

Founded in 1883

Reg. No. RNI 5097/57

The
Indian Messenger

ORGAN OF THE SADHARAN BRAHMO SAMAJ

Mainly Devoted to Religious, Social, Moral and Educational Topics

Vol. 130 KOLKATA, November & December, 7 & 21, 2012 Nos. 21 to 24

Published by:
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Printed & Published By:
Sri Samir Das on behalf of Sadharan
Brahmo Samaj; 211, Bidhan Sarani,
Kolkata - 700006

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Price: Rs. 10/-

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INVOCATION

The true object of religion is to bind mankind together,
and to bind them all to God.

- *Keshub Chandra Sen*

* * * * *

Religion in its true sense is the most joyous thing the human soul can know,
and when the real religion is relaised we shall find that it will be an agent of
peace, of joy and of happiness, and never an agent of gloomy long-faced
sadness.

- *R. W. Trine*

* * * * *

Seek not your own life – for that is death but seek how you can best and
most joyfully give your own life away – and every morning fresh life shall
come to you.

- *Edward Carpenter*

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Editorial

Let us again address ourselves to try and analyse the causes of the prevailing indifference to religion and the consequent fall in attendance in Samaj services and Samaj activities.

We live in a world of divided aims, confused thinking, perplexing thought currents and frantic material pursuits. Social outlook and habits have changed radically. The young hardly spare a thought for religion and religious practices and if and when they do it is perfunctory and ritualistic. But the fault lies in the fact that we in constantly emphasizing the achievements of the past put our young friends at a disadvantage making them defeatist. They are unable to conceive of the great possibilities of the future.

It is true that to meet the challenge of the time we need a new spirit and new organization. The new spirit can come only from a sense of mission, from a firm conviction that we have a responsibility to help others. The human mind has an intrinsic desire to help. To expect the present day entrants to church work to exhibit the same form of devotion and dedication that we read or hear of would not be right. The pace of life has changed considerably bringing with it unimagined of stress, hence working methods and schedules need to be adjusted. It is no use deploring this change of habit.

The religious fervour that we are told was present in earlier days has abbed and dedicated mission workers have dwindled therefore religious organizations can keep going only if we get the help of lay workers.

It is our duty to encourage these lay workers, believe in them and understand their difficulties and their devotions the expression of which may be different from what we are accustomed to. A nucleus must form and function and we must express our faith in it so that it functions with courage and hope born of vision.

RAMMOHUN ROY AND THE RIGHTS OF WOMEN

A. Ranganathan

When Mary Wollstonecraft's book *A. Vindication of the Rights of Women* was published in 1792 it created a revolution in thought. Indeed, this "idea of Rights of Women came as a bombshell in the world of thought."

Not that there had been any dearth of talented women: the world was certainly familiar with a galaxy of talented women, beginning with Sappho, the celebrated Greek poetess, and including such remarkable women as Hroswitha, a nun who belonged to the ninth century and was known as a writer of jolly plays, the precocious Olympia Morata, who at the tender age of sixteen could lecture on philosophy to a spell-bound audience at the University of Ferrara, and the unforgettable Madame Roland, whose salon was a veritable beehive of political activity in revolutionary France.

But while these gifted women of Europe had distinguished themselves, there was no movement which had made the claim of rights for women,. Although Plato did not believe in the Athenian exclusion of women and believed that there was no difference in the mental abilities of boys and girls, and concluded that both should receive the same training and the same offices in the State, it cannot be considered an argument for women's rights.

Then running through the ages, one finds that Rousseau, who had made a ringing appeal for the rights of man, had given only a secondary role to women. In Rousseau's view the duties of women "should always be relative to men, to please, to be useful to us, to make us love and esteem them, to educate us when young and to take care of us when grown up, to advise, to console us, to render our lives easy and agreeable." And it was only thirty years after Rousseau had

written *The Social Contract*, that Mary Wollstonecraft's book burst like a bombshell.

A charter of rights

Mary Wollstonecraft's thesis was that it was no longer a case of resting content with privileges depending on chance and circumstance; what was needed was a charter of rights. Justice delayed was justice denied. She made a case for rights in every sphere affecting women, ranging from education to property and from political equality to marriage rights. Indeed her book had not only immediate significance: it was the focal point from which the various movements of the next hundred and seventy years radiate, such as the schemes for women's education, beginning with the Cheltenham Ladies' College and the slow process by which the restrictions were removed in Oxford and Cambridge. Her book inspired J.S. Mill's famous work *The Subjection of Women* in 1869. The movement in favour of women's rights was part of the great liberating process generated by the modern age.

The Indian reader is inevitably reminded of Ram Mohan Roy. Indeed, the day of Ram Mohan Roy's birth was the birthday of modern India. A new spirit was abroad, a new buoyancy of life, like the streaks of a rosy dawn after the mediaeval night which had enveloped India for centuries. And the various forces which effected the transition of mediaeval to modern India originated in his mind. He was connected with every department of progress – modern education, the rights of women, freedom of the press, social legislation, the cultural renaissance.

Women in Hindu Law

Ram Mohan Roy's booklet entitled *Modern Encroachments on the Ancient Rights of Females according to the Hindu Law of Inheritance*, published in 1822, is one of most effective statements ever made in favour of the equality of women. His main purpose was to "bring out the interest and care which our ancient legislators

took in the promotion of the comfort of the female part of the community; and to compare the laws of female inheritance which they enacted and which afforded that sex the opportunity of enjoyment of life, with those which moderns and our contemporaries have gradually introduced and established, to their complete privation, directly or indirectly, of most of those objects that render life agreeable". In this remarkable booklet he made a plea for giving property rights to women, with apt quotations from Yagnavalkya, Katyayana and others which revealed his deep knowledge of the Hindu law books as well as his magnanimity and broad sympathies.

Ram Mohun was a pioneer in journalism devoted to social causes. He was associated with three journals – The Brahminical Magazine in English, Sambad Kaumudi in Bengali and Miratul-Akbar in Persion. With the help of these journals he carried on a vigorous campaign against Sati and those social reactionaries who wanted to perpetuate this evil. It was Ram Mohun's powerful support that helped Lord William Bentinck to abolish Sati by legislation. He had started the campaign as early as 1818, with the publication of a pamphlet in which he attacked this cruel custom, and he dedicated the English version (published in 1820) to the Marchioness of Hastings, as "an appeal to reason on behalf of humanity". In a tract published in 1830, he effectively answered the arguments of his opponents with texts from the Hindu scriptures.

His task was not over even after Lord Bentinck had passed the act abolishing Sati. Its defenders submitted a memorial to the House of Commons protesting against the abolition of Sati. Ram Mohun Roy was in England at the time, and he drew up a counter-petition and presented it to the House of Commons. This was his last piece of writing on this subject, a piece which definitely cast the die in favour of the abolition of Sati. While his pamphlet on the rights of women is an

impressively interpretative piece of writing, this brief counter-petition is an extremely simple but deeply moving document. It is reproduced here:

Petition to Parliament

“The humble petition of the undersigned natives of India :

“Sheweth,

That a practice has prevailed throughout India, particularly in Bengal of burning those widows on the funeral pyres of their deceased husbands, who could be induced to offer themselves as voluntary sacrifices.

That this barbarous and inhuman practice has been happily abolished by the Government of the Right Honorable Lord William Cavendish Bentinck who has thus conferred an inestimable benefit on the native population of India.

That the Regulation prohibiting the practice has been received with gratitude by many, while the majority of the native population have remained passive and acquiescent, although nearly a twelve month has elapsed since the abolition took place.

That as a proof to your Honorable House of the feeling entertained on the subject by a numerous portion of the native community, the subjoined Address was presented to the Governor-General-in-Council expressive of their thanks for his benevolent interference.”

The text of the subjoined address appreciating the act of benevolent interference makes interesting reading, as may be seen from the following paragraphs :

“That your petitioners have, however, learned that a number of natives professing to be attached to the practice, have prepared a petition to your Honorable House soliciting the re-establishment of the rite of burning their widows; and therefore to prevent your Honorable House from supposing that their sentiments are those of

the whole native population, your petitioners respectfully present themselves to the notice of your Honorable House any pray that the Regulation of the local Government may be confirmed and enforced.

That your petitioners can not permit themselves to suppose that such a practice, abhorrent to all the feelings of nature, the obligations of society and the principles of good government, will receive the sanction of your Honorable House, much less that, having been abolished, the British name and character will be dishonoured by its re-establishment.

That your petitioners confidently rely on receiving from your Honorable House a full and final confirmation of the Act of the Governor-General-in-Council abolishing the rite of widow-burning.

And your petitioners will ever pray.”

This address was presented by the inhabitants of Calcutta to Lord William Bentinck in January 1830, under the leadership of Ram Mohun Roy. Ram Mohun's counter-petition had the necessary effect. The appeal against the abolition of Sati was dismissed by Parliament in July, 1832.

Ram Mohun Roy's contribution to the cause of Indian women had a tremendous impact on the future-Vidyasagar's encouragement of widows remarriage, Sarada's abolition of child marriage, Malabari's Age of Consent Act in 1891, Mrs Besant's contribution in applying the results of the British suffragette movement to Indian condition, with the help of Mrs. Cousins, Sir B.N.Rau's effort in codifying Hindu Law, which formed the basis of the Hindu Code now on our Statute-book. Whenever one write of women's rights in the West, one is reminded of Mary Wollstonecraft and John Stuart Mill Similarly, we in India ought to remember with gratitude the services of Ram Mohun Roy in the cause of Indian women. No wonder his biographer, Miss Collect, wrote : “There can be little doubt that, whatever future the destinies may have in store for India, that future will be

largely shaped by the life and work of Ram Mohun Roy. And not the future of India alone. We stand on the eve of an unprecedented intermingling of East and West... He was, if not the prophetic type, at least the precursive hint of the change that is to come." How true !

- Mysindia, September 20, 1959

Meditate on the Eternal One !
Who equally pervades land, water and air,
Who has created this Universe of which
 there is no beginning and no end;
He knows all, but none know Him.
Him, who is the supreme Lord of all Lords,
 the God of Gods, the Master of Masters,
 the Supreme Perfection of all Perfection;
Him, who reveals himself and is the
 adorable Lord of all creation,
Let us realize Him !

- Rammohun Roy

GURU NANAK AND HIS TEACHINGS

I

In the galaxy of religious saints and reformers which India has produced, Guru Nanak ranks amongst the foremost, and the pure noble gospel preached by him and his successors has doubtless an interest for all India and for all times.

Guru Nanak was born of middle class Khatri parents at Tulwandi-now known as Nankana Sahib-in the District of Lahore on the 3rd Vaisakh, Samvat 1526 (April 1469). From his early childhood, he showed that piety and devotion to God which were to turn him later into the preacher of a new gospel. When asked by the schoolmaster to learn the alphabet, young Nanak retorted by asking, 'What knowledge of God have you got', and said that knowledge alone was what he wanted. If Nanak was a failure as a school boy, he proved himself no better at agriculture or trade. The crops did not flourish under his care for as he indulged in his reveries, they were molested by cattle. The despairing father made a last effort to test his son's abilities by giving him a sum of twenty rupees and asking him to make the best bargain he could out of it. But Nanak found no better use for his money than giving in charity to a company of needy sadhus (holy men).

Nanak's father, who was a practical man of the world, could not understand him, and did not know what to make of the hopeless boy. At last, he decided to send him to his sister's house. At the age of nineteen. Nanak went to stay with his sister and her husband at Sultanpur. There through the help of his brother-in-law, he got the post of storekeeper to Nawab Doulatkhan. He was then married and pulled on for some time. But his heart was not in the world, and only the fact that he found a sympathetic soul in his sister kept him at Sultanpur for some time. At last the consciousness of his mission grew too strong in him to enable him to continue his daily pursuits. For three days, he is said to have disappeared in a mysterious way, and on his return, he was no more a man of the world. The plan of his life was settled. The storekeeper to the Nawab had assumed his proper role as a preacher of religious reform. Some considered him insane at first. Physicians were brought by his anxious relatives to treat him but Nanak told them the simple truth when he said, "Aye Mad is Nanak after the 'Lord'. He recognized none but him".

Nanak's parents and relatives made strenuous efforts to dissuade him. Various temptations were thrown in his way, but Nanak remained firm. To the entreaties of his relatives, he replied in his characteristic strain:-

My mother is Forbearance,
My father Content:
My uncle is Truth,
My brother Devotion:
True Love is my son
My daughter Endurance;
Meekness my friend
Intellect disciple;
This is my family
With whom I reside
God alone my Master
My Creator, my Lord.

From this time, he began preaching that religion which recognized but one God for all humanity, which condemned distinctions of class, and which proclaimed futility of rites and ceremonies and laid stress on devotion (bhakti) as the sole path to salvation. About the year A.D.1500, Nanak set out on his travels during the course of which he is said to have visited even such distant lands as Ceylon and Siam, Arabia, and Turkey. Everywhere his words created a profound impression, and he was listened to with respect, even if his preaching was opposed to the current popular practices. At the end of his travels, he was arrested and imprisoned at Delhi as a heretic by the fanatic Sultan Ibrahim Lodi. Even in the Jail, Nanak is said to have continued his preaching trying to reform the criminals and others confined there. In the year 1256, the Sultan was defeated by Babar on the field of Panipat; and when Babar ascended the throne, he had the magnanimity to set Nanak at liberty at once.

The last years of Guru Nanak's life were spent at Kartarpur, in Jullundar District in the Punjab, in preaching his simple faith to an ever-increasing number of disciples. His magnetic personality readily attracted those who came into contact with him. His pure doctrine was impressive and intelligible to all. The simple and vigorous language in which he preached appealed to the common folk. The spirit of peace and harmony, which breathed through his preaching, drew towards him Hindus as well as Mohammedans. There was no distinction of high or low amongst his followers. As members of a fraternity, they were all significantly called bhais or brothers. Even Nanak did not rank himself above the rest. It was the faith that he valued more than himself. After describing the characteristics of a true Sikh, he said, 'I pray for the dust of the feet of such a disciple who himself remembers the Lord and makes others remember Him'. Again he says in another place, 'He who lives the right life is my disciple; nay, he is my master, and I his servant'.

Two days before his death he installed his disciple Bhai Lehna in his place as the Guru. After the ceremony, Guru Nanak hailed Bhai Lehna as Guru Angad, and himself bowed down to him. By the ceremony, the headship of the Sikh brotherhood passed on to Guru Angad. Two days after, Guru Nanak himself departed from this world.

II

Guru Nanak belongs to that era of religious revival in India which set in after the early centuries of the Mohammedan conquest. The Hinduism of that day was in a degenerate state. The simple religion of the Vedas had long given place to a priest-ridden sacerdotalism, and the old religion had lost its true significance in a mass of superstitions and idolatrous practices. The aggressive spirit of Islam at once asserted itself most emphatically as a peril to Hinduism. The fanatic persecution of the early Mohammedans had its utility in turning the hearts of all thoughtful men to the pressing need of religious reform. Thereafter, in India, there was a religious revival which to use the words of the late Mr. Justice Ranade, was heterodox in its spirit of protest against forms and ceremonies and class distinctions based upon birth, and ethical in its preference for a pure heart to all other acquired merits and good works'. This religious revival was the work of

masses and not of classes. At its head were saints and prophets, poets and philosophers. These religious reformers were carrying on a crusade in India against the demoralized Hinduism of their day and preaching the doctrine of bhakti or salvation by faith. Amongst these, one of the foremost was Guru Nanak, the Prophet of the Punjab.

Guru Nanak was no speculative philosopher. He did not trouble himself with formulating theories of cosmogony etc. Only the creator, he says knows how and when the world was created. His limits cannot be ascertained; the more we say, the more remains to be said. Nor did Nanak claim the authority of any revelation for his doctrines. In fact, his role was that of a religious reformer in the truest and best sense of the term. He found the existing creeds in a demoralized condition. Both Hinduism and Islam had been debased by a mass of superstition and formalism. Guru Nanak set himself in antagonism to the existing creeds and denounced their formalism as perfectly valueless. He accepted the good points of both Hinduism and Islam and he built thereon a religion which was free from the fetters of formalism, preaching the great truth that religion was a reality, essentially a matter of right faith and right conduct, and not a mere mechanistic adherence to formal rites and ceremonies.

The great merit of Guru Nanak's teaching was its purity and simplicity. Its cardinal principles have been summarized by one writer as, Unity of God, Brotherhood of Man, Faith and Love. There is but one God whose name is True-thus opens the Japji or the great Sikh prayer-and the greatest stress is laid on this doctrine throughout the Sikh scriptures.

The brotherhood of man was practically recognized by the abolition of caste or class. 'Don't ask about caste,' says he, a man's deeds alone make his caste or creed.' With a remarkable cosmopolitan spirit he associated with Hindu sadhus and Mohammedan fakirs visited temples and mosques, drew upon the Sastras and the Koran in illustration of his preaching and made an attempt to reconcile Islam with Hinduism by pointing out the true bases of both. He emphasized the universal brotherhood of man by directing that there was to be no distinction of high and low amongst the Sikhism-the Pahul-requires eating food and was

intended to leave all caste prejudices. The Sikhs were all termed bhais. There was no distinction amongst them except that of the Guru and the disciple (Sikh).

Guru Nanak was a thorough going protestant in the matter of forms and ceremonies. From his very boyhood he lost no opportunity of pointing out their futility. When asked to put on the sacredthread at the time of his upanayana ceremony, he said that it was useless to put on a threads on the neck which brought no holiness and which did not accompany a man after his death. Make mercy thy cotton said he, 'contentment thy threads, continences its knot, truth, its twist; that would make yajnopovita for the soul, it will not break or burn or be lost. Blessed is that man who goeth with such a thread on his neck'. When he saw the Brahmanas manes, he stood up in a prominent position on the river and began to throw water towards the west contrary to the SAstric rules. The spectators standing by were naturally surprised at the strange action and asked him what his meaning was. He told them that hye was wateing field of his some hundreds miles away, just as the Brahmanas were sending libations to the manes in their unknown abode.' When he visited Mecca during the course his travels, he slept with his feet towards the temple of the Kabba, contrary to the practice of Mohammedans. A Moulavi who saw him was infuriated and asked, who is this infidel who is sleeping with his feet towards the house of God'. 'Pray', said Nanak, will you turn my feet to the direction in which God does not exist. The futility of formalism was his constant theme. Yoga does not consist, said he, in ragged garments or ashes, but in the midst of passions. Again to his Mohammedan brothers, he said that it was difficult to be a real Mohammedan and advised them to make truth, righteousness resignation to the will of God, benevolence, and love of God the five imazn prayers, instead of the mechanical repetition of formula. Nanak did not consider it necessary to renounce the world and become a fakir for the attainment of salvation. 'You wear ragged clothes', said he and besmear your body with ashes, but go on cheating the world; you give up your wife and fall a prey to passion. Blessed is he who sits at the feet of the Lord, whether he is a landlord or a yogin or a sannsyasin. Hermits and householders are equal if they remember the name of God.

Nirvana or absorption in God was declared by Guru Nanak to be the supreme object of human attainment. The individual soul must become absorbed in God.

As the river blends with the ocean and loses its individuality. A man who does good work on earth may attain temporary bliss; but perfect bliss and freedom from the cycle of transmigration can only be attained by single minded devotion to God. Oh Man, says Nanak in one of his beautiful hymns, love God as the fish loves the water. The more is the water the more it is joyous and contented. Without it, can not live for a moment. Devotion to God must, in fact, become a part and parcel of one's existence. 'If I respect the nama,' says the Guru, 'I live, if I forget it, I die'.

Such, then was the gospel of Peace to man and love to God' preached by Guru Nanak. It was conveyed to his hearers in a number of hymns composed in the simple but vigorous Punjabi languages, and sung to the strains of melodious music of the rabab by the Guru's constant companion Mardana. The hymns were subsequently collected and incorporated in the Adi Granth or the Granth Sahib, as the sacred book of the Sikhs is popularly called.

- M. V. Bhide, Prabuddha Bharat, March, 1959.

The revelation of unity in its passive perfection, which we find in nature, is beauty; the revelation of unity in its active perfection is love. Beauty is the harmony realized in things which are bound by law. Love is the harmony realized in things which are free.

- **Rabindra Nath Tagore**

RAJNARAIN BOSE'S RESIDENCE AT DEOGHAR – AN UPDATEBy Rupnarayan Bose¹Introduction

My father Asoke (son of Manindranath, the youngest son of Rajnarain Bose) left Deoghar, our ancestral home, when he was only about 12 years of age. This was prompted by the untimely and early death of his parents. After their death, almost everything at the Deoghar home was reportedly taken away by people (including some relatives) on various pretexts. My father could save absolutely nothing for himself when he had to leave Deoghar and come to Calcutta to reside with his aunt at 6 College Square. He never went back. (If anyone has any photograph, correspondence, diary or memorabilia related to him or other relatives, I would be grateful if the present owner narrate or offer me a copy of the same.)

Realising that he would not be able to protect or preserve Rajnarain Bose's residence at Boral, my father Asoke donated the property to the Boral-based Rajnarain Bose Memorial Committee. I had paid a visit to the library some years ago and left my contact details, hoping that someone will be in touch, eventually. None ever did. The present constitution and activities of the committee, if it exists at all and is still functional, are not known. The school that had been constructed over his decaying residence is functioning smoothly.

About Deoghar:

I travelled to Deoghar on 23 May 2011. The day was my father's 100th birthday. This was my first ever visit to Deoghar. The visit was possible, thanks to Prof. Buddhadev Chakrabarty, one of the grandsons of Sri Anukul Thakur, founder of the Satsang Ashram in Deoghar.

What I discovered there saddened me deeply. Let me begin with the section of the road from its meeting point with the Jasidih-Deoghar-Baidyanath Dham highway, just before one enters the city proper. It leads to Ranchi, Dumri and Giridih. The road crosses the railway line, continues past the grounds and the house (on its left) that once belonged to Rajnarain Bose. The section of the road named after Rajnarain Bose had originally begun from the junction and went past his

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residence. The identifier street signs that used to be at the road junction seem to have disappeared long ago.

I came across a crumbling, concrete road sign opposite the circuit house and a little away from his house, that displayed the words “Rajnarain Bose Path” (in Hindi and Bengali) and “Rajnarain Bose Road” in English. The colour on the concrete slab had faded. This was the only evidence about the road’s history. The road was still recorded in the books of the Deoghar Municipality as ‘R. N. Bose Road’. But not a single signage on either side of the road or on the many shop signboards displayed his name or the official name of the road. For all practical purposes, the entire stretch of the road had come to be known as ‘Satsang Road’.

The same fate had befallen his house. I understand that, after he had passed away, a claim against my grandfather for some small amount was lodged in a local court. My father was far too engaged in Calcutta battling for survival to further get involved in fighting a claim about which he had no idea or information whatsoever, in a distant court at a place he had left for good. In due course, the entire property consisting of several acres of land and the house appears to have been grabbed by others.

The vast open space that had stretched from the house right up to the front gate, and the area all around the house, appears to have been sold off in odd parcels over time. Disorganised, unplanned constructions have come up all over that land, including the side and at the back of the house. A large number of tiny roadside shops have come up along the boundary wall facing the main road.

I met Dr. Gourab Ganguli, Principal of A. S. College of Management, Deoghar, who provided to me some interesting pieces of information about Swarnalata Bose and the house where she had lived, Rishi Rajnarain Bose, the house where he had spent his last years, and about the library named after him. While recounting the details, he remarked that if the people or the local administration of Deoghar had any idea about the person that had once resided there, or about the famous personalities (like Swami Vivekananda, Rabindranath Tagore) that had visited that house, or like Sri Aurobindo (of Pondicherry) who lived there, that section of the road would have been paved in gold.

The original house had also undergone change, and renamed as ‘Adharayatan’. (The present owner, one Sri Sudhirata Chatterjee, is reportedly bogged down with litigations against his family members.) The facade is different, the big varandah in front is gone, the house itself has been partitioned inside and additional rooms created.

Rajnarain Bose is now a forgotten chapter in the history of Deoghar (and in Bengal). There is absolutely nothing to indicate that Rishi Rajnarain Bose once lived there. There is no signboard or plaque to inform passers-by about the historical significance of that house, the legacy that the house carries, or the stature of the visitors that had once set foot in that house more than hundred years ago. (Reminds me of a close friend of Rajnarain, Michael Madhusudan and the lines from his famous poems, “দাঁড়াও পশ্চিকবর”, and “ব্রথো মা দাসেরে মনে”.)

I enquired about another piece of property named Swarnalata Kutir, located in Rohini. Swarnalata was one of the daughters of Rishi Rajnarain, and the mother of (among others) Sri Aurobindo and the revolutionary, Biplabi Barin Ghosh. The house had once belonged to Lajjabati Bose, another daughter of Rajnarain, and was later gifted to my father Asoke. I understand that the property was “purchased”, and is presently owned, by Satsang Ashram. It is strange how the “sale” took place and the ownership passed on without any knowledge of or permission from the actual, original owner or any member of our family.

Incidentally, Rajnarain Bose Memorial Library (near the clock tower in the busiest area of Deoghar, Baidyanath Dham) still stands, but is in extremely bad shape. No one uses the library any more; there is no fund to maintain the library nor for the purchase of new books. The ground is nowadays being used to hold local fairs. Property developers are waiting to grab the property some day. It may happen sooner rather than later.

The only question that remains is, can anything be done to preserve at Deoghar, whatever possible, of one of the greatest sons of Bengal and the ‘Grandfather of Indian Nationalism’? And of the houses of Rajnarain Bose and Swarnalata Kutir, places where many revolutionaries and renowned personalities had visited and also spent a part of their lives? Can these be declared as heritage sites, properly identified, marked and protected?

End note:

I had an occasion to re-visit Deoghar on 21 December 2011. I found that the brick and cement road signage, which was till then the only indicator of the official name of the road, had been demolished by a bulldozer of the local municipality during its anti-encroachment drive. With that, all visible connections between Rajnarain Bose and Deoghar now stand erased.

THE INNER REVOLUTION

Subtle forms of selfishness are so ingrained in our habits of living that it is difficult to learn how to use our lives helping the planet. We will come to a better understanding of what “being alive” means by using our time here in an effort to help all Life. May be returning good for evil is simply a recognition that we depend on one another for our tomorrows. It is likely that the “law of reciprocity” or Brotherhood will become more than a theory as those who see its necessity begin to practice it- and by their example the ignorance of others will be dispelled so that they, too, can live a more “livable” life.

If we wish to experience peace and enlightenment, it is wise to seek ways of establishing such conditions in our environment, of inquiring into our reasons for being alive so that we can inhabit this body in such a manner as to have a peaceful and enlightening effect upon others. Doing this, one is bound to reap, in some cycle, what one sows today. If work in non-violent direct action is to rise above the level of refined hypocrisy, the personal revolution must be begun; for we shall find our most stubborn and unregenerate opponent in our own hearts.

The highly intelligent animal in ourselves which opposes our inclination toward an altruistic life of study, work and service has a social reflection in the world’s nation-states which practice international selfishness and seek revenge on one another; yet we can become a counter-friction to this mistake by what we exemplify in our day-to-day lives. Nature will lend her weight to an excellent example that draws adherence by an intrinsic power of its own. Acts upholding the oneness of life have this “smile of nature” that carries them past the crudities of revenge.

- *The Theosophical Movement*

Acknowledgement
For the month of November & December 2012

Donation

DN/GL No.	Donor's Name	Occasion	Purpose	Amount (Rs.)
DN/a-664	Sm. Bina Das		Mahila Bhavan Fund	200/-
DN/a-665	Sm. Manjula Dutta & Sri Sumantra Dutta	In memory of Late Mrs. Roma Dutta	Education Society	500/-
DN/a-666	Sri Utpal Sen	In memory of Late Suprava Sen & Late Sujit Kumar Sen	Bharat Barshiya Brahma Mandir	300/-
DN/a-667	Sm. Sharmistha Deb, Sm. Sumitra Rakshit, Sm. Sudipta Das, Sm. Susmita Moulic & Sm. Sumita Choudhury	On the occasion of Addya Sraddha ceremony held on 11.11.2012 of Late Kamala Pal	Mahila Bhavan Fund Library Fund	1,000/-
DN/a-669	Sm. Arpita Kundu	On the occasion of Addya Sraddha of Namita Bagchi	Mahila Bhavan Fund	3,000/-
GL-749	Sri Utpal Sen	In memory of Late Suprava Sen & Late Sujit Kumar Sen	General Fund	300/-
DN/a-670	Sm. Bina Das		Mahila Bhavan	200/-
DN/a-671	Sm. Monika Dutta	In Memory of Late Amar Nath Dutta	Calcutta Congregation	100/-

DN/a-672	Sm. Surupa Dutta Sri Subrata Dutta & Sri Susmit Dutta		Konnagar Building Repairing Fund	1,000/-
GL-779	Sm. Madhulika Ghosh	Donation for Marriage reception of Nephew on 15.12.12	General Fund	3,500/-
GL-780	Sri Atish Ranjan Banerjee	100 th Birth Anniversary of their beloved father Sri Satish Ranjan Banerjee	Indian Messenger	1,000/-
GL-796	Sri Soumitra Roy	In memory of his father Sri Kalyan Kumar roy	IBF Fund	1,500/-
GL-801	Sm. Lipika Das & Sri Provamoy Das		IBF Fund	500/-
GL-803	Sri Surajit Deb & Sm. Suchita Deb	On the occasion of wedding of Suranjita & Subhajit	General Fund	300/-
GL-805	Sri Prasad Sen		Maghotsava Fund Prize for Balak Balika utsava	5,000/- 1,500/-

Trust Fund (New)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount (Rs.)
TF-718	Sm. Sharmistha Deb, Sm. Sumitra Rakshit, Sm. Sudipta Das, Sm. Susmita Moulick & Sm. Sumita Choudhury	Ramendra Nath Pal & Kamala Pal TF	General Fund	5,000/-

TF-719	Sm Supriya Das	Supriya Das TF	D.O. a/c	500/-
TF-723	Sri Bidyut Kana Guha	Nirod Kumar Das & Prativa Das T.F.	Building Repair Fund Mahila Bhavan Fund Sadhan Ashram Repair Fund	20,000/- 10,000/- 10,000/-
TF-725	Sri Mohan Chandra Dhara			3,000/-

Trust Fund (Addition)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount (Rs.)
TF-716	Sm. Indrani Halder	Snigdha Kumar Guha & Aruna Guha TF	Balya Bhavan Fund	5,000/-
TF-717	Dr. Anumita De	Ayan De TF	Balya Bhavan Fund	2,000/-
TF-720	Sm. Chitra Roy	Rabindra Mohan & Subodh Bala Biswas T.F.	Balya Bhavan Fund	2,000/-
TF-721	Sm. Debjani Roy	Sunirmal Das TF	I.B.F. fund	1,000/-
TF-722	Sm. Samita Das & Sri Premomoy Das	Budhankar Das TF	Balak Balika Fund	1,000/-

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