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CONTENTS

	Page No.
Invocation	162
Editorial	163
Undaunted Rammohun - Dr. Saroj Mohan Mitra	164
The Gift of Sadharan Brahma Samaj to Humanity - V – Rajani Kanta Das	165
Nilratan Sircar – Prabir Gupta	169
184 th Maghotsava Programme	174
Notice	176
Acknowledgement	177
Subscription Form	179
Advertisement Form	180

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necessarily in agreement with it.

INVOCATION

O Lord, I pray that Thou be kind to me, pour
Thy grace into my heart and be my resting place for ever and ever
None else can guide me to that joy, blessedness and peace.

- *Tukaram*

* * * * *

The most important lesson that
man can learn from his life is not that
there is pain in the world, but that it depends
upon him to turn it into good account,
that it is possible for him to transmute it into joy.

- *Rabindranath Tagore*

* * * * *

Editorial

The month of December marks the end of another calendar year. Time to reflect on your earthly loss or gain, our achievements and failures during the passing year if we so want. Likewise It is time to ponder over our action plan, if any, and our expectations during the coming year. Or, should we merely drift along from one day to another? Do we have any choice? In this connection I would like to mention what the great Vedantist Ramana Maharshi had told one of his disciples. The disciple had asked him whether men had any freedom of action on earth or merely bound the forces of nature. Maharshi replied that God has given us only one option- whether we would like to identify ourselves with our body or with our soul. To the extent we try to identify ourselves with our Creator we would be liberated from the bondage of body and mind and our soul will reach out to Him. Difficult? Yes, but it is worth trying and this could be our New Year pledge.

The month of December reminds us of the birthday of one of the world's greatest saints, seers martyr Jesus Christ. The world celebrates his birthday, the 25th December every year.

We, also pay our deep regards to the great soul.

The office precincts of Sadharan Brahma Samaj is gradually taking a new look for the better. The old murky appearance is being replaced by a bright and cheerful decor. It looks more specious and well-arranged. Our thanks to the Samaj executives and staff.

The month of January is also precious to all people of The Brahma faith. The 184th "Maghotasava" is approaching and its preparations are on. All of us, young and old are happily waiting for arrival of Utsava days.

The month of December also calls to mind of all Brahmos the memorable 7th Pous (23rd December) the date on which Debendranath Tagore with 20 of his associates joined in undergoing a formal ceremony of initiation at the hands of Pandit Ram Chandra Vidyabagish. A day when the first step was taken towards converting the Brahma Samaj into a spiritual fraternity 170 years ago.

Undaunted Rammohun

Dr. Saroj Mohan Mitra

This neglect was not only among the non-Brahmos. Even the Brahmos did not show any inclination. Krishna Kumar Mitra wrote in his autobiography, “when I came down to Calcutta in 1871 after passing my entrance examination I would never hear Rammohun’s name from any Brahmos.” It was Mary Carpenter, a foreign lady who lifted us out of their shame. In 1866 it was who first spoke up about Rammohun and his last days. Mary Carpenter visited India four times before she passed away in 1885.

The book written by Mary Carpenter was not a complete biography. There was a discussion of the necessity of Rammohun’s biography at Sadharan Brahma Samaj (1880). It was Narendranath Chattopadhyaya who first wrote a complete biography of Rammohun in Bengali 1884. Miss. Dobson Collet conducted an extensive research and attempted a full biography of Rammohun. She died (27th march, 1894) before she could complete the book. Her book was first published in the year 1900. The book is considered to be a full biography of Rammohun. But even this book contains many technical errors and suffers from incompleteness. Dilip Kumar Biswas and Pravat Chandra Ganguly duly edited this biography and published it. Its first edition came out in 1988. At present this edition is considered to be an authoritative book.

Be that as it may, we find that even after Rammohun’s demise an attitude of indifference and disregard towards him prevailed for a long time.

In the journal named *The Oriental Observer* published on 7th march, 1847 a new item that ran as under.

“‘The Hindu *Dharmochandrodyā*’ a native journal is started to defeat, it is said, the exertions of that sect of the Hindu community known by the name Brahmos”.

Before that on 9th February of the same year, Sanatan Pandit’s started another publication “*Durjan Daman Maha Nabami*” (Mahanabami to crush the wicked). They said that “*Durjan Daman Mahanabami*” had been brought out to suppress the wicked and irreligious man. Here a reference should be made to the anti Brahma ‘*Dhrama Sabha*’.

The Gift of Sadharan Brahma Samaj to Humanity - V

Rajani Kanta Das

As after the second schism it was on the Sadharan Brahma Samaj that the direction of the Theistic movement in India devolved and as Pandit Sastri symbolised the spirit of the Sadharan Brahma Samaj it will do if we confine ourselves mainly to his life and teachings for having an idea of the nature and measure of the contributions which the Sadharan Brahma Samaj has made to the cultural exchequer of our country.

Universal Religion based on Rational Theism

The Sadharan Brahma Samaj may be justly proud of having been able to present not only a Universal Religion that has stood the test of theory and practice but to have the breadth of vision as well to have first proclaimed, in reasoned discourses, to the world that all historic religions when divested of all that is prophetistic ethnic, accidental, temporal and, therefore, superimposed and inessential, converge to Natural Theism, satisfying all demands of rational thought to which the Brahma Samaj

or all theistic movement itself is pledged. It further redounds to the credit of the Sadharan Brahma Samaj or Sivanath as its chief protagonist, that he always tried, even at the cost of popularity and cheap success, *to maintain its pristine purity*. The Natural and Rational Theism is the flower of the gifts of the Theistic movement. The life story of Pandit Sastri, Ram Tanu Lahiry (another nondescript of the type of Tagore brothers), Acharya Bijoy Krishna Goswami, Kali Narayan Gupta, Pandit Sitanath Tattwabhusan, Nagendranath Chottopadhyaya, Umesh Chandra Datta and few other noble souls bear witness to the fact how a Natural and Universal Religion, while satisfying the demands of reason as well as of the Brahmajnan of the spiritual tradition of our land, can be so brutally concrete and constraining as to make the punctilious discharge of all domestic and social obligations consonant with the true spirit of resignation to the divine will purity, honesty, charity, humility and

dispassion or *vairagya*. The types of experience that were in evidence in these souls amply show how sense perception and thought, conation and cognition, practice and theory, work together, as well in secular as in religious experiences; that in each type of experience reality presents itself to man, but that while secular experience, are partial, religious experiences are whole experiences; that even the phenomenon of ecstasy, when critically examined, submits to the normal criterion of thought in its highest stage which, engulfed in the Ocean of Bliss, temporarily loses its sense of finitude: that intuitive cognition is not altogether a mystic process, but the most direct and penetrating act of *seeing* possible to the human mind; that intuition *bodhi* or *samyagjnan*, though it lies beyond intellect is not contrary to it i.e. even if it is *non-rational it is not irrational*. And these are certainly some of the ideas regarding religion which modern minds want to see decompartmentalised and to have them installed in the centre of a full-orbed life.

Natural Theism explained and justified

In the field of defining and explaining Natural Theism consonant with the principles of rational thinking, not as a matter of blind belief or highest common factor of all the historic religions of the world, the labours of Pandit Tattwabhusan and Pandit Sastri are simply marvelous. The former has exhaustively grappled the theme as well as the connected issues of the nature of Faith and Intuitive Knowledge, Criterion of Universality of Truths and the question of God, as Person, in his various writings, especially, *The Philosophy of Brahmoism and Vedanta and its Relation to Modern Thought*, and, in Bengali, in his preface to the Chhandagyopanishad edited by Mahesh Chandra Ghosh, justifying it at the same time against various current notions, that are often eager enough to belittle it as a mere figment of philosophical thought unsuited to be the basis of a living religion and fervent worship of God. In the field of exposition of its reasonableness from the view-point of the demand of the human nature and practical utility, Pandit Sastri's contribution is invaluable. Pandit

Tattwabhusan was so to speak in love with Philosophy. With him Philosophy was Divine. In a public address in the Sadharan Brahma Samaj he once, referring to Milton's expression of *How Charming is Divine Philosophy, in Comus*, expatiated very feelingly and convincingly on the many advantages of reasoned thinking in serious matters of life, especially religion. Generally people are loth to exerting themselves earnestly and with sustained effort to reasoned thinking. The result is that they are mostly not themselves, they unconsciously repeat others opinions and views, and in dark hours of life they lose faith in religion and God. But true philosophy is in man's nature, every man at some or other is bound to philosophies, specially in times of bereavement trials and tribulations when blind and borrowed opinions and faith crumbles to the ground. It is then that a man feels a fearful vacuum in his life and rational thinking, in which feeling and willing have also their parts to play, is found to be a necessity of life. There can be no rest or solace of an integrated life without

a triumvirate of those three elements of human nature; it is foolishness to decry any of them in preference to others. The world is groping to find the basis of some rational faith, some rational resting place for the souls of man. Even a spiritual genius like Acharya Keshub "seldom hesitated to express the greatest contempt for the intellect in regulating the relations between the devotee and his God"; according to him "Reason was out of court here, it was entirely the province of faith and love"; and "he willingly submitted himself to be carried away by the impulses of this love"* Pandit Sastri and leaders of thought of the Sadharan Brahma Samaj never spoke disparagingly of reason or dethroned it from its right pedestal. Not only that Pandit Sastri fought against the common thoughtless complaint often leveled against Natural Theism that it offers "no definite message," that to the thirsting soul it offers a leaky reservoir whence the water may run out any moment." Sir Alfred Lyall in his discourse on Hinduism when speaking of Brahmoism erroneously characterized by him as a kind of enlightened Deism adverts to this

matter which he considers as the weak point of all Natural Religion. What is Pandit Sastri's answer to this charge is found in his tract *Mission of the Brahma Samaj*.

The booklet is a very able defence of Natural Theism as a practical living religion. The answer is also a practical one. You cannot say whether a proposition or theory is a mere doctrinaire or susceptible of being translated into action unless you have, exerted yourself to put it into practice. It is simple but the best answer possible to the idle, the lukewarm, the sceptic, the insincere, the procrastinator, the logic-chopper the religious dilettante "Men must", says Sivanath "live according to their faith, they must abide by it, and they must preach it. They must try to propagate it if they truly believe that it leads to the good of man; and if they are wise, they should start social organizations for its effective propagation". That is to say, our

Theism is a *constructive Theism* as Sivanath says elsewhere and not the theism of old of our country which was more or less the finding of a School of Thought or confined to a coterie of devotees. Hence it is that he begins this short treatise with the significant words: "The mission of the Brahma Samaj or Theistic Church of India in the modern world is *unique*, and the work that it has undertaken to do is *altogether new*, - viz. to *organize a system of religious culture* and to build up a church on the basis of natural and universal Theism." Italics are mine. Acharya Keshub did it wonderfully well, but certain methods of presentation, practices and opinions on his part as well as his devoted followers dissatisfied a large number of men of wider views by whom they were considered as aberrations.

(To be continued ...)

* Quotations are from the Life And Teachings of Keshub Chandra Sen by P. C. Mozoomdar.

Nilratan Sircar

Prabir Gupta

(A brief life sketch)

The second half of the nineteenth century witnessed the birth of a galaxy of great men who enlightened and enriched every domain of knowledge and who established the sense of self-esteem and awakened the dormant masses. They carried the mantle of the renaissance initiated by Rammohun Roy – “the Father of Modern India.”

Some of the eminent personalities born in the sixties of the century are Rabindranath Tagore, Prafulla Chandra Roy, Nilratan Sircar (all 1861), Swami Vivekananda, Dwijendralal Ray (both 1863), Brajendranath Seal, Asutosh Mookherjee (both 1864). We are in a process to celebrate their 150th birth anniversaries.

Nilratan Sircar was born on 1st October 1861 at Netra village, near Diamond Harbour, South 24-Parganas district. He was the second son, in a family of four sons and two daughters, of father Nandalal and mother Thakamani.

The Netra house was completely destroyed on account of a devastating cyclone when Nilratan was only three. The family then took

shelter in his maternal uncle’s house in Uttar Ghoshpara, Joynagar. Unfortunately his mother died of lingering painful illness when he was fourteen. He had an inherent inclination for mechanical engineering. But seeing the painful suffering of his mother, he vowed to take up study of medical science and dedicate his life to alleviate human suffering.

Education

Nilratan passed Entrance examination from Joynagar H.E. School in 1876. He could not pursue University Medical Education due to financial constraint. Instead he joined vernacular course of Campbell Medical School and obtained the diploma in 1879. The Principal of the School S. C. Mackenzie, being impressed by the learning passion of Nilratan, took special interest in the career of the budding doctor. Nilratan passed F.A. examination from the General Assembly’s Institution (now Scottish Church College) in 1883. Here Narendranath Dutta (later Swami Vivekananda) was his college-mate. He then obtained B.A. from

Metropolitan Institution (now Vidyasagar College) in 1885. In order to overcome financial difficulties he joined as Assistant Head Master of Chatra High School near Serampore, and then become a teacher of the University College at Grey Street in Kolkata. Nilratan took admission in the Medical College in the third year of the M.B. course. In 1888 he graduated brilliantly with honours in midwifery in addition to forensic medicine and medical jurisprudence, and earned Goodev Scholarship. During 1888-1889, he served as House Surgeon at Chandney and Mayo Hospitals, Kolkata. In spite of onerous duties in the hospitals he could save time to further his studies. He secured M.A. in physiology and zoology in 1889 from Presidency College and M.D. of the University of Calcutta in 1890.

Family Life

Nilratan was indoctrinated into the Brahmo faith in 1884. He married Nirmala, the eldest daughter of the well known Brahmo missionary of Barisal, in 1888. They had two sons and five daughters. Their eldest son-in-law was the famous physicist Debendra Mohan Bose, a nephew (sister's son) of Jagadish Chandra Bose. Another son-in-law Sudhir Kumar Sen (brother of poet Kamini

Roy) was an industrialist, famed for establishing Sen-Raleigh Cycle factory near Asansol.

Medical and Educational Endeavour

Nilratan decided to work independently and in 1890 started private practice as a general physician in a rented house at Cornwallis Street (now Bidhan Sarani). Very soon his name and fame spread to every corner of the country. He became the physician unparalleled in his era.

Bidhan Chandra Roy meticulously analysed the charisma and characteristics of Dr. Nilratan Sircar in a glowing tribute on June 1942:

“My earliest reminiscences of Sir Nilratan date back to the early years of the present century, when I happened to be present at a case which he came to treat – gentle in manners, grave in his demeanour, patient and serve in his behaviour towards the relations and friends, he inspired the fullest confidence in the patient. It was his nature, I found, to patiently listen to the detailed enumeration of the patient's symptoms, to observe the minutest sign and symptoms of the disease and variation from the normal and to correlate the cause and effect of every such observation. As I learnt

afterwards, in the professional life, Sir Nilratan was great because he looked after the smallest detail. I came into closer touch with him, however, when I appeared before him as an examinee in Medicine. Because his knowledge of the subject was great, but he did not despise the lacking of our knowledge nor pooh poohed our ignorance; From his method of approach to the candidate, I learnt a lesson which subsequently in life inspired me throughout as an examiner to test the knowledge and not the ignorance of the examinee, If an examiner is to perform his duties conscientiously, it is imperative that he should have patience, tolerance and sympathy and even respect for the halting, hesitating and nervous candidate. Yes this sympathy and respect for the feelings and sentiments of the others, differently situated in life, formed the warp and woof of his whole being and expressed themselves in manifold ways throughout his life.”

This statement of one iconic doctor, in his tribute to another iconic doctor, of their generations, serves as a sermon to every learner of the profession and to each pedagogic personality.

Dr. B. C. Roy further expressed Nilratan’s respect towards the fellow professionals:

“His respect for fellow beings developed in him a moral standard of values which helped him to raise the entire code of medical ethics of the profession in India. In his treatment of colleagues, he gave them and their opinions every respect; and in his consultations, he would neither approvingly concur nor aggressively differ from them. He would do nothing to lower the reputation of a practitioner, as he knew that this would lower the prestige of the profession to which he was proud to belong.”

Nilratan Published a research paper entitled ‘Infinite Biliary Cirrhosis’ in the ‘Transaction’ of the First Indian Medical Congress held in 1894. He explained the symptom and manifestation of the disease, its treatment with list of medicines, dietary measures and also the effects of the environmental and climatic factors on the onset of the disorder. He, however, could not continue his desire for research due to other pressing needs of the nation.

It may be mentioned here that Jagadish Chandra Bose was the first person in India to reproduce Rontgen’s discovery and built an X-

ray machine in the laboratory of Presidency College, Kolkata. And Nilratan pioneered the application of X-ray in medical treatment in India. In this regard a letter of 1899 written by Jagadish Chandra to Rabindranath Tagore is relevant:

“If possible, please come via Presidency College at 8 A.M. A patient has fractured his back. He has to be examined by Rontgen machine. You may say that this is not a serious disease. Because, in this country, like malaria, this too has become rampant. I had also said the same thing but could not refuse the request of Dr. Nilratan Sircar.”

In 1885, Nilratan built his own house at 61 Harrison Road (now Mahatma Gandhi Road). Here he established ‘Calcutta Medical Club’ in 1901, which became a place of attraction and assembly for scholars and professionals. This club was later shifted to 71 Harrison Road. The club published a periodical ‘Calcutta Medical Journal’ which embraced research papers. He advocated the need of the formation of a medical association, represented by the professionals, to express their problems and the matters related to public health, social ailments and legislation among others. The Indian Medical Association was established

in 1928. He became the Editor-in-Chief of the ‘Journal of the Indian Medical Association’ in 1929. Nilratan was totally dedicated to elevate the quality of medical profession for the Indians. And in his effort he was able to raise the standard of the medical practitioners even higher than the prevailing European and Indian doctors. He formed ‘Bengal Medical Education Society’ with S. P. Sarbadhikari and B. C. Roy in order to assemble Indian doctors under one umbrella with the aim to raise their capability and resist the existing racial discrimination of the Indian Medical Service. In effect, he was able to establish and upgrade many medical institutions and hospitals.

In an effort to involve more Indians in medical education Nilratan established medical schools and colleges in Kolkata. ‘Calcutta Medical School’ (formed in 1895) and ‘College of Physicians and Surgeons of Bengal’ were merged as ‘Calcutta Medical School and College of Physicians and Surgeons’ in 1904, the School branch giving training in vernacular for four years and the College branch through English for five years. Here Nilratan taught physiology and clinical medicine. He advocated the importance of medical research.

Later the college was associated with Belgachia Albert Victor Hospital.

Nilratan had a very good relationship with the then Governor of Bengal Lord Carmichael, who agreed to give the college recognition of the University of Calcutta, and formally inaugurated the college in 1916. It was named Carmichael Medical College and Hospital, and received the university recognition in 1917. He toiled hard and helped with money for the growth of the hospital. In this endeavour he intimately worked with physicians Suresh Prasad Sarbadhikari, Radha Gobinda Kar, Amulya Charan Basu and Kalikrishna Bagchi among others. In 1918 the 'Medical Education Society' was formed for running the institution, and Nilratan remained its President during 1922-1941. This hospital now bears the name of R. G. Kar. His another contribution is the foundation of Jadavpur Jaksha Hospital – renamed K. S. Roy T B Hospital.

Nilratan was closely associated with the University of Calcutta. He became fellow in 1893 and Vice-Chancellor of the University during 1919-1921. He was President of Council of PG Teaching in the Arts

(1924-1927), President of Council of PG Teaching in Science (1924-1943), Dean of faculty of Science (1933-1939), Dean of faculty of Medicine (1939-1941). In 1920 he attended Empire Universities Congress at London. He was honoured with D.C.L. degree of the University of Oxford and LL.D. degree of the Edinburgh University. In 1941 he was given the degree of D.Sc. by the University. The honour of Knighthood he received in 1917.

Nilratan took active part in establishing University College of Science and Technology of the University of Calcutta. He was associated with various educational movements. He became secretary of the National Council of Education and Bengal Technical Institute. Foundation of the Jadavpur University is the outcome of such movement. He was trustee of Visva Bharati, Bose Institute and Indian Museum. During 1912-1927 he was a member of the Old Bengal Legislative Council. His feeling for the nation and logical argument is reflected in the evidence presented before the Royal Commission on the Superior Civil Services.

(To be continued...)

184th Maghotsava 1420 (2014) Programme of Sadharan Brahma Samaj

17th January, 2014

Udbodhan of Maghotsava

6:00PM Kirtan - Raj Kumar Barman

6:30PM Service: Madhushree Ghosh

Hymns: Koushik De

18th January, 2014

6:30 PM Opening of Exhibition on P. C. Mahalanabis followed by Lecture Meeting

19th January, 2014

Joint Yuva Utsav with Brahma Sammilan Samaj & Bharatvarshiya Brahma Mandir

Location : Sadharan Brahma Samaj

9:00 AM Baitalik

10:00 AM Divine Service

Service by: Arghya Brahmachari

Hymns: Brahma Youths

Conducted by: Koushik De

Discussion - Superstition and Rationalism

6:30 PM Divine Service

Service by: Rajkumar Barman

Hymns: Brahma Yuva Samity

6:30 PM Special Service at

Puddopukur Brahma Samaj

Remembering Maharshi

20th January, 2014

3:30 PM Inauguration of Brahma Samaj Mahila Bhavan Crafts Fair

6:30 PM Musical Programme - remembering Maharshi

Prayer: Jayashree Bhattacharya

Songs: Sanchari

21st January, 2014

6:30 PM Lecture Meeting on Brajendranath Seal

Prayer: Rajkumar Barman

President: Ashish Kumar Pyne

Speaker: Tapan Ghosh

22nd January, 2014

6:30 PM Songs by Senior members of the congregation

Prayer: Aniruddha Rakshit

Songs: Subir Paul / Supriya Roychowdhury / Smita Sengupta / Manisha Pyne

23rd January, 2014

Mahila Utsav (Women's gathering)

9:30 AM Baitalik

10:00 AM Divine Service

Service by: Kalyanmoyee Chatterjee

Hymns: Manisha Pyne / Supriya

Chakrabarty

6:30 PM Special Musical Programme

Prayer: Sutapa Roychowdhury

Songs Conducted by: Suranjan Roy

24th January, 2014

4:00 PM Service – Brahma Girls School

6:30 PM Utsav of Calcutta

Congregation

Kirtan: Rajkumar Barman

Service by: Debasish Sen

Hymns: Arindam Mukherjee & Nibedita Bose

25th January, 2014 - Brahma Mandir

Foundation Day

8:00 AM Kirtan - Raj Kumar Barman

8:30 AM Baitalik

Service by: Tapobrata Brahmachari

Hymns: Conducted by Samir Das

6:30 PM Divine Service

Service by: Ashish Kumar Pyne

Hymns: Rajkumar Barman

**5:30 PM Combined Divine Service
at Maharshi Bhavan**

Udbodhan: Amit Das - Sadharan

Brahmo Samaj

Aradhana: Sunanda Roychowdhury -

Brahmo Sammilan Samaj

Nivedan: Sourabh De - Bharatvarshiya

Brahma Mandir

Hymns: Baitanik

26th January, 2014

10:30AM Utsav at Sadhanashram

Service by: Arupayan Chatterjee

Hymns: Members of Mahila Bhavan

12:30 PM Balak Balika Sammelan

(Children's gathering)

3:30 PM Distribution of Prizes

President: Sunanda Roychowdhury

**5:30 PM Programme by Montessori
students Brahma Balika Shikshalaya**

6:30 PM Programme by Teenagers

27th January, 2014

**6:30PM Annual General Meeting of
Sadharan Brahmo Samaj**

28th January, 2014

6:30PM Santivachan - Conclusion

Service: Sanjib Mookerji

Hymns: Brahmasangeet Sikshakendra

An Appeal

The Sadharan Brahmo Samaj mandir is situated in an area of the city which is notorious for waterlogging. In the 135 years of its life the structure of the Mandir had to fight against this yearly hazard, suffering damages to its foundation and flooring. As most members visit the Mandir in January the damage to the plinth and the flooring escapes their notice.

It is urgently necessary to relay the flooring and strengthen the structure of the Mandir building. The estimate made by an engineer for the necessary work has come to 6 Lakhs.

We appeal to all Brahmo friends and well wishers to contribute liberally so that this necessary work may be taken up as early as possible.

Samita Das
Secretary

Kum Kum Banerjee
President
Sadharan Brahmo Samaj

Samir Das
Treasurer

NOTICE

SADHARAN BRAHMO SAMAJ

**Annual General Meeting to be held on 27/01/2014 Monday at 6 P.M.
Venue: Sadharan Brahma Samaj Prayer Hall**

AGENDA

1. President's speech under Rule 14.
2. Annual Report of the Sadharan Brahma Samaj for 2012-2013
3. Audited Accounts of the Sadharan Brahma Samaj for 2012-2013 (March, 2013)
4. Declaration of the results of the Election of the office bearers of the Sadharan Brahma Samaj for 2013-2014
5. Declaration of the results of the Election of the members of the General Committee of Sadharan Brahma Samaj for 2013-2014 (Kolkata & Mofussil)
6. Greetings
7. Appointment of Auditor for 2013-2014
8. Miscellaneous.

Members of the Sadharan Brahma Samaj are requested to attend.

Date: 20.09.2013
211, Bidhan Sarani,
Kolkata - 700006

Samita Das
Secretary
Sadharan Brahma Samaj

Notice

Election of the General Committee and Office Bearers of Sadharan Brahma Samaj for 2013-2014

Voting papers for the election of members of the General Committee and the Office Bearers for 2013-2014 will be sent to all members entitled to exercise the rights of membership by 20/12/2013. Any member who does not receive the voting paper may apply for a duplicate one.

Date: 20.11.2013
211, Bidhan Sarani,
Kolkata - 700006

Samita Das
Secretary
Sadharan Brahma Samaj

**Acknowledgement
For the month of November 2013**

Donation

DN/GL No.	Donor's Name	Occasion	Purpose	Amount (Rs.)
DN/a-758	Bina Das		Mahila Bhaban Fund	200/-
DN/a-760	Punima Guha	Ashirbad ceremony of Abhirup & Suchorita at Jaipur on 02.11. 2013	Mahila Bhavan Fund	1,000/-
DN/a-761	Sudeshna Das Bhatarjee & Sanghamitra Mazi	In memory of late. Pranati Kumar Das	Calcutta Congregation Fund	250/-
DN/a-762	Sudeshna Das Bhatarjee & Sanghamitra Mazi	In memory of late. Pranati Kumar Das	Bharat Varshiya Brahmo Mandir	250/-
DN/a-763	Nandini Raha	100/- to distribute sweets for the inmates of Mahila bhavan on 19/11/2013, 104 th birth anniversary of late Nalini Raha	Mahila Bhavan Fund	100/-
DN/a-764	Nandini Raha	On the auspicious occasion of the Sraddhanusthan of late Sobhana Mukherjee held on 27.10.2013	Library Fund	250/-

DN/a-766	Chitra Roy, Suchorita Chottopadhyaya, Abhiprasun Chaottopadhyaya	In memory of Late. Naresh Chandra Roy, Santibala Roy and Supriya Roy	Konnagar Brahmo Samaj	2000/-
GL-1108	Sabita Moitra		I.B.F Fund	2000/-
GI-1123	Chitra Roy, Suchorita Chottopadhyaya, Abhiprasun Chaottopadhyaya	In memory of Late. Naresh Chandra Roy, Santibala Roy and Supriya Roy	Mandir Repair Fund	10,000/-
GL-1124	Basudev Poddar		General fund	500/-

Trust Fund (Addition)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount (Rs.)
TF-770	Supriya Das and Arup Kumar Das	Arun Kumar Das T.F.	Mahila Bhavan, Balya Bhavan, I.B.F, General Fund, Building Repair Fund	2000/-
TF-771	Surupa Dutta and Subrata Kumar Dutta	Arun Kumar Das T.F.	Education	1000/-
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Kindly correspond to

The Editor, The Indian Messenger
Sadharan Brahma Samaj
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Kolkata – 700006, India

Telephone: (+91) (33) 22412280

Email: brahmosamaj.sadharan@gmail.com

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