

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, October, 7 & 21, 2012

Nos. 19 to 20

Published by:  
Sadharan Brahma Samaj, Kolkata  
Phone: 2241-2280  
Email: brahmosamaj.sadharan@gmail.com  
Web: www.thesadharanbrahmosamaj.org

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

Jt. Editor: Sri Tapabrata Brahmachari  
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Price: Rs. 10/-

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## INVOCATION

Only those of tranquil minds, and  
none else, can attain abiding joy  
by realizing within their souls the  
Being who manifests one essence  
in a multiplicity of forms.

*- Upanishad*

\* \* \* \* \*

To live religiously is to live  
naturally, to live naturally is  
to act up to the dictates of  
conscience. To live to nature  
is to live to God..

*- Keshub Chandra Sen*

\* \* \* \* \*

The Brahmo Samaj does not limit divine revelation to special miracle laws and supernatural channels but finds the operation of the Divine Spirit in all earnest seekers after truth. Accordingly it gives a hearing to all and sits as an humble disciple at the feet of the great and good of all lands.

*- Sivanath Sastri*

\* \* \* \* \*

## Editorial

Without a religion of our own we cannot expect to help our younger people to attain a religion of their own. We do not indoctrinate children We do not conduct catechism classes but we must show what our religion does. We shall of course answer their questions freely. We shall want to volunteer statements of our view points when we think that will prove instructive For without disclosure of own faith we can hardly help our young people attain a religion of their own. Whether teachers in our church or as parents at home we must all give our children opportunity to find out for themselves what difference, if any our Universalist faith makes in our lives.

This is not indoctrination – not saying what religion must be. This is teaching liberal religion, showing what faith does. Without such disclosure and explanation a boy or a girl can hardly be expected to understand the role of religion of religion in adult life. What is man, what is our being, our human nature in its relation to natural process in time.

What is this transient self consciousness of ours in the midst of so much lifeless matter. More deeply, what shall we make of mans inhumanity to his fellowmen and himself. Why do we desert our being. How does religion overcome this breakdown of our essential humanity? What can we do to be saved. Without a religion of our own disclosed without embarrassment as the occasion may suggest or require we can hardly expect our younger generation want to attain a religion of their own. Why should they bother to try to understand the role of religion in life, unless we are able to show them that faith does make a difference.

Religion it is said should help us see life steady and see it whole. Often our lives threaten to fall apart with fatigue or fear or with anxiety and guilt. None of us altogether escapes the fragmentation of modern culture. Our lives need pulling together. Religions integrative role is one of vital importance.

Rational religion is religion whose beliefs and rituals have been reorganized with the aim of making it the central element in a coherent ordering of life – an ordering which shall be coherent, both in respect to the elucidation of thought and in respect to the direction of conduct towards unified purpose commanding ethical approval.

In teaching ethics, theology, symbolism and ritual the main emphasis must still be on providing boys and girls with experiences from which they will fashion their own religion, their personal standards, their individual thoughts. But one such experience which they - and we – need is sharing our Unitarian Universalism with them.

Sectarian votaries of a particular religion, when taken to task for the unjust dealings with their brethren which so deeply injure and insult humanity, immediately try to divert attention by glibly quoting noble texts from their own scriptures which preach love, justice, righteousness, and the divinity immanent in Man - ludicrously unconscious of the fact that those constitute the damaging incrimination of their usual attitude of mind.

***Rabindranath Tagore***

## Undaunted Rammohun

Dr. Saroj Mohan Mitra

Rammohun wanted that the farmers also benefit from a permanent settlement system. The permanent settlement system implemented by Cornwallis was only for the Zaminders due to which they got the opportunity of oppression on the farmers. Rammohun wanted the reverse of this in his opinion if the farmers' the tillers were given a permanent settlement on land then the government would permanently benefit from it and the farmer would be self reliant and confident. To this end he wished for the improvement of the rayats and for better governance. He felt that the administration and the judiciary should be separated and the complaints against the revenue officers should be investigated by the justice department.

Even when he was living in India Rammohun welcomed the idea of Europeans settling down in his country. He expressed the same opinion to the Select Committee in England. He however was not in favour of large scale indiscriminate foreign settlement in India but felt that if selected resourceful Europeans permanently settled down the country would gain. Money lost because of foreign traders would be stemmed. If foreigners with capital and industrialists settled in India agriculture and the condition of workers would improve. Already some foreigners settling in India had done a great deal. A gentleman from Scotland after retirement had taken-up agriculture here. Sir Danial Hamilton had caused considerable improvement in the Sundarbans. However at that time public opinion being very strong against British colonization of the country this well thought out suggestion of Rammohun was resented. In the present day such a suggestion of bringing in foreign capital for the development of the state would be welcomed promptly.

## **The Brahma Samaj and National Integration**

Amiya Kr Sen

[Continued from last issue...]

The committee recognized the traditional disabilities of large sections of the people and was of opinion that the existing policies of assisting the socially handicapped should be reviewed in the light of the situation that is emerging. For the socially handicapped the committee recommended wider educational facilities “so that they can compete on more or less equal terms with the advanced members of our society.” The old criteria based on religion and cast should be replaced by those based on means and merit. “ together with the determined efforts to assist in an effective manner the socially handicapped we should move towards the adoption of criteria which are essentially social and free from age old divisive characteristics of our society.” All restrictions based on caste, religion or domicile should be removed so far as provision for wider educational facilities is concerned.

For the dissemination of the ideals of national integration, the committee suggested that the students and young men should, at a very early stage of their life, be made familiar with the ideals of an integrated nation. Significant ideals as expressed by great men belonging to different regions of the country might be placed before the students in daily assemblies at the beginning of their class work. A sense of one-ness of India might be strengthened by the regular singing of the National Anthem and their taking a pledge every year that they would dedicate themselves to the service of their country and their countrymen. Emphasis was also laid on integration through cultural activities of students and young men. The pledge was recommended to be as follows:-

1. India is my country, all Indians are my brothers and sisters.
2. I love my country and I am proud of its rich and varied heritage. I shall always try to be worthy of it.

3. I shall give my parents, teachers and all elders respect and treat everyone with courtesy. I shall be kind to animals.
4. To my country and my people I pledge my devotion; in their well being and prosperity alone lies my happiness.

Against this picture of historical perspective and present situation we have to consider what contribution the Brahma Samaj can make to the program of national integration.

It is a very significant fact that the present day outlook with regard to communalism and casteism is gradually approaching the ideals for which the Brahma Samaj had to suffer social and other disabilities during the past hundred years of its history.

So far as communalism is concerned “Brahmoism holds that God reveals Himself to man through his natural powers of knowing and not in a supernatural way, and that the truths found in the scriptures were revealed naturally, and not supernaturally to the teachers of those truths, and that, therefore religious books should be studied and the religious teachers be listened to critically though reverentially and not with blind faith. All men are subject to error, no religious books or teachers should be regarded as infallible. As God’s revelation is universal, the prophets and scriptures of all nations should be respected, and as far as possible, devoutly studied. They help us by turning our eyes inward, by stimulating thoughts, by rousing our higher feelings, and by stirring us to fresh activities. We should therefore give honour to them but should not sacrifice the freedom of our soul.”

From the days of Raja Rammohun Roy it has been one of the fundamental principles of the Brahma Samaj that religion is one, viz. the spiritual worship of the supreme being; but that religion which is the expression of this instinct of worship in the human personality has been conditioned by the different environments with which it has come into contact and has developed, in its liturgy and traditions, superficial differences; that essential truth are embodied in all

religions, but they have gathered round themselves customs, rites and traditions which form only the body and not the soul of religion.

However, we may try to liberalize the minds of our citizens by bringing them into contact with the ideals of different religions, there can be no change of heart unless and until this fundamental truth enunciated by the Brahma Samaj is instilled into their minds. After all, change of heart among the people is one thing necessary for the eradication of communal hatred and communal bitterness.

“The current system of hereditary castes, the Brahma Samaj holds, is opposed to the doctrine of human brotherhood.” “God being the common father, all men are brothers and sisters and they should treat one another as such, admit them to equal fellowship and allow them same rights and privileges. No one, on account of one’s birth in a particular family should be abhorred or deprived of the rights of education, choice of profession or fellowship with others. As the current distinction of caste with the aversion generated and the artificial inequalities created by it, is opposed to those humane and enlightened principles, we Brahmans reject this distinction and promote inter-dining and inter-marriages. In the Brahma Samaj no one, because he is born in a particular family or class, is debarred from social intercourse with his co-religionists or the enjoyment of rights or the exercise of power such as those of a priest or a minister of religion to which he is otherwise entitled. As caste is opposed to true religion and true national unity the Brahmans consider the breaking of caste a religious duty. The Brahma Samaj aims at being a model society whose members should live in peace and amity worshipping God in spirit and in truth. In this society the so called highest and lowest classes are being intermingled and leveled up to a common platform of purity and enlightenment. It aims at being what Indian society and human society in general should be in future, when all artificial distinction will be forgotten in the love of God and humanity”

The recommendations of the Emotional Integration Committee to give wider educational facilities to the socially handicapped, to replace criteria based upon religion and caste by those based upon means and merit, to remove all restrictions based on religion, caste, or domicile so far as provision for educational facilities

as concerned - they are good so far as they go. But will they eradicate the animosities and rivalries among different caste groups? They will certainly help “the socially handicapped to attain a higher status and economic position”; but this in fact will strengthen rivalries and animosities among different castes. The psychology of fear and the instinct for self protection will continue to exercise the minds of people and the separatism will be accentuated. Unless and until the caste system is destroyed, the root and branch, and equal opportunities are thrown open to all irrespective of any consideration except those of merit, emotional integration will not be achieved. Every citizen must become conscious of his dignity as a human being and conscious also of society’s recognition of this dignity. The great self (sva) in each human being must be roused and possibilities lying dormant in him must be given fullest opportunities for the fullest development. Then and then alone can an individual sincerely assert “I love my country and am proud of its rich and varied heritage.” Then and then alone can he feel his oneness with the nation. It is time that the Brahma Samaj should disseminate its ideals widely throughout the country in order to strengthen the movement towards national integration. We owe it to ourselves and to the national mind and urge it on to the attainment of national unity which is of supreme importance at the present juncture.

The committee has rightly recognized the importance of education in bringing about national unity. Its recommendations will go a great way towards weakening the forces of linguistic jingoism; but it appears from a study of its recommendations that it is merely suggesting ways and means for removing obstacles in the way of attainment of national integration. Beyond some vague references to the composite structure of Indian culture, and “the need to preserve unity in diversity” and “cherishing and respecting the various cultural strands which are enriching Indian civilization” they have not enunciated any positive principle of integration. USA has its American way of life distinctly presented before its youth. USSR has its communistic ideology to integrate its people. What is the central concept which can integrate the Indian nation? The youth of the country must have before their minds’ eye a vitalizing idea before they can

contribute actively towards the attainment of emotional integration. Mere toleration and respect is not enough ; there must be positive ideal before them – an ideal to which they can devote their life’s activities. So long as distinctive principles, instead of vague generalizations are not placed before them all efforts of integration are bound to be ineffective. There must be a central concept for harmonizing efforts towards the attainment of emotional integration. In order to be effective such a concept must touch the depth of human personality and have a universal appeal. Our Upanishads which record the experiences of spiritual leaders of ancient India are remarkable in expressing Eternal Truths for the spiritual upliftment of men; and while discussing problem of national integration we are reminded of one of their great utterances which brought about the spiritual initiation of our leader Maharshi Debendranath Tagore. I mean the Sloka Isa basyam idam sarbam yat kincha jagatyam jagat “Cover with the Eternal Being all that is unstable in this fleeting world”. This, I feel, may well form the central point round which all activities for emotional integration may turn. To a man who has accepted this concept as the guiding principle of his life, persons belonging to other communities will appear as brothers whose being the Eternal Presence illuminates. He will try to understand and appreciate their point of view with love and affection. The entire attitude of animosity and bitterness will be changed. He will no longer emphasize points of difference but will appreciate points of resemblance and even assimilate new elements from their ideals. This attitude will I am sure prevent the formation of communal organization based upon hatred and bitterness. This changed attitude will also militate against the psychology of fear and that sense of an urgent need for self protection which lie at the root of casteism. The sense of oneness among people belonging to different castes will be strengthened., so that it will be no longer a question of wresting rights and privileges from others but one of combined efforts for the socio economic progress of all. One of the reasons why community and other projects have not been fully implemented is the absence of this feeling of oneness with the nation; and once this feeling is developed there will be rapid progress in all directions. There is nothing uncommon in this central concept in a country where the

commonest man can refer to such ideas as Yatra jiba tatra siva, daridra narayana etc.

The problem of regionalism may also be solved in the light of this changed attitude. Each of the different states may then take its own socioeconomic activities not merely directed towards its own economic progress but as contributory factors in the progress of the country as a whole. Thus a socioeconomic structure will be formed which will synthesize all efforts of the different states and utilize them for the progress of the entire nation. Regionalism will indeed be there, for it is very difficult to eradicate such attachment but it will be shorn of bitterness. Justice and equity will form the basis of our endeavours, not out of fear of rivalries but of a proper appreciation of the needs of all. Shorn of bitterness, our attitude towards the literature in the regional languages will undergo a suitable change. There will be no repulsion against any language. On the contrary, literature as the expression of the ideals and aspirations of our brother in the regions concerned will have a renewed interest for each of us. Contact with other minds and other ideals will expand our imagination and new composite culture will be developed assimilating all that is good in different regional literatures and cultures.

To be effective, it is necessary that such a central concept of fundamental importance should be accepted and acted upon without any mental reservation. Our besetting scene is that we very often accept an ideal with our intellect and leave it at that. Intellectual acceptance of this nature is of no use. It can not bring about any change in ourselves and through ourselves to the nation at large. The central concept must be made real in our life, must regulate our behaviour. We must accept it with our whole self, then and then alone can we instill it into the minds of our countrymen. Practice, it has been said is better than precept and it has been witnessed in the past history of the Brahma Samaj that its ideology was accepted by many because they came into contact with personalities who were the embodiment of its ideals, and one of the reasons why our Samaj has been losing its influence is the fact that we have not been able to make our ideals real in the activities of our life. Our first task should be to organize our lives both individual

and social in the light of this new attitude so that, as in the past, each one of us might be the embodiment of this changed outlook. It is only then that we will be heard and the ideal we stand for will be accepted by right thinking people. The best contribution that we can make towards emotional integration is to integrate ourselves first and then our social organization.

Along with our endeavour to realize this ideal in our individual and social life we should try to help those who come into contact with us through our various institutions towards the realization, in their lives and conduct, of this fundamental concept of regarding every object as illuminated by the Eternal Presence.

If we take these two initial steps successfully, I have every hope that the influence of this vital concept will imperceptibly spread among the people and bring about a welcome change in our attitude towards these different problems and thus help in the movement towards emotional integration.

*Presented at the All India Session of the Brahma conference in Bombay, 1962*

The human soul realizes how impure is its nature when it dissociates itself from God; and how noble it becomes when it is with Him.

***Devendranath Tagore***

## Samaj News

### *Birth Anniversary of Ishwar Chandra Vidyasagar*

The 184th birth anniversary of Pandit Ishwar Chandra Vidyasagar was observed on 26th September 2012. On this occasion a lecture meeting titled ‘Vidyasagar Revisited’ was arranged. Sri Lakshmi Narayan Ray presided over the meeting and after a short prayer by him the meeting commenced. The guest speaker Dr. Maqbul Islam offered an analysis on the various aspects of Pandit Iswarchandra and his various reform activities and pointed out that this great man was a true successor of Raja Rammohun Roy.

### *Death Anniversary of Raja Rammohun Roy*

The 179th death anniversary of Raja Rammohun Roy was observed by the Samaj on 27th September 2012. In the morning floral wreaths were offered at the foot of his statue in the Maidan by the Brahma Samajes in and around Calcutta and the several institutions run by the Sadharan Brahma Samaj including the schools and colleges. After the laying of wreaths there was a short divine service conducted by Sri Tapabrata Brahmachari the hymns were sung by the girls of the Montessori section of the Brahma Balika Shikshalaya. This function was organized with the assistance of the West Bengal State Government and the Kolkata Municipal Corporation.

In the evening a lecture meeting was held in the prayer of the Samaj titled ‘Ethical Values in Teaching & Learning System’. The meeting was presided over by Sri Ashis Pain and after a short prayer the meeting commenced. The guest speaker professor Sunanda Sannyal spoke on the subject and put before his listeners many examples of every day occurrences in support of his view. He appealed to the Brahma Samaj to take up the cause in whatever small way it be possible to improve the matters.

***Death anniversary of Pandit Sivnath Sastri***

The 93rd death anniversary of Pandit Sivnath Sastri was observed by the Samaj on 30th September 2012. A prayer meeting was held in the Mandir. Sri Ashis Kumar Pain conducted the divine service and the hymns were sung by Sri Samir Das

**Domestic News*****Veteran Brahmo W. H. Puttiah passes away***

Gandhian Social Worker, Freedom Fighter and Veteran Brahmo Shri W. H. Puttiah passed away on Wednesday the 26th September 2012 after a brief illness. He was 89.

Born in 1923, he took active part in the Quit India Movement in 1942 along with his brother late W. H. Hanumanthappa (Junior).

He founded the Wooday Foundation in 1983 to promote education and health in rural areas. He was actively associated with the Gandhi Peace Foundation, Bangalore Brahmo Samaj and several educational institutions as a leading member or office-bearer.

***Addya Sraddha***

Namita Rao, daughter of Late Sudhakar Rao of Cuttack passed away on 13.09.12 at the age of 89 years. Her Addya Sraddha was performed at her residence on 23.09.2012. Sri Bikash Dutta conducted the prayers. A donation of Rs. 500/- to Sadharan Brahmo Samaj was given on that occasion by her brothers and sisters.

***Birthday***

1st birthday ceremony of Suvomita Pal daughter of Sri Subhanjan Pal and Smt. Sutapa Pal was held on 27th December 2011 in their residence at Kalna. Sri Tapabrata Brahmachary conducted Brahmoposana.

On this occasion grandfather Sri Soumendranath Pal and grandmother Smt. Monila Pal donated Rs. 1000/- in Sadharan Brahma Samaj General Fund.

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**NOTICE**

**SADHARAN BRAHMO SAMAJ**  
**Annual General Meeting to be held on 27/01/2013 Sunday 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 2011-2012
3. Audited Accounts of the Sadharan Brahma Samaj for 2011-2012 (March, 2012)
4. Declaration of the results of the Election of the office bearers of the Sadharan Brahma Samaj for 2012-2013
5. Declaration of the results of the Election of the members of the General Committee of Sadharan Brahma Samaj for 2012-2013 (Kolkata & Mofussil)
6. Greetings
7. Appointment of Auditor for 2012-2013
8. Miscellaneous.

Members of the Sadharan Brahma Samaj are requested to attend.

Date: 20.09.2012  
211, Bidhan Sarani,  
Kolkata - 700006

Premomoy Das  
Secretary  
Sadharan Brahma Samaj

## NOTICE

### SADHARAN BRAHMO SAMAJ Annual Election of Sadharan Brahma Samaj: 2012 - 2013

**(A) Election of Office-bearers:**

Nominations are invited for the under mentioned posts of the Sadharan Brahma Samaj for 2012-2013 from amongst the valid members of the Sadharan Brahma Samaj. The name for each post shall be duly proposed and seconded in writing by two valid members with their full addresses and with written consent from the candidate with his address. Eligible candidate must be at least 25 years of age and must possess the qualification of membership under rule 6 (Kha). Office-bearers shall be resident of Kolkata or its neighborhood. All nominations must reach the Samaj Office within 5 p.m. on or before 24<sup>th</sup> November, 2012. Names of valid candidates after scrutiny will be put up on the Samaj Notice Board on 01.12.2012 after 5 p.m. The last date for withdrawal of candidature will be 08.12.2012 by 5 p.m. after which date no withdrawal will be admissible.

Post of Office-bearers

1. President	---	One
2. Secretary	---	One
3. Assistant Secretaries	---	Not more than three
4. Treasurer	---	One

**(B) Election of Members of General Committee for 2012-2013:**

Members of the Sadharan Brahma Samaj willing to stand as candidate for election to the General Committee of the Sadharan Brahma Samaj for 2012-2013 are requested to send their full names and addresses to the undersigned on or before 24.11.2012 within 5 p.m. at the Samaj Office. Candidates must be members of Sadharan Brahma Samaj for at least three years, must have completed 25 years of age and possess the qualifications of members under rule 6 (Kha) under rule 20 read with Bye-law 2 as amended on 06.12.1969. Kolkata members should be residents of Kolkata postal zone and Howrah town. Names of valid candidates after scrutiny will be put up on the Sadharan Brahma Samaj Notice Board on 01.12.2012 after 5 p.m. The last date for withdrawal of candidates will be 08.12.2012 by 5 p.m. after which date no withdrawal will be admissible.

20.08.2012  
211, Bidhan Sarani,  
Kolkata - 700006

Premomoy Das  
Secretary  
Sadharan Brahma Samaj

**Acknowledgement  
For the month of September 2012**

**Donation**

<b>DN/GL No.</b>	<b>Donor's Name</b>	<b>Occasion</b>	<b>Purpose</b>	<b>Amount (Rs.)</b>
DN/a-662	Sm. Bina Das		Mahila Bhavan Fund	200/-
GL-692	Sm. Himansu Jana		I.B.F. Fund	50/-
GL-702	Sri Ranabir Mitra & Sm. Amrita Mitra	In memory of Late Rabindra Nath Neogi for Medical Fund	Medical Relief Fund	15,000/-
GL-703	Sm. Sucheta Neogi	In memory of Late Rabindra Nath Neogi for Printing Machine	Printing Machine	10,000/-
GL-704	Sm. Ranu Bose	Donation for Mahila Bhavan education Purpose	Mahila Bhavan Fund	1,001/-
GL-704	Sm. Ranu Bose	Donation for Balya Bhavan education Purpose	Balya Bhavan Fund	1,001/-

**Trust Fund (New)**

<b>T.F. No.</b>	<b>Donor's Name</b>	<b>Name of T.F.</b>	<b>Purpose</b>	<b>Amount (Rs.)</b>
TF-715	Sri Sukdeb Kundu	Late Manjula Kundu TF	Calcutta Congregation Fund	10,000/-

**Trust Fund (Addition)**

<b>T.F. No.</b>	<b>Donor's Name</b>	<b>Name of T.F.</b>	<b>Purpose</b>	<b>Amount (Rs.)</b>
TF-710	Sm. Shewli Roy	Sudhangshu Prova TF	General Fund	2,000/-
TF-711	Sm. Samita Das & Sri Premomoy Das	Ira Das TF	Medical Fund	500/-
TF-712	Sm. Samita Das & Sri Premomoy Das	Sushama Roy TF	Relief Fund	500/-
TF-713	Sm. Jayanti Mukherjee	Karuna Kanta Bose TF	General Fund	1,000/-
TF-714	Sm. Jayanti Mukherjee	Profulla Kanta Bose TF	General Fund	1,000/-

**Matrimonial**

Wanted a bride for a groom aged 38, 5'5", having own business and own residence in Patna. Phone: 08434335872 / 09430043257 (M)  
email:tuhink2002@rediffmail.com

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**Kindly correspond to**

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Sd/- Premomoy Das

Secretary (Sadharan Brahma Samaj)

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