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INVOCATION

Two men please God – who serves Him with all his heart because
he knows Him; who seeks Him with all his heart because
he knows Him not.

- *Panin*

* * * * *

He prayeth best who loveth best
All things both great and small;
For our dear God who loveth us.

He made and loveth all.

..

- *Coleridge*

* * * * *

Endeavour to be patient in bearing with the defects and infirmities of others,
of what sort soever they be: for that thyself also hast many failings which
must be borne with by others.

- *Thomas a Kempis*

* * * * *

Editorial

We have just finished the celebration of our annual festival the Maghotsava. During the celebration we have participated in worship and adoration, listened to inspiring prayers and sermons. All these were expected to encourage and enthuse us and bring about a change of heart by rousing in us a new consciousness of our duties and responsibilities towards the Samaj to serve in continuing its mission.

We have bathed in the flood of love and goodwill that flowed during the Utsava. Let us now pause and ponder do we feel uplifted. Have we reaffirmed our faith in the ideals of the Brahmo Samaj, do we feel motivated to shrugs of our inertia and serve the cause in all and whatever we can.. If this has happened then our Utsava has been a success.

We live today in a world where moral and spiritual qualities have been hopelessly devalued. Real religion occupies a minor place in the present concept of life in the society we live in. Inspite of colossal material gains in a short span of time moral devaluation has paralyzed the combining and constructive energies of life. Misguided ambitions have abused God given power and led to greater and greater disintegration. Without revaluation and appropriate appreciation of the higher attributes of human life, the fatherhood of God and the brotherhood of man will remain a distant dream only.

When the authority of the Supreme being is repudiated, anarchy is bound to prevail and spread. Even the churches of the world seem to be indifferent to the process of moral disintegration.

It is an age of democracy which sets in motion the process of leveling down. Adult franchise might give to every grown up man and woman the right to vote. A collective vote may give the power to act. But action without wisdom, even of the majority, cannot be expected to achieve the highest good.

The Brahmo Samaj when formed was considered by the majority to be a Catastrophe foreboding doom. Starting with Rammohun every leader of the Brahmo Samaj was castigated and vilified many were even physically assaulted. The present situation may not be that bad as because the various steps initiated and persistently followed by the Brahmo Samaj has borne fruit. As a result of which the condition of the people of the country has been uplifted and the nation benefited. Inspite of all these the adversity of the majority still remains and expresses itself in subtle ways. Every ardent Brahmo bears the brunt of this in his everyday life. The Utsav for them is a time for rejuvenation and encouragement. A time when our Samaj the Power House strengthens us again to carry out the work entrusted by our fore bearers.

May God bless us ! Brahmokripahi Kebalam !

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

Samir Das
Treasurer

Sadharan Brahmo Samaj

Undaunted Rammohun

Dr. Saroj Mohan Mitra

One of the reason of Rammohun visit to England was to try to enhance improve the benefits of the badsha of Delhi, Akbar the second. According to the agreement made between his the badshas father the Sha Alam the second and Lord Wellesly in 1805 some Mahals situated in the western bank of the Jamuna come under the Resident of Delhi. According the agreement the enhancement of income from these Mahals should have resulted in a proportional increase in the monies due to the emperor. But the local Government did not take any notice of the representation made and rejected the claim. In view of this the emperor decided that he would petition the king of England. On hearing that Rammohun was going to England the emperor requested him to plead his case. To facilitate his work the emperor ordained his with title of Raja.

The then government of India did not recognize this “Raja” title ordained by the badsha. However the government of England was much more in this matter and accepted his as a Raja. When Rammohun left India he carrying with his an appeal from the emperor addressed to the king of England. This appeal was drafted by Rammohun complete with facts and presented with firm logic. The letter was written in both England and French.

After arising in England Rammohun was searching for an opportunity to complete this work entrusted to him by the Emperor. On 25th June 1831 he sent letters to the Chairman and the Deputy Chairman of the East India Company informing them that he was authorized to discuss and finalize the charter of demands and finalize an agreement. The directors of the Company however wanted that the matter be settled local government in India. Rammohun met the president the Control Board Mr. Charles Grant and managed to enhance the income of the badsha from rupees three lakhs to rupees fifteen lakhs.

Here again the directors played a trick on Rammohun they conveyed the decision of this enhancement not through Rammohun but through the Governor General in India. The reason behind this was to deprive Rammohun of the fees that he was entitled to as promised by the Badsha. We know that to keep up his kingly style of living he has spent all his money. Even after Rammohun’s death his son Radhaprasad was not handed over the dues.

Some Thoughts of The Geeta

Dr. Jayanti Mukherjee

(Based on “Geetaamritasar” by Amarchandra Bhattacharya and “Srigeeta” by Jagadishchandra Ghosh)

1. GENESIS

The Bhagawat Geeta is a priceless collection of slokas or verses about the one and the only God propounded by the Upanishadas and Vedanta. Raja Rammohun has said that the Bhagavat Geeta is the quintessence of all the Smritis and Puranas. Mahatma Gandhi has declared it to be the greatest religious text and a guide to all our duties and actions at all times.

Here we will try to analyse what exactly is the message of the Geeta – what does it propound. But before we can do that we must first go into the genesis of the Geeta. For generations the Geeta has been considered to be a part of Mahabharata and as such it has been believed to have been composed by the Muni Ved Vyas who is supposed to have been the author of Mahabharata. However modern day research has created doubt about this authorship. According to a particular school of thought there were many hermits with the name of Vyas and

other writers have also sometimes subscribed their works as the creation of the same Ved Vyas. Therefore it is difficult to assign a particular person to the authorship of the Geeta and nothing can be said about the time and specific region in which he may have lived and composed these verses. However the Geeta is an independent work which describes a unique and all powerful God who is referred by various names such as Brahma, Paramatma, Bhagvan, Iswar, Parameswar whose power and qualities are without limit. The Geeta is not a divine revelation but the result of its author's observations, analysis, thought, discussions and meditation and is a wholly rational piece of work. He has used these methods to understand the joys and sorrows of life the good and the bad, the right and the wrong and man's destiny in relationship to the Paramatma.

The hermit poet has written the Geeta as a dialogue between Krishna and Arjuna, two leading characters of the Mahabharata. This form of

writing was very common in ancient times as is evidenced in many parts of Upanishads and Puranas as also in Plato's dialogue. Arjun is the seeker of knowledge and Krishna is one who enlightens. In the Kathopnishad also there is a beautiful allegory in which the human body has been likened to a chariot and the soul to its charioteer. In the Kathopnishad there is also a dialogue between Yama, the god of death and the boy Nachiketa about the immortality of the soul and nature of Brahma. The author of the Geeta has been very much influenced by the Kathopnishad and has quoted extensively from these verses (Geeta 2/19, 20, 29; 3/42; 8/11, etc)

In the Geeta the story of Mahabharata is incidental, the real reason for its existence is its exposition of the authors ideas about the human soul and the nature of God. King Dhritarastra asks Sanjoy to narrate to him the incidents that take place when his sons and the descendants of Pandu begin the battle of Kurukshetra. The rest of the Geeta is narrated by Sanjoy in 698 verses which consists only of the dialogue between Krishna and Arjuna in which the later initially shows his utter abhorrence to the

thought of killing his own kith and kin. In only a few verses Krishna consoles Arjuna by telling him that the soul is eternal and the rest of the book deals not with the answer to the Dhitarashtra's query about the course of the battle but with the nature of the one true God and the means to attain him.

According to most historians the Geeta was composed about 1500 years after the Kurukshetra war, but since it is in the form of a conversation between Dhritarastra and Sanjoy on one hand and between Arjuna and Krishna on the other in the backdrop of the Kurukshetra war the Geeta has been assumed to be a part of Mahabharata. But a closer scrutiny will show that this assumption is not correct.

At the end of Sanjoy's narration he tells Dhritarastar in chapter 18, verse 75 that he has been able to faithfully convey all these matters without having been physically present in the field of the battle and remaining all the time in the capital city of Hastinapur. The verse
 "Vyasaprasachchrutavanetad
 guhyamaham param,

Yogam yogesvarat Krishnat sakshat
 kathayatah svayam"

is rather ambiguous here as Sanjoy says that he has heard everything from Krishna in Vyas's place or by the kind courtesy of Vyas. If the latter meaning is taken into account then it would imply that whatever he has said has actually been composed by Vyas and is not his own narrative. It is the poet's own imagination which has created the background of the Geeta while popular rendering has implied that Sanjoy was bequeathed by some special power through which he could himself see all the happenings in kurukshetra. And if such power was bestowed, then why on Sanjoy and not on Dhritarastra himself ?

Thus we must give the entire credit of the content of the Geeta not to any supernatural power or to Krishna but to the pen of the great poet who wrote the Geeta and gave mankind one of the greatest philosophies in religion. This analysis of Geeta will be entirely based upon this assumption that it was written by a very rational and exceptional poet who has given us a light which has blazed through the centuries but unfortunately most of us have not been able to understand it or live according to its tenets.

2. GOD OF GEETA

Now let us investigate who exactly is the God whom the writer of the Geeta wants to worship. Unlike in Kathopanishada the charioteer in Geeta not only advises but repeatedly asks Arjuna to come to him for guidance, be devoted to him and worship him. Does the writer then believe that it is the Krishna of Mahabharata who is to be worshipped by all men? A close scrutiny of the work shows that Krishna is not portrayed as God in all the verses. In the beginning Krishna offers advice as an ordinary mortal. Later on he assumes divinity. But this form does not continue. Through out the verses, and from time to time he surrenders his divinity and assumes the role of an ordinary mortal.

In the places where Krishna has called upon us to worship him there also he has not referred to his mortal image or the stories regarding his birth and other incidents of his life. In such places we can safely assume that when the author makes Krishna speak of "I" and "Me" or "Mine" he refers to God and not Krishna. It is from the second verse of the second chapter that Krishna is mentioned and up to the 60th verse of the same

chapter he is not referred to as God. In the tenth verse again Krishna states clearly – “There never was a time when I was not , there never was a time when you were not, there never was a time when these kings were not. In future, also there shall never be a time when we shall cease to exist.” Thus he puts himself in the same category as other mortals. Later on we see that the 19th, 20th and 29th verses have been taken from the Kathopnishad with slight modifications. Where was the necessity of a divine Krishna quoting from an earlier work written by a mortal? Moreover from the 31st to 37th verses Krishna gives such reasons to Arjuna to encourage him to join battle with his kinsmen that can only be given by a man of the world and are at complete variance with the later tenets of the Geeta. Thus if the author had wanted to establish Krishna as God he would not have put such words in the mouth of Krishna in the beginning itself.

It is only in the 61st verse that Krishna is for the first time allowed to express his divinity by saying “Suppressing all your desires and remaining attached to me is your duty”. This can only come from God.

Who else can command our complete obedience? In the remaining eleven verses of this second chapter Krishna no longer speaks of himself as God but advices as a mortal. In the last verse he says “O Partha ! this is the condition of complete surrender to Brahma. If man attains this condition he can no longer be led astray by worldly desires. If he reaches this state in his last years then also will he attain Nirvana in Brahma.” If the writer had wished to portray Krishna as God or Brahma he would not have made Krishna refer to Brahma in the third person.

In the third chapter also Krishna gives advice as a mortal. He has said that one has to strive without any expectation of reward or feeling of pride. One has to remember that he is not the doer. It is some “other being” who is the master of his deeds. That being is Paramatma.

In the beginning of the fourth chapter Krishna has uttered ten slokas (1-3 and 5-11) about his being God’s reincarnation. A careful study will clearly indicate that the text preceding and following these slokas about karmoyog are in no way related to them, which leads one to suspect that these were incorporated

in the Geeta by later writers who were not as rational as the original sage who wrote this great treatise. However these slokas are quite popular as they portray the yearning for a God who will assume a human form and destroy all evil so that no action is required of us mortals. Among the remaining 29 slokas of this chapter only in one (4/35) does Krishna speak as a God in the first person.

In all the 29 slokas of the fifth chapter Krishna refers to Brahma in the third person except for the last one in which he refers to himself as the receiver of all offerings, all prayers, the king of the universe and the friend of all mankind.

The sixth chapter deals with meditation and in four slokas Krishna refers to Brahma in the third person and in another four he speaks of himself as the one and the only God. However, in no case does he say that the object of meditation should be Krishna's idol or any other idol. In the Geeta the object of meditation is always the formless Paramatma.

In the seventh and eighth chapters it has been categorically stated that 'other gods' are not to be worshipped. Who are these other

gods? They are those who are limited, have human forms, lead human lives and die when their time comes. On thinking rationally one realises that in this sense Krishna is also another God. However in the eighth and ninth chapters Krihna repeatedly tells Arjuna, "I will come to you" when he is there in the presence of Arjuna. This surely seems that the Paramatma is speaking in the voice of Krishna and it is the Paramatma who is to be worshipped. In the eighth chapter Krishna repeatedly tells Arujna to meditate on him. But it is never said that Arjuna should mediate on his human form or on the deeds of his life. Thus it is quite clear that Arjuna is being asked to meditate on the Paramatma.

In the tenth chapter on the request of Arjuna Krishna names the things which are dear to him and are an expression of his greatness. Among these he mentions the important things of the earth, the Devas, Gandharvas, and man himself. Among men he speaks of Bhrigu, Narada, Kapil, Prahlad, Parasuram, Dhananjay (the son of Pandu) and Vasudev (10/39). Who is this Vasudev? This is another name of

Krishna. Thus the “I” of the Geeta is greater than even Krishna.

The tenth chapter ends with the sloka that a part of the Me contains the Universe. The “Me” must then be limitless and eternal. This cannot be said of the mortal form of Krishna. In the eleventh chapter Arjuna is shown the limitless universe in the form of Krishna, which is just an allegorical way of saying that the limitless and eternal being can be seen everywhere and should be worshiped. This worship springs from knowledge and faith.

According to Vedanta the Paramatma is formless and knows no birth or death. Accordingly Krishna of the Mahabharata or the Geeta cannot be Paramatma. Krishna was born, he had a human form, he lived on this earth, his life story is well known and finally he died. Such a being cannot be the Paramatma. It seems that the author of the Geeta has tried to gently lead the reader from the worship of Krishna to the worship of the Paramatma. The worship of mortal Krishna needs a host of outward symbols and rituals while the worship of the Paramatma is entirely a personal dialogue of the soul with its maker. The writer of the Geeta has advised the union of the

Atma with the Paramatma and not the worship of man-made idols or the performance of intricate rituals. In the 22nd sloka of the chapter 18 states that tamasik knowledge is confined to a single object; it does not go beyond it. For example, there are some people who worship the earth, a stone or a tree, they cannot conceive of any other being. For them these are the only objects of worship. This is irrational and trivial tamasik knowledge. The relationship of soul and the Paramatma is an intensely personal matter and should not be manifested in the worship of outward symbols in the form of idol or even so called “godmen”. In the seventh chapter also it is said that the unwise try to see the Formless One through the senses and remain away from the Brahma.

The Geeta is considered to be the essence of the wisdom of the Upanishads. Nowhere in the Upanishads has man been enjoined to worship Krishna, only Brahma, therefore the Brahma of the Upanishads is also the God of the Geeta.

Geeta does not ask to accept anything without ascertaining the truth for ourselves. It teaches us to believe that no book or person is

infallible. We are enjoined to obtain knowledge, faith and good example, from the great like Rama, Krishna, Vyas, Kapil and others who are manifestations of the divine, but nowhere are we asked to insert a middleman between our Atma and Paramatma. This area is one where we stand alone before Brahma and nobody can pray to him on our behalf. The Geeta asks us to take advice from the wise and the knowledgeable but not accept anybody except Brahma as our saviour and guru. The message of the Geeta is meant for all mankind irrespective of cast, creed, race and gender. The Geeta does not consider women, vaishyas, sudras and even those who are evil minded to be incapable of understanding its message. The sage asks us to look upon the learned Brahmin and the unlettered chandal as one. He believes that distinctions of cast, colour, community and gender and mutual hatred is against religion, and therefore to be given up.

Therefore it follows that if, according to the Geeta, our lives are to be guided by the Paramatma alone, then where is the place for the worship of different planets and calculation of good times and bad

times? We should assign whatever that is good and beautiful to the greatness of God and discard from our lives whatever is untruthful, hateful, wrong and impure. Acceptance and rejection are both necessary. The writer of Geeta has given much that should be accepted and also pointed out much that should be rejected. Somehow, we Indians have not felt the need to reject some of the dead wood that has collected in our society and have stayed away from the path shown by the Geeta. The Geeta points to new life, a reformed life, a life that is in constant communication with Brahma and at the same time spent in service of mankind.

Every religion begins as a liberating agency, but ends as a vast prison-house.

- **Rabindra Nath Tagore**

Pandit Sivanath Sastri: Spirit Liberated

Enakshi Majumdar

[Continued from last issue...]

Author and journalist.

Sivanath was a prolific writer. During his lifetime, about forty books and booklets were published including 6 anthologies of Bengali poems and 4 novels in Bengali. His Ramtanu Lahiri O Tatkalin Bangosamaj (1904), two volumes of the History of the Brahmo Samaj (1911, 1912) and his autobiography Atmacharit (1918) have become classics. His other important works include Himadrikusum (1887), Jugantar (1895) and Men I Have Seen (1918). Works like Theism as Universal Religion, Theism as Practical Religion, The Mission of the Brahmo Samaj, and The Mission of Theism in India mirror Sivanath's understanding of religion and the essence of Brahmodharma.

Sivanath Sastri edited a number of newspapers and journals and contributed regularly to various magazines. His career in journalism began as the editor of Mad na Garal (1872), a temperance propaganda newspaper started by Keshab

Chandra Sen. At this time he was active in Keshab Chandra's Indian Reform Association. Apart from the two mouthpieces of the Sadharan Brahmo Samaj, Tattwakaumudi in Bengali (1878) and Indian Messenger in English (1883), some of the newspapers and magazines he edited were: Somaprakash (1873), Samadarshi or The Liberal (1874), Samalochak (1878), Sakha (1885), Mukul (1302 B. S.) and Sanjibani (1908).

Sivanath, the believer. Sivanath, the Humanist.

Sivanath Sastri was a religious man, a staunch believer. For him, God was a living being – 'jibanta', all-powerful, the embodiment of knowledge, love and compassion. He believed that Brahmodharma was a missionary religion and whatever Sastri did, he did it as a pracharak (missionary/propagandist). It was the mission of the Samaj to spread the message of spiritual and social equality. It was the mission of Sastri's life. One single line from a

note published in Tattwakaumudi (1882) reveals Sastri's social and political ideology: The Brahmo Samaj is preparing for the establishment of a great universal republic by upholding justice over injustice, equality over inequality, and by striving to establish the reign of the ruled over the rulers.

Sivanath, like many of his generation, drew inspiration from the heroes of the Italian Unification – Mazzini and Garibaldi. For him, the first step to 'free India' was a 'united India'. This unity was to be achieved by pulling down all the fences of the caste society, by the spread of education, by fighting for the rights of the working people, by ensuring the rights of those whom the society had long held in contempt. Many years before Mahatma Gandhi, Sivanath realized that no social and political unification of the country was possible if a large mass of humanity remained outside the pale of society. Under his active guidance was organized Depressed Classes Mission (1909), which was renamed Society for the Improvement of the Backward Classes (1913) for the poor and socially backward classes in Assam and Bengal.

"I can predict that the upliftment of the society of Bengal will be possible only by the contributions of its women", wrote Sivanath Sastri (1311 B. S.). One of his life's missions was to provide the women the opportunity to come forward and secure their rightful place in society. He selected his weapons - spread of education, abolition of purdah and prevention of early marriage – to wage unrelenting war against the malaise that crippled the society. From Hindu Mahila Vidyalaya and Banga Mahila Vidyalaya (1873) to Brahmo Balika Shikshalaya (1890) - Sivanath worked tirelessly for broadening the scope of women's education. Women's associations like Banga Mahila Samaj, Brahmika Samaj (1879) were founded with a view to organize women as equal partners in Brahmo Samaj's manifold activities.

He had a special place in his heart for the girl child. In an age when the birth of a daughter was considered a curse, particularly in the kulin Brahmin community, Sivanath wrote to his cousin, "I am proud more of a daughter than a son". It was in 1868. Sivanath received the news that his first child, a girl, was born. The daughter (Hemlata Sarkar) writes

that he used to pray for a daughter when his wife was in confinement. This was unthinkable in the contemporary situation, it is still unthinkable in some quarters. He used to tell his young wife, “if a daughter is born to me, I will give her the best education and I will see that she learns best English’. He resolved never to give her in early marriage as it was conjoined upon him as a kulin.

Girls, orphaned and destitute, widows and so-called ‘fallen women’ became members of his family; in all twenty-two such ‘daughters’ were reared by him along with his own children. He practiced what he thought was worth- preaching.

Sivanath Sastri, the Nationalist.

Sivanath’s politics, unfortunately, has received extremely inadequate critical study. His presence beside Surendranath Banerjea and Ananda Mohan Bose during the Indian Association and the National Conference period (1876-1884), and during the Anti-partition movement (1905-1911) is muted but not unsubstantial. Sivanath Sastri was deeply influenced by the European socialists of that age and his politics encompassed the condition of the

labour. He must be hailed as one of the early protagonists of Trade Unionism. In 1870 India’s first labour association was established by Sasipada Banerjee, Sivanath’s associate, in Baranagar on the outskirt of Kolkata. Sivanath wrote a poem *Sramajibi* (working man) for the first issue of *Bharat Sramajibi* (1874), the mouthpiece of the organization. Here is a prose translation of one of the stanzas of the remarkable poem named *Sramajibi*: Brothers, you are the root of the society. Would a tree live without its root? The head may wave (in the wind). Would it move the tree a bit?

Sivanath Sastri’s political creed.

Liberty, Equality and Fraternity – the universal mantra of the nineteenth century inspired Sivanath’s political ideology. On the authority of Bipin Chandra Pal, we know the following to be the core of his political creed: “self-government is the only form of political government ordained by God..... (the) existing government in the country not being self-government in the sense of the government of the people, by the people and for the people, was not really ordained by God, and this Government had therefore no moral

title to the allegiance of the people.” His distinctive sense of just moral action is enclosed in the following sentence: *keeping in view the present condition and the future benefit of the country, we shall abide by the laws of the alien reign, but we would never accept the status of a servant under this government how-so-ever painful be our poverty.*

Yet, Sivanath Sastri was never a ‘national leader’ or ‘All India Something’, as pointed out by Prof. Jadunath Sircar. The historian pointed out that Sastri was ‘too modest, too retiring’; he shunned the drawing room and political platform alike. He would not wrestle with a political opponent in the pandal or press, but with ‘the world’, the flesh, the devil in the solitude of prayer. He kept no private secretary, nor inspired personal paragraphs in the daily papers.

Do we remember this ‘fiery John Knox type of Brahmo preacher’, who would neither dance the ecstatic dance in the street nor foam in the mouth, as a religious leader and a pious man? We hardly do. That is because, as Sircar commented: “The saintly character in India has a natural tendency to gravitate in the celibate sannyasi type” (whether

living in his own house or under the banyan tree is immaterial. Sivanath was ‘a man of action and the father of the family.’ He, therefore, could not satisfy the adorers of Bijoy Krishna Goswami or Ramakrishna Paramahansa type.

[A few general observations are in order here. Amidst disharmony and sectarianism there had always been in this country a silent but powerful tradition of what has been called ‘spiritual democracy’- equality in the realm of worship of One God who is the creator of all of all, sustainer of all. Brahmosabha, established by Raja Rammohan Roy in 1828, sought to institutionalize the idea of ‘spiritual democracy’. Maharshi Debendra Nath Tagore in 1846 took up the unfinished task. The Brahmo Samaj (later known as Adi Brahmo Samaj) was born. Brahmananda Keshab Chandra put a nationalistic fervour into it and sought to expand the bases of that democratic spirit. To my mind Sivanath Sastri and his peers were the standard-bearers of Keshab’s ideal of a national religion and Reformed Indian Brotherhood. The establishment of Keshab Chandra’s Reformed Indian Brotherhood presupposed rejection of the basic assumption of caste. His speech in favour of the Marriage Bill in 1872 beautifully summed up the idea of

national unity. Keshab hoped for union and fusion of the many discordant social elements which lie scattered in the amplitude of the Indian Continent ... and which gathered together and blended in one harmonious unity. This his disciples strove to achieve not by propaganda alone but actually defying caste rules and observing what is called 'inter-caste' marriage. There is little doubt that true national integration is still a distant dream and one chief impediment is caste and caste politics. It is another matter that Keshab Chandra's later orientation towards Christianity, emotionalism, and Bhakti etc. alienated his disciples and led to the parting of ways. My idea is that though Keshab Chandra faltered, his earliest followers strove to realize his dream. Their mission remains unaccomplished, as I have said.

Historians generally agree that the modernist and progressive Brahmos miserably fell in the face of an overwhelming tide of neo-Hinduism, with all the traditional features intact, and the particular emphasis on the worship of guru. (Perhaps it suited the Bengalis well. All Hindu or the offshoots of Hindu religious movements emphasise on the 'other life', a spiritual

life with added stress on asceticism, spiritual exercise and life negation. On the other hand the Brahmo Samaj, particularly the Sadharan Brahmo Samaj, like the English Puritans, celebrated life. They believed in hard work and setting examples. To preach dharma is easy, it is easier to make speeches. But it was surely difficult, say for example, to risk one's life in order to investigate and collect information about the exploitation of the tea-garden coolies.) The Brahmos, we are told, became isolated more and more, fiercely exclusive and withdrawn. The new generation since the late eighteen-seventies were not drawn toward Brahmoism, the number of initiated Brahmos dwindled. This neat observation, however, has a flaw. It fails to see how the Sadharan Brahmo Samaj, through its relentless efforts succeeded to pull down many barriers. Take for example the question of female emancipation, to the exclusion of all. Much before the feminist activists the Brahmos celebrated women as complete human beings, not as mere domestic appendage. The number of the Brahmo believers might have been small, what this small community of men (and women) did was great.]

Formation of Sub-Committees for 2012-2013

The Sub-Committees of the Sadharan Brahmo Samaj were reconstituted for the year 2012-2013 in the Executive Committee Meeting held on 16.03.2013 with the following members. President, Secretary, Treasurer are ex-officio members of all Sub-committees.

I. Mission Works & Moffussil Samaj

1. Sri Premomoy Das- Chairman
2. Sri Biswajit Roy – Secretary
3. Sri Amit Das
4. Sri Rajkumar Burman
5. Sri Ashok Roy
6. Sri Pranab Ranjan Roy
7. Sri Koushik De
8. Dr. Ketaki Goswami
9. Sri Udayan Ghosh

II. Brahmo Samaj Relief Mission

1. Sri Asis Kumar Pain- Chairman
2. Smt. Samita Das – Secretary
3. Sri Pranab Ranjan Roy
4. Sri Ashok Roy
5. Sri Raj Kumar Burman
6. Sri Udayan Ghosh
7. Smt. Sudakhina Kundu Mukherjee
8. Sri Sagar Chakraborty
9. Sri Biswajit Roy
10. Smt. Raka Chatterjee Burman
11. Sri Prasun Ganguli

III. Medical Aid

1. Sri Dilip Kumar Roy- Chairman
2. Dr. Ketaki Goswami – Secretary
3. Sri Samita Das
4. Dr. Jibananda Guha
5. Smt. Raka Chatterjee Burman
6. Smi. Madhulika Ghosh
7. Dr. Chandan Chakraborty
8. Dr. Santasil Pain
9. Dr. Sanghita Nath

IV. I.B.F.Charity

1. Sri Samir Das- Chairman

2. Smt. Raka Chatterjee Burman – Secretary
3. Sri Koushik De
4. Sri Udayan Ghosh
5. Smt. Surupa Dutta
6. Smt. Madhulika Ghosh
7. Sri Bijan Chanda
8. Sri Premomoy Das
9. Sri Pranab Ranjan Roy
10. Smt. Sova Roy

V. Publication

1. Sri Asis Kumar Pain- Chairman
2. Sri Premomoy Das – Secretary
3. Sri Amit Das
4. Sri Tapabrata Bramhachari
5. Sri Abhijit Deb
6. Sri Bijan Chanda
7. Sm. Manju Chanda
8. Sri Ajit Das
9. Sri Gautam Das
10. Sri Biswajit Roy

VI. Indian Messenger

1. Sri Dilip Kumar Roy- Secretary
2. Sri Asis Kumar Pain – Editor
3. Sri Premomoy Das – Jt.Editor
4. Sri Tapabrata Bramhachari – Jt. Editor
5. Sri Arupayan Chattopadhyya
6. Sri Bijan Chanda
7. Smt. Madhushree Ghosh
8. Smt. Enakshi Majumder
9. Sri Rahul Bose
10. Dr. Ketaki Goswami

VII. Tattwakaumudi

1. Sri Tapabrata Bramhachari – Editor & Secretary

2. Dr. Ketaki Goswami
3. Sri Sanjib Mukherjee
- 4 Smt.Madhulika Ghosh
5. Smt.Geeta Banerjee
6. Smt. Sucheta Neogi
7. Smt. Sunanda Chatterjee
8. Sri Rahul Bose

VIII. Celebration

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2. Smt. Madhulika Ghosh – Secretary
3. Sri Koushik De
4. Sri Dilip Kumar Roy
5. Sri Abhijit Deb
6. Smt. Samita Das
7. Smt .Sandhya Deb
8. Smt. Sucheta Neogi
9. Smt. Sunanda Chatterjee
10. Secretary Sadhanashram
11. Secretary Calcutta Congregation

IX. Finance Sub-Committee

1. Smt. Kumkum Banerjee- Chairman
2. Sri Samir Das – Secretary
3. Sri Arnab Pal
4. Sri Subrata Dutta
5. Sri Abhijit Deb
6. Sri Bijan Chanda
7. Sri Premomoy Das

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2. Sri Udayan Ghosh – Secretary
3. Smt. Sandhya Deb
4. Smt. Supriya Das
5. Smt. Surupa Dutta
6. Smt. Sudipta Das
7. Smt. Raka Chatterjee Burman
8. Sri Bijan Chanda
9. Sri Dilip Kumar Roy
10. Sri Arupayan Chatterjee

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2. Sri Samir Das – Secretary
3. Sri Premomoy Das
4. Sri Parag Rakshit
5. Sri Bijan Chanda
6. Secretary Brahmo Samaj Balyabhaban
7. Secretary Mahila Bhaban
8. Secretary Sadhanashram

XII. Brahmo Mission Press

1. Sri Samir Das- Chairman
2. Sri Rahul Bose – Secretary
3. Smt. Surupa Dutta
4. Sri Biswajit Roy
5. Secretary Publication
6. Secretary Indian Messenger
7. Secretary Tattwakaumudi

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2. Sri Tapabrata Brahmachari – Secretary
3. Sri Premomoy Das
4. Sri Koushik De
5. Sri Sudhir Saha
6. Sri Rajkumar Burman
7. Sri Udayan Ghosh
8. Sri Supriyo Nandan
9. Sri Biswajit Roy
10. Sri Pranab Ranjan Roy

**XIV. Bhawanipur Bramo Samaj
(Padmapukur)**

1. Sri Abhijit Deb- Chairman
2. Sri Bijan Chanda – Secretary
3. Sri Parag Rakshit
4. Smt. Namita Ghosh
5. Smt. Samita Das
6. Sri Sudhir Saha
7. Sri Tapabrata Brahmachari
8. Sri Kaushik De
9. Sri Rajkumar Barman
10. Sri Supratim Chakraborty
11. Sri Sourav Chatterjee
- 12.. Sri Prasun Gangul

Samaj News

183rd Magotsava

The 183th Magotsava 2013 was celebrated by Sadharan Brahmo Samaj with solemnity. On the eve of 183th Magotsava 3rd Magh 1419, 17th January 2013 an exhibition in memory of Rishi Raj Narayan Bose with the assistance of the Institute of Social and Cultural Studies was inaugurated by Dr. Shandilya in community hall. Posters of Rishi Raj Narayan Bose's life and work were exhibited on wall. This exhibition was kept open till the end of Maghotsava.

3rd Magh 1419, 17th January Thursday At 6-00 pm. Inagural service of the Utsava was started in the prayer hall. Kirtan was rendered by Sri Supryo Nandan. At 6-30 pm a Divine service was offered by Sri Sanjib Mukherjee and hymns were sung by Brahmo Sangeet Shiksha Kendra, Dhakuria and conducted by Sm Arundhuthy Mazumder.

4th Magh 1419, 18th January 2013 Friday at 6-30 PM Divine Service was conducted by Sri Pranab Roy and hymns were sung by the students of Brahmo Balika Shikshalaya.

5th Magh 1419, 19th January 2013 Saturday at 6-30 pm a lecture meeting titled Upendra Kishore Roy to Satyajit Roy was held in the prayer hall of Samaj. Sri Lakxmi Narayan Ray took the chair and offered a short prayer before commencement of the programme. Prof. Chandak Sengupta of Barkbek University was the speaker. He spoke on his study of the achievements of Upendra Kisore Roy Choudhury, Sukumar Roy and Satyajit Roy.

6th Magh 1419, 20th January 2013 Sunday at 10-00 AM. The joint Yuva Utsava this year was held in Brahmo Sammilan Samaj. The Upasana was conducted by Sri Anirudha Rakshit and hymns were sung by joint group of young men and women from the three Samajes.

At 3-30 pm a handicraft exhibition of Brahmo Samaj Mahila Bhavan and Hindu widows home was inaugurated in the Samaj compound behind the Mandir of the Sadharan Brahmo Samaj. A short prayer was offered by Sri Rajkumar Burman before commencement of the programme. Smt Supriya Das the president declared the exhibition open. At 6-30 pm the 107th death anniversary of Maharshi Debendra Nath Tagore was observed. A programme of songs composed by Rabindranath Tagore for upasana on the instructions of Maharshi were rendered by Sri Suranjan Roy and his students.

7th Magh 1419, 21st January 2013 Monday at 6-30 pm a divine service was conducted by Sri Lakxmi Narayan Roy. Hymns was rendered by Brahmo Sangeet Shiksha Kendra conducted by Sm Supriya Chakraborty.

8th Magh 1419, 22nd January 2013 Tuesday At 6-30 pm. A special musical programme, ‘Upasana through hymns’ was offered. The hymns were sung by Sm. Ritasree Bhattacharya, Sm. Rohini Roychoudhuri, Sm. Srobonti Banerjee and Sri Arindam Banerjee.

9th Magh 1419, 23rd January 2013 Wednesday, Mahila utsava was observed. At 9-30 AM Baitalik and at 10 AM Divine service conducted by Sm Kalyanmoyee Chattopadhyay. Hymns were sung by the Members of the congregation led by Sm. Supriya Chakraborty. At 6-30 pm Divine Service was held at prayer hall.

10th Magh 1419, 24th January 2013 Thursday at 4-00 PM. a prayer meeting and a rendering of kirtan was arranged in the Brahmo Balika Shikshalaya. At 6 PM Kirtan was held in the Samaj compound and the prayer hall led by Sri Rajkumar Burman and Sri Supriyo Nandan. Evening divine service was conducted by Sri Rajkumar Burman and hymns was sung by members of the congregation.

11th Magh 1419, 25th January Friday the foundation day of first Brahmo Mandir was observed by a whole day utsava. The Prayer Hall of the Samaj was decorated with flowers. At 8 AM kirtan was rendered by Sri Salil Hazra, Sri Rajkumar Burman, Sri Supriyo Nandn followed by Baitalik. At 9.30 AM special devine service was offered by Sm. Madhusree Ghosh and hymns were sung by Sarbasree Udyan Ghosh, Ritabrata Bose, Biswadeep Choudhury, Kausik De and Sarbasreemoti Gita Banerjee, Aparna Ghosh, Madhulika Ghosh, Tamali Bose, Supriya Chakraborty, Ajanta Addhya Romancha Barua, Osmita De and Sunanda Das directed by Sri Samir Das. Smt Juthika Banerjee, Somnath Ghosal and Prasanta Das were the accompanists.

At 6-30 PM evening divine service was conducted by Sri Asis Kumar Pain and hymns were sung by Sri Kausik De.

The whole day utsava was concluded with the Kirtan “Aji Gao Re Anande Sabe Joy O Brahmo Joy”.

On the same day Evening at 5-30 PM Maghotsava was celebrated with solemnity by the three Brahmo Samjes at the Maharshi Bhavan organized by Sadharan Brahmo Samaj. The divine was conducted by Acharjyas from three Samajes namely Smt Sunandita Sengupta of Brahmo Sammilon Samaj for Udbadhan, Smt Surosree Das of Bharatvarshiya Brahmo Mandir for Aradhana and Sri Rajkumar

Burman of Sadharan Brahmo Samaj for Nibedan. The hymns were offered by members of Baitanik.

12th Magh 1419, 26th January 2013 Saturday.the utsava of Sadhanasram was observed in the prayer hall of the Samaj. At 10 AM Sri Arupayan Chatterjee conducted the Upasana and hymns were sung by the children of Brahmo Samaj Mahila Bhavan.

Balak Balika Sanmilon

On that day at 12.30 PM, Children Gathering was organized at Sadharan Brahmo Samaj. There was a competition of drawing, singing and recitation. The prize distribution programme was commenced after a short prayer with hymns by the students of Brahmo Balika Shikshalaya Montessori section. Sm.Ayantika Ghosh was the chief guest. She told stories to the children present and distributed the prizes to successful competitors. At 5-30 PM The student of Brahmo Balika Shikshalaya Montessori section performed a dance drama “Bauils” in the Samaj compound. Refreshments were arranged for all the children in the Sammilan. At 6-30 PM a programme for “Kishor Kishori” was held by a competition of songs and recitation. The Balak Balika Sammilan & programme for Kishore Kishori was conducted by Smt Samita Das.

13th Magh 1419, 27th January 2013 Sunday 6-00 PM evening divine service was held followed by the 134th Annual General Meeting of the members of the Sadharan Brahmo Samaj was held.

14th Magh 1419, 28th January Monday, At 6-30 PM. the concluding divine service “Santibachan” was conducted by Sri Tapabrata Brahmochari and hymns was rendered by Smt Pronoma Roy.

**Acknowledgement
For the month of January 2013**

Donation

DN/GL No.	Donor's Name	Occasion	Purpose	Amount (Rs.)
DN/a-674	Sm. Bina Das		Mahila Bhavan Fund	200/-
DN/a-675	Sri Arnab Das & Smt. Souditi Das		Mahila Bhavan Fund	500/-
DN/a-676	Dr. Jibananda Guha & Smt. Maitraya Guha	Balak Balika	Maghotsava Fund	200/-
DN/a-677	Sm. Sunanda Roy Choudhury	Special care for boys and donation for food for boys of Balya Bhavan	Balya Bhavan Fund	1,500/-
DN/a-678	Sri Sarbajit Gupta		Mahila Bhavan Fund	200/-
GL-807	Sri Lakshmi Narayan Ray		Maghotsava Fund	1,000/-
GL-821	Sri Subir Sarkar		Maghotsava Fund	301/-
GL-822	Sri Ashok Dasgupta		Maghotsava Fund	200/-
GL-823	Sm. Sudakshina Kundu & Sm. Indrani Roy		Tattvakoumudi Fund	500/-
GL-824	Sm. Sudakshina Kundu & Sm. Indrani Roy		Indian Messenger Fund	500/-

GL-826	Sm. Manika Sarkar (Das)		Maghotsava Fund	21/-
GL-829	Aloka Samaddar		Maghotsava Fund	1,000/-
GL-833	Sm. Surupa Dutta & Sri Subrata Dutta		Maghotsava Fund	1,000/-
GL-834	Sm. Supriya Das		Maghotsava Fund	500/-
GL-835	Sri Pranab Roy		General Fund	500/-
GL-838	Brahmo Sangeet Siksha Kendra		Maghotsava Fund	1,500/-
GL-839	Sri Anup Kumar Das & Sri Ankur Kumar Das	On the occasion of Sradha Ceremony of their father Late Anup Kr. Das, passed away on 26.12.2012	General Fund	1,001/-
GL-840	Sm. Ratna Mukherjee		Maghotsava Fund	500/-
GL-841	Sri Tanmay Kr. Das	In memory of Late Renu Prabha Das	Maghotsava Fund	150/-
GL-843	Sm. Ratna Chakraborty		Maghotsava Fund	500/-
GL-844	Sm. Ratna Chakraborty	In memory of Late Prakiti Bhusan Chakraborty	General Fund	1,000/-
GL-845	Sri Jibananda Guha & Maitraye Guha		Education Fund Building Repair	200/- 100/-

GL-849	Dr. Ketaki Bagchi		Maghotsava Fund	2,000/-
GL-850	Sri Samir Rao		Printing Machine	200/-
GL-851	Sri Abhijit Deb & Sri Surojit Deb	In memory of Late Amio Deb	Printing Machine	500/-
GL-856	Sm. Tapati Das & Sri Kaustav Das	On the occasion of first death anniversary of Late Sikha Das	General Fund	500/-
GL-857	Sm. Tapati Das & Sri Kaustav Das	On the occasion of first death anniversary of Late Sumit Das	General Fund	500/-
GL-860	Sri Rahul Basu		General Fund	200/-
GL-867	Sri Ashok Mitra		Maghotsava Fund	200/-
GL-868	Sri Sibnath Seal		Maghotsava Fund	100/-
GL-871	Sm. Sunanda Roy Choudhury		General Fund	500/-
GL-874	Sri Subrata Biswas		Maghotsava Fund	100/-
GL-875	Sm. Suparna Sur		General Fund	1,000/-
GL-879	Sri Manojit Saha		Printing Machine	200/-
GL-881	Sri Atish Kr. Pain		General Fund	10,000/-

Trust Fund (New)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount (Rs.)
TF-728	Sri Santanu Das	Santanu Das TF	D.O. A/c	500/-
TF-735	Sm. Sumita Chakraborty	Sumita Chakraborty TF	D.O. A/c	500/-
TF-736	Sm. Susmita Chakraborty	Susmita Chakraborty TF	D.O. A/c	500/-
TF-741	Sm. Suhita Guha	Mira Guha TF	Balya Bhavan Fund	5,000/-
TF-742	Sri Abhijit Das	Abhijit Das TF	D.O. A/c	500/-

Trust Fund (Addition)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount (Rs.)
TF-729	Sm Sudakshina Kundu & Sm. Indrani Roy	Ranu Kundu TF	Education	500/-
TF-730	Do	Rekha Kundu TF	Balya Bhavan	500/-
TF-731	Do	Ashok Kr. Kundu TF	Balya Bhavan	500/-
TF-732	Do	Prabhat Kr. Kundu TF	General Fund	500/-
TF-733	Do	Rabi Kundu & Indira Kundu TF	General Fund	1,000/-
TF-737	Sri Jibananda Guha & Sm. Maitraye Guha	Amitava Guha & Nihiraka Guha TF	Building Repair	200/-

TF-738	Do	Debojoyti Burman & Pritikana Burman TF	Education	200/-
TF-739	Sm. Suhita Guha	Maya Deb TF	Balya Bhavan	500/-
TF-740	Do	Prasanta Kr. Guha & Ramala Guha TF	Balya Bhavan	500/-
TF-743	Sm. Sujata De	Sujata De TF	D.O. A/c	400/-
TF-744	Sm. Bratati De	Bratati De TF	D.O. A/c	400/-
TF-745	Sm. Ratna Mitra	Ratna Mitra TF	D.O. A/c	100/-
TF-756	Sri Goutam Chatterjee	Ishan Ch. Chatterjee & Prafullabala Chatterjee	I.B.F.	500/-
TF-747	Sri Surojit Deb & Sm. Suchita Deb	Bumba Deb TF	Balya Bhavan	100/-
TF-748	Balyadan Collection	Balyadan TF		568/-

**Acknowledgement
For the month of February 2013**

Donation

DN/GL No.	Donor's Name	Occasion	Purpose	Amount (Rs.)
DN/a-679	Sm. Bina Das		Mahila Bhavan Fund	200/-
DN/a-680	Sm. Nandita Bhattacharya		Mahila Bhavan Fund	1,000/-

GL-886	Sm. Basanti Roy		Maghotsava Fund	1,000/-
GL-893	Sri Pratip Rao		Maghotsava Fund	5,000/-
GL-894	Sri Pratip Rao		Do	5,000/-
GL-902	Sri Prasun Kr. Dhar	25 th Death Anniversary of Sudhanshu Prova Dhar (Mother)	General Fund	200/-
GL-903	Do	51 st Death Anniversary of Sarbori Kanta Dhar (Father)	General Fund	200/-
GL-910	Dr. Ketaki Bagchi		Building Repair Fund	7,000/-
GL-910	Do		Health Checkup Camp under Medical Sub-committee	6,500/-

Trust Fund (New)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount (Rs.)
TF-751	Sm. Mandira Chatterjee	Mandira Chatterjee TF	D.O. A/c	500/-

Trust Fund (Addition)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount (Rs.)
TF-749	Sm Jayati Mukherjee	Anima Basu (Paul) TF	General Fund	2,000/-
TF-750	Sm. Sunanda Das	Sulata Singha Roy TF	Mahila Bhavan Fund	500/-

**Acknowledgement
For the month of March 2013****Donation**

DN/GL No.	Donor's Name	Occasion	Purpose	Amount (Rs.)
DN/a-681	Sm. Bina Das		Mahila Bhavan Fund	200/-
DN/a-682	Sm. Surupa Datta & Sri Subrata Datta	On the occasion of 1 st marriage anniversary of their son Susmit Datta & Pritha Gupta (Datta)	Mahila Bhavan Fund	1,000/-
DN/a-683	Sri Sandip Kr. Das		Mahila Bhavan Fund	4,000/-
GL-918	Sri Pradip Roy		Donation for subsidy for spectacles and cataract lens (IOL) for poor patients	10,000/-
GL-920	Sri Bijan Chanda	Treatment of Rita Burman	Medical Aid Fund	200/-

GL-921	Sm. Supriya Das	Do	Do	200/-
GL-922	Sm. Sucheta Neogi	Do	Do	300/-
GL-923	Sm. Sunanda Chatterjee	Do	Do	200/-
GL-924	Sm. Surupa Datta & Sri Subrata Dutta	Do	Do	500/-
GL-925	Dr. Ketaki Goswami	Do	Do	100/-
GL-926	Sm. Kumkum Banerjee	Do	Do	200/-
GL-927	Sri Biswajit Roy	Do	Do	200/-
GL-928	Sm. Samita Das	Do	Do	500/-
GL-929	Sri Samir Das & Sm. Sudipta Das	Do	Do	200/-
GL-934	Donation collected by Sm. Surupa Datta		Medical Aid Fund	700/-

Trust Fund (Addition)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount (Rs.)
TF-752	Sri A. K. Poddar	Bimala Bala Poddar TF	Brahmo Balika Shikshalaya TF	5,000/-

In January 2013 Issue, donation under GL-803, name of donor should be Sri Surajit Deb & Sm. Suchita Deb on the occasion of the wedding of Suranjita and Subhanjiti. Kindly note the corrections.

Error is regretted.

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