	Postage, Telegrams &c.	...	56	8 6	0
6. Donation ...	30	0 0	0	Stationery	...	4	9 0	0
7. Sale of and Advertise- ment in Prasnotara.	0	11 0	0	Hot weather charges	...	4	0 6	0
8. Sale proceeds of Gar- den produce ...	27	0 0	0	Printing	...	114	2 0	0
9. Miscellaneous ...	15	0 0	0	Boarding charges	...	7	2 9	0
Total Rs. ...	864	5 0	0	Garden	...	41	7 6	0
Balance of last month...	8,548	2 0	0	Press Building	...	337	11 0	0
Grand Total Rs. ...	9,412	7 0	0	Contribution to C. H. C.	...	50	0 0	0
				Books and Publications...	...	5	0 0	0
				House Tax	...	26	5 3	0
				Miscellaneous	...	22	6 0	0
				Total Rs.	...	1,265	15 10	0
				Balance in hand Rs.	...	8,146	7 2	0
				Grand Total Rs.	...	9,412	7 0	0

1. ANNUAL DUES FROM BRANCHES.

Ahmedabad	...	14	0	Mangalore	...	10	0
Benares	...	20	0	Masulipatam	...	12	0
Bhavanagar	...	10	0	Midnapore	...	10	0
Bombay—the Dharmalaya T.S.	...	6	0	Molkolmoru	...	2	0
Calcutta	...	7	0	Nandyal	...	16	0
Chitore	...	31	8	Nellore	...	2	0
Coimbatore	...	2	0	Periyakulam	...	8	0
Colombo	...	2	0	Proddature	...	36	0
Gya	...	8	0	Rajah Mundry	...	4	0
Hyderabad	...	4	0	Rajkote	...	4	0
Jullundhur	...	2	0	Salem	...	35	0
Karachi	...	6	0	Surat	...	4	0
Karkul	...	6	0	Tamiluk	...	4	0
Karur	...	12	0	Tirupati	...	6	0
Kumkbakonum	...	10	0	Trichinopoly	...	2	0
Kurnool	...	6	0				
Malegaon	...	34	0	Total Rs.	...	335	8

2. ANNUAL DUES FROM UNATTACHED MEMBERS.

Pandit Bankelal Nawal Goswami, Lahore, for 1901	...	3	0	Mr. Devram Muthoo Bharedia, Tando-adam for 1901-1902	...	6	0
Babu Brijmohon Lal, Jhansi for 1900	...	3	0	Henry Evans Private, Peshawar for 1901	...	3	0
Rai Bahadur Gopalji Surbhai Desai, Rajkote for 1901	...	3	0	Choubey Mulchand, Sirsa, for 1901	...	3	0
Mr. Ramvallabha Misra, Amwa for 1901	...	3	0	„ Kedarnath, Benares	...	3	0
„ Dinshaw Dossabhai Kanga, Kasauli, for 1901	...	3	0	Babu Kartik Chandra Dalal, Kalkini, for 1901	...	3	0
Babu Kalidas Mukerji, Santipur for 1901	...	3	0	Mr. R. Kesava Pillay, Yellamanchilli for 1901	...	3	0
Mr. P. Venkataramaiayya Chetty, Sowcar for 1901	...	3	0	Total Rs.	...	42	0

3. ENTRANCE FEES FROM BRANCHES.

Ahmedabad	...	10	0	Karkul	...	10	0
Belgaum	...	30	0	Malegaon	...	5	0
Benares	...	10	0	Mangalore	...	50	0
Bhagalpur	...	5	0	Molkolmoru	...	10	0
Bhavanagar	...	50	0	Nellore	...	10	0
Bombay, the Dharmalaya T.S.	...	30	0	Rajkot	...	10	0
Chitore	...	20	0	Surat	...	10	0
Coimbatore	...	10	0	Tamiluk	...	10	0
Durbhanga	...	13	0	Trichinopoly	...	38	0
Gudiwada	...	10	0	Yellamanchilli	...	17	8
Hyderabad	...	10	0				
Irawady	...	20	0	Total Rs.	...	393	8
Jullundhar	...	5	0				

4. ENTRANCE FEES FROM UNATTACHED MEMBERS.

Pandit Bankelal Nawal Goswami, Lahore	...	...	10	0
Mr. Dinshaw Dossabhai Kanga, Kasauli	10	0
Total Rs.				20 0

5. Value Payable Commission	...	0	10	0
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6. DONATION.

Mr. N. H. Cama, Nander	...	10	0	Krishnarpan	...	10	0
„ A. Nilkantha Sastri.							
Srivaikuntham	...	5	0	Total Rs.	...	30	0
Babu Sawan Mal, Jullundhar	5	0					

7. SALE OF AND ADVERTISEMENT IN PRASNOTTARA.

Rai N. M. Lahiri, Junnoo, Price of Prasnottara	...	0	3	0
Salem T. S. for Advertisement	...	0	8	0
Total Rs.				0 11 0

8. SALE PROCEEDS OF GARDEN PRODUCE.

Dukhi and Gokul Chaur, Benares, price of grass, T. S. compound	3	0	0
Soupal Khatik, price of Gauva and Santaras	...	21	0 0

Total Rs.	...	27	0 0

9. MISCELLANEOUS.

Price of Books payable to T. P. S. (18-12)—(3-12)	15	0	0
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ACCOUNT OF DEPOSITS.

Belgama T. S.	...	7	0	S. A.	...	27	9 ⁸
Bezawada T. S.	...	5	0	Tamiluk T. S.	...	6	0 ²
Coimbatore T. S.	...	4	0				
Irawady T. S.	...	5	0		Total Rs.	...	54 9
Dr. Mary Weeks Burnett, U.							

⁸ Since adjusted.

August 31st 1901.

J. N. B.

BUILDING FUND ACCOUNT FOR JULY 1901.

Donation	... 140 0 0	Babu Tridhara Charan Bhatta for Antu Mistry, for works done to the Delegates, quarters	63 6 0
		" Upendranath Mukerji for supplying doors and windows	89 2 6
		Wirenetting, Hinges, Iron sheets, etc., for the Dispensary	11 2 9
		Labour	56 4 9
		Miscellaneous	0 2 0
Total Rs.	... 140 0 0	Total Rs.	... 220 2 0
Balance of last month Rs.	415 14 11	Balance in hand Rs.	... 335 12 11
Grand Total Rs.	... 555 14 11	Grand Total Rs.	... 555 14 11

DONATION.

Babu Baijuath Singh, Gya,	... 15 0 0
Sirdar Jogendra Singh, Khari	... 125 0 0
Total Rs.	... 140 0 0

FINANCIAL STATEMENT FOR THE MONTH
OF AUGUST 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	... 8146 7 2	719 0 4½	8865 7 6½	1892 10 3	7062 13 3½
Building	... 335 12 11	48 0 0	383 12 11	91 9 9	292 3 2
Suspense { Deposit	754 9 0	42 0 0	796 9 0	70 9 0	726 0 0
Accounts { Advance.	-468 6 7	20 0 0	-448 6 7	30 0 0	-478 6 7
E. S. T. Fund	... 5 0 0	41 0 0	46 0 0	36 1 6	9 14 6
C. H. College	... 83 0 0	581 4 0	664 4 0	551 4 0	113 0 0
Total	... 8856 6 6	1451 4 4½	10307 10 10½	2582 2 6	7725 8 4½

J. N. BANERJEE,

Accountant.

GENERAL FUND ACCOUNT FOR AUGUST 1901.

CASH ABSTRACT.

1. Annual dues from Branches ...	256	0	0	Salary ...	203	3	3
2. do. from Unattached members ...	23	0	0	Vernacular Work ...	20	0	0
3. Entrance fees from Branches ...	288	0	0	Travelling Expenses ...	0	1	6
4. do. from Unattached members ...	30	0	0	Guarding charges ...	9	15	0
5. V. P. Commission ...	0	2	0	Postage, Telegrams &c. ...	13	3	3
6. Donation ...	40	0	0	Stationery ...	3	0	6
7. Sale of, subscription to, and advertisement in Prasnotara. ...	31	1	0	Hot weather charges ...	4	0	0
8. Boarding charges ...	1	0	0	Printing ...	32	8	0
9. Sale proceeds of Garden produce ...	37	8	7½	Boarding expenses ...	20	1	6
10. Rent of Buildings ...	10	0	0	Garden ...	65	12	6
11. Miscellaneous ...	2	4	9	Contribution to Adyar... ..	707	0	0
				Medical ...	11	0	6
				Convention expenses ...	-5	6	3
				Press Building ...	715	15	6
				Miscellaneous ...	2	3	0
Total Rs. ...	719	0	4½				
Balance of last month ...	8,146	7	2	Total Rs. ...	1,802	10	3
				Balance in hand Rs. ...	7,062	13	3½
Grand Total Rs. ...	8,865	7	6½	Grand Total Rs. ...	8,865	7	6½

1. ANNUAL DUES FROM BRANCHES.

Analapuram ...	16	0	Muzaffarpur ...	2	0
Amritsar ...	2	0	Narasapur ...	12	0
Bellary ...	42	0	Nellore ...	24	0
Benares ...	12	0	Palghat ...	10	0
Calcutta ...	29	0	Periyakulam ...	2	0
Coimbatore ...	6	0	Rayadrug ...	2	0
Comilla ...	26	0	Sewan ...	21	0
Cuddapah ...	4	0	Surat ...	4	0
Ferozepur ...	2	0	Tiruturaipundi ...	4	0
Guntur-The Krishna ...	14	0	Trinchinopoly ...	2	0
Karachi ...	2	0	Tumluk ...	2	0
Kumbakonam ...	2	0			
Lahore ...	10	0			
Ludhiana ...	2	0			
Motihari ...	2	0			
			Total Rs. ...	256	0

2. ANNUAL DUES FROM UNATTACHED MEMBERS.

Babu Bhupendra Nath Sanyal, Bhagalpur, for 1901.	3 0	Babu Nani Lal Banerjee, Simla, for 1901	3 0
Mr. F. W. Quarry, Mussoori, for 1901 and 1902	6 0	Mr. R. S. Veeraswamy Pillai, Periyakulam, for 1901	3 0
" Gopal Rao Sadasivakatri, Ujjain, for 1901	3 0	Babu Syamapada Mukerji, Kalighat for 1901	3 0
Babu Hari Lal Chatterji, Dumka, for 1901 (in part).	2 0	Total Rs.	23 0

3. ENTRANCE FEES FROM BRANCHES.

Amalapuram	55 0	Rajah Mundry	5 0
Anritsar	10 0	Surat	5 0
Calcutta	15 0	Trivandram	10 0
Ferozepur	80 0	Tunduk	10 0
Guntur-The Krishna	13 0		
Irawady	20 0	Total Rs.	288 0
Narasapore	60 0		
Periyakulam	5 0		

5. ENTRANCE FEES FROM UNATTACHED MEMBERS.

Mr. Gopal Rao Sadasivakatri, Ujjain	10 0	Babu Nani Lal Banerjee, Simla	10 0
Babu Hari Lal Chatterjee, Dumka	10 0	Totals	30 0

5. V. P. Commission... 0

6. DONATION.

Babu Baijaath Singh, Gaya	10 0	Krishnarpan	10 0
Mr. Bulwant Roy P. Oza, Bhavanagar	15 0		
Babu Devendra Nath Goswamy, Serampur	5 0	Total	40 0

7. Sale of, Subscription to and advertisement in P. N. T. Nottara.

Babu Satish Chandra Mukherji, Calcutta, Sale of Prasnottara	1 8	Dr. Mary Weeks Burnett, Chicago, his subscription to Prasnottara for 1 year and that of Mr. E. D. Chidenter for 3 years	12 0
" Dharendra K. Banerji, Rawalpindi, Do.	2 0		
Dr. Mary Weeks Burnett, Chicago, Do.	15 9	Total Rs.	31 1

8. BOARDING CHARGES.

Babu Kristo Chandra De, M. A. for 2 days of July 1901	1 0 0
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9. SALE PROCEEDS OF GARDEN PRODUCE.

Thakoor Khatik, Benares, price of Aglani lemon (in part) ...	16	0	0	B. Tridharacharan Bhatta, Hd.-Qtrs. Miscellins....	0	12	0
Soupack Khatik, Benares, price of Bhadoi Gouva and oranges ...	10	0	0	Babu Jogendra Nath Ba- nerji, Head quarters, Miscellaneous ...	2	11	0
Babu Tridhara Charan Bhatta, Head-quarters, price of Bel and Tama- rind ...	5	8	0	Kumar Mali, Head-quar- ters, price of Barhe ...	2	9	7½
				Total Rs. ...	37	8	7½

10. RENT OF BUILDINGS.

Babu Tridhara Charan Bhatta, Head-quarters, rent for family quarters, for Chaitra and By--Sack ...	10	0	0
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11. MISCELLANEOUS.

Mr. F. W. Query, Mus-soori price of books ...	1	0	0
Babu S. C. Mukherji, Calcutta Do. ...	0	15	0
Babu U. N. Bose, Headquarters Income Tax payable on the G. P. Note for Rs 500 purchased ...	0	5	9
Total Rs. ...	2	4	9

ACCOUNT OF DEPOSITS.

Belgaum T. S. ...	9	0	Mr. K. Lakshman Row, Pal- maner ...	3	0
Benares " ...	2	0	Narasapore T. S. ...	1	0½
Bhavanagar " ...	18	0			
Calcutta " ...	4	0			
Coimbatore " ...	2	0	Total Rs. ...	42	0

BUILDING FUND ACCOUNT FOR AUGUST 1901.

Donation ...	48	0	0	Ganga Painter, Benares, for painting doors and windows of out houses and Gate ...	10	7	3
				Price of Padlocks ...	9	9	0
				Labour ...	38	11	0
				Price of wood, Iron bars, iron sheets, hinges for the out houses ...	32	14	6
Total Rs. ...	48	0	0	Total Rs. ...	91	9	9
Balance of last month ...	335	12	11	Balance in hand ...	292	3	2
Grand Total Rs. ...	383	12	11	Grand Total Rs. ...	383	12	11

* Since adjusted.

The 11th Sep. 1901.

J. N. B.

DONATION.

Babu Chhote Lal, Nagpur ...	5	0	Tamluk T. S. ...	25	0
„ Girish Chandra Mittra,					
„ Midnapur ...	10	0	Total Rs. ...	48	0
Muzaffarpur T. S. ...	8	0			

FINANCIAL STATEMENT FOR SEPTEMBER, 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...	7062	13	3½	2884	7	9947	4	3½	1011	4	4½	8935	15	11	
Building „ ...	292	3	2	36	4	328	7	2	36	10	0	291	13	2	
Suspense } Deposit.	726	0	0	53	0	779	0	0	166	0	0	613	0	0	
Accounts } Advance.	478	6	7	5	0	473	6	7	.....	...	...	473	6	7	
E. S. T. Fund...	9	14	6	10	0	19	14	6	19	14	6	.....	...	...
C. H. College ...	113	0	0	32	2	145	2	0	145	2	0	.....	...	...
Total Rs. ...	7725	8	4½	3020	13	10746	5	4½	1378	14	10½	9367	6	6	

J. N. BANERJEE,

Accountant.

GENERAL FUND ACCOUNT FOR SEPTEMBER 1901.

CASH ABSTRACT.

1. Annual Dues from Branches ...	347	0	0	Salary ...	148	14	9
2. Annual Dues from Unattached Members ...	70	0	0	Vernacular work ...	40	0	0
3. Entrance Fees from Branches ...	371	0	0	Travelling expenses ...	16	2	9
4. Entrance Fees from Unattached Members ...	136	0	0	Guarding charges ...	5	0	0
5. V. P. Commission...	0	2	0	Postage, Telegrams &c. ...	50	3	0
6. Donation ...	1931	0	0	Stationery ...	10	5	0
7. Sale of and advertisement in Prasnottara.	4	4	0	Printing ...	113	2	0
8. Boarding charges ...	6	12	0	Furniture ...	0	14	0
9. Sale Proceeds of Garden Produce ...	3	0	0	Hot weather charges ...	4	0	0
10. Contribution to Travelling Expenses ...	3	0	0	Boarding expenses ...	35	10	9
11. Rent of Buildings...	5	0	0	Lighting ...	2	7	9
12. Miscellaneous ...	7	5	0	Garden ...	33	12	3
				Contribution to C. H. College ...	100	0	0
				Convention expenses ...	-1	0	0
				Press Building ...	439	9	3
				Miscellaneous ...	12	2	10½
Total Rs. ...	2884	7	0				
Balance of last month...	7062	13	3½				
Grand Total Rs. ...	9947	4	3½	Total Rs. ...	1011	4	4½
				Balance in hand ...	8935	15	11
				Grand Total Rs. ...	9947	4	3

1. ANNUAL DUES FROM BRANCHES.

Aligarh	...	6	0	Midnapur	4	0
Ambasamudram	...	6	0	Monghyr	8	0
Amraoti	...	4	0	Naini-Tal	10	0
Anantapur	...	6	0	Narasapore	22	0
Arni	...	10	0	Penukonda	6	0
Bangalore Cant.	...	46	0	Poona	88	0
Bellary	...	22	0	Simla (Esoteric)	10	0
Bhimavaram	...	14	0	Srirangam	8	0
Coimbatore	...	16	0	Surat	2	0
Ellore	...	4	0	Tanuku	2	0
Fyzabad	...	4	0	Tirur	2	0
Lahore	...	10	0	Tamluk	26	0
Lucknow	...	6	0			
Madura	...	2	0	Total Rs.	344	0

2. ANNUAL DUES FROM UNATTACHED MEMBERS.

2. ANNEXED DEES FROM UNATTACHED MEMBERS.					
General Raja Sir Amar Singh, Jummoo, for 1902 ...	3	0	Pandit Mulraji, Lahore for 1902 ...	3	0
Rani S. Kaul, Lahore for do....	3	0	Mr. Kulwant Roy, Mussoorie for 1901 ...	3	0
Mrs. B. K. Kaul, do. do ...	3	0	„ C. Partha Sarasthy Naidu, Mannargoody, for 1901 ...	3	0
Mr. D. R. Tashkadhar, Pan- chavati for 1901 ...	3	0	Mr. Shambhu Nath, Sultanpur, for 1902 ...	3	0
„ Soonabhai Idulji Dada- chanji, Amroli, for 1902...	3	0	„ Moharaj Narayana, Sul- tanpur for 1902 ...	3	0
Pt. Prem Nath Rai Bahadur, Lahore for 1902 ...	3	0	„ Berhandeo Sinha, Arrah for 1902 ...	3	0
Babu Shoo Charan Lal, Etawah for 1902 ...	3	0	„ N. B. S. Berhampore, for 1901 ...	3	0
„ Baleswar Prasad do, for '02	3	0	„ Seshagiri Row Koppiper, Hubli for 1901 ...	3	0
„ Ramdayal Pedil, ditto. ...	3	0	Babu Syana Charan Bose, Lahore, for 1901 ...	3	0
„ Chandra Sekhar Kar, Dacca, for 1901 ...	3	0	Mr. M. R. Soondara Rajam, Aranthangi for 1901	1	0
Lala Sriram, Lahore, for 1902	3	0			
Mr. M. C. Atmaran Bhuk- hanvala, Salkia, for 1901	3	0			
„ R.P. Varman Aligarh, for '02	3	0			
Babu Jogendranath Ghose, Monghyr, for 1901 ...	3	0			
Mr. S. G. Pandit, Ahmedabad, for 1902 ...	3	0			
			Total Rs.		

3. ENTRANCE FEES FROM BRANCHES

Amraoti	...	20	0	Penukonda	10	0
Bhagulpur	...	10	0	Poona	20	0
Bhimavaram	...	50	0	Simla (Esoteric)	25	0
Calcutta	...	5	0	Srirangam	24	0
Ellore	...	30	0	Surat	10	0
Guntur-The Krishna	...	7	0	Tanuku	85	0
Kulitalai	...	5	0	Trichinopoly	5	0
Lahore	...	40	0	Yellamanchili	5	0
Lucknow	...	10	0			
Mussoorie	...	10	0	Total Rs.	371	0

4. ENTRANCE FEES FROM UNATTACHED MEMBERS.

General Raja Sir Amar Singh,			Babu Ramdayal Bedil, Etawah.	10	0
Jin	... 10	0	Lala Sriram, Lahore	... 10	0
Rani S. Kaul, Lahore	... 10	0	"X", Lahore	... 10	0
Mrs. B. K. Kaul, "	... 10	0	Pandit Mulraji, Lahore	... 10	0
Mr. Soonabhai Edulji Dada-			Mr. Sambhu Nath, Sultanpore.	10	0
chanji, Amreli	... 10	0	" Maharaj Narayana, do.	5	0
Pundit Prem Nath Rai Baha-			" Barhandeo Sinha, Arrah.	10	0
dur, Lahore	... 10	0	Babu Kali Das Banerjee,		
Babu Sheo Charan Lal,			Krishna ghur	... 1	0
Etawah	... 10	0			
" Baleswar Prasad, Etawah.	10	0		Total Rs.	136 0
5. Value Payable Commission	...	...		...	0 2 0

6. DONATION.

Mr. N. H. Cama Nander	... 10	0	Mrs. Hotaling through Mrs.		
Dr. Ananturaj Nathji, Bhava-			Besant	... 1500	0
nagar	... 36	0	Mr. Kundsén through Do.	... 375	0
Krishnaipán	... 10	0		Total Rs.	... 1931 0

7. Sale of and Advertisement in Prasnottara.

Sale of Prasnottara	...	...	...	...	1 4 0
Messrs. Babaji Sakharām and Co., cost of Advertisement	...	...	...	...	3 0 0
			Total Rs.	...	4 4 0

8. BOARDING CHARGES.

Babu Jamini Kanta Gulia, Benares	...	...	2	0	0
Mr. Jehangir Sorabji	...	...	1	0	0
Babu Ganga Das, Khurja	...	...	2	12	0
Mr. Barhandeo Narayana	...	...	1	0	0
		Total Rs.	...	6	12 0

9. SALE PROCEEDS OF GARDEN PRODUCE.

Thakur Khatick, Benares, balance of price of Aghani lemon	...	3	0	0
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10. CONTRIBUTION TO TRAVELLING EXPENSES.

Guntakul T. S. towards Mr. R. Jagannathia's Expenses	...	3	0	0
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11. RENT OF BUILDINGS.

Babu Sris Chandra Bose, Benares, rent of family quarters for Aug.	5	0	0
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12. MISCELLANEOUS.

Mr. C. Shanne, Fyzabad, price of books	4	5	0
Amount paid by the late Babu Ganga Govind of Chapra as part
—payment of his Entrance Fees ...	...	...	3	0	0
"					
	Total Rs.		7	5	0

ACCOUNT OF DEPOSITS.

Narasapur, T. S. ...	18	0	0 ^c	Tanuku T. S. ...	10	0	0
Poona " ...	2	0	0 ^c				
Mr. R. P. Varman, Aligarh ...	20	0	0 ^c				
Mr. B. Soondaram Pillai				Total Rs. ...	53	0	0
Guntakul ...	3	0	0 ^c				

BUILDING FUND ACCOUNT FOR SEPTEMBER 1901.

Donation ...	36	4	0	Price of Wood, Iron sheets, Hinges etc., for the outhouses ...	12	12	6
				Labour ...	22	6	9
				Miscellaneous ...	1	6	9
Total Rs. ...	36	4	0	Total Rs. ...	36	10	0
Balance of last month ...	292	3	2	Balance in hand ...	291	13	2
Grand Total Rs. ...	328	7	2	Grand Total Rs. ...	328	7	2

DONATION.

Babu Amar Nath Bose, Midnapore ...	30	0	Babu Ganga Das, Khurja ...	0	4
Mr. B. G. Bodhankar, Amraoti ...	5	0	" Sasi Kumar Roy, Midnapur ...	1	0
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J. N. B.
Nov. 18-01.

REVIEW.

STRAY THOUGHTS ON THE BHAGABAD GITA.

(By the Dreamer.)

The book is an apt illustration of how the Eastern and Western ideas have been harmonised by the Theosophical movement. Strongly equipped in Western culture, the Author has attempted to study the ever fresh and immortal Bhagavad Gita in the light of Theosophy. And though the commentaries of that sacred work are innumerable, though Âchârya after Âchârya, ascetic after ascetic, devotee after devotee, have contributed their mites to the elucidation of the Divine teachings given to the whole

world, the efforts of the Dreamer are not fruitless in throwing some new light in the matter. The author has attempted to go to the very root of things, to deduce principles from the highest truths, and to harmonise the teachings with those principles. From his standpoint on the Threshold the Dreamer is particularly in his element in describing the despondency of Arjuna. He has shewn it, as the ideal man or Nara, who has attained all that is worth having in this Triloki, who has realised all that is best physically, intellectually and morally, in this triple plane of recurring births, of Egoic limitations, and who has got glimpses enough of a higher life of perfect harmony and calm, to make him despondent of his present life and his present ideals. The chapter on caste confusion is distinctly original and requires a careful consideration. Duly we think, there may be good reasons for differing from the author in his following conclusions :—" Just as in the case of man, we have got individual higher-selves taking the place of the group souls of the animal period so too the infinite sub-divisions of castes are necessary for the evolution of infinite variety of individuals. So long as the Egoes dwelling in these upadhis require differentiation, so long there must be, in a healthy scheme of evolution furnished individual upadhis for the specialisation of the life. If we consider again, the class of Ego that are usually found in India, if we take into our calculation the extreme infancy of the individuals we should pass and consider, ere speaking against the prevalent caste-distinction." But as the author himself says, this is a question of " fact," and not one of principle. The whole book has been well sustained. The author has freely drawn upon his western and eastern learning and has struck out a path for himself, which is highly philosophical and at the same time original. The author has also got a style of his own which particularly fits in with the Dreamer's work. Dealing as it does with abstract religious problems, the book is one of general interest, and we recommend it strongly to the thoughtful public, whether inside or outside the Theosophical Society. There are some inaccuracies, which we hope, will be corrected in the second edition of the book.

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.

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