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Views of contributors/authors are personal and The Indian Messenger is not necessarily in agreement with it.

INVOCATION

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

- *Keshub Chunder Sen*

* * * * *

In the history of man movements have come
when we have heard the music of God's life
touching man's life in perfect harmony.

- *Rabindranath Tagore*

* * * * *

Faith is nothing but a living, wide- awake
consciousness of God within. Without Faith
this world would come to naught in a moment.

- *M. K. Gandhi*

* * * * *

Editorial

Noted physicist Eddington had observed that space is an arrangement of things that we see around us and time is an order of events that happen to us. Events must have been taking place from before the dim past of which we have no record and will be occurring in the unending future which we cannot foresee. Within the limited span of time granted to us by our Eternal father there are events and events. One such remarkable event is the journey of Mars Orbiter space craft ‘Mangalyaan’ towards the planet Mars which is about 440 million km. away from earth. The space craft started its journey to Mars after being released from the earth’s gravitational pull to encounter Mars after a journey of 10 months. This is a maiden venture of Indian Space Research where other countries which had sent similar minions earlier succeeded only in the fourth or fifth attempt. We feel proud of our space scientists. We wish all success to this voyage of ‘Mangalyaan’ and pray to Almighty for its successful completion.

Within our limited sphere of activities physical, intellectual or spiritual, we have our minions which are a similar mix of successes & failures. When and if we fail we must not put the blame elsewhere and give up. We must search both outside and deep within us to find where the faults lay leading to the failures. We must trace them, rectify them and move ahead with renewed vigor. If and when success smiles on us we must accept it with humility as true warriors sent by our Divine Father with an assigned minion. Our task is to fulfill the minion leaving behind all earthly sorrows and joys. Prayers give us strength and courage in our tortuous journey on earth and beyond.

On 30th November Calcutta Congregation organized a discussion on the lives of three revered Brahma stalwarts – late Rajanikanta Guha, late Dr. Prankrishna Acharya and late Kalinarayan Gupta, Sm. Supriya Das spoke on Rajanikanta Guha and Siddhaartha Brahmachari on Dr. Prankrishna Acharya and Kalinarayan Gupta. The memories of these three pious personalities enriched our hearts and minds. We hope we shall have similar sessions in future.

The month of November reminds us of another great Brahma genius – Acharya Jagadish Chandra Bose. He was born on 30th November, 1858. He was not only a brilliant scientist but also a deeply spiritual personality. We offer our respectful homage to his august memory.

The chariot carrying the messenger trundles on.

Undaunted Rammohun

Dr. Saroj Mohan Mitra

Illness prevented Dr. Carpenter to reach before Raja breathed his last but arrived next morning as soon as he received the information. Miss Hare brought in an Italian Sculptor. He made images of Raja's Head and face.

Raja could guess during his illness that his days were numbered. He had conveyed his sincere gratitude and trust to his friends and physicians who were with him. He told Rajaram and his friends that he would not recover.

Dr. Estolin arranged for a post-mortem on the following day. This revealed that he had suffered from inflammation of the brain. There was accumulation of fluid covered with pus under his ribs possibly due to some ante-mortem illness. His chest and stomach were normal. He was down with fever and his resistance had become poor which caused the cerebral inflammation (Nagendranath).

His head was shaved on medical grounds. His bust images are preserved in Rammohun Library of Calcutta and few other places.

Last Rituals:

After the demise of Raja there was discussion among his friends how to carry out his funeral rites.

Miss Kiddle and Miss Castle wanted to inter Rajas mortal remains in their family burial ground. But Mr. Hare pointed out that Raja had wished against a Christian burial after his death. Mr. Hare informed that Raja had repeatedly said that if he died in England a piece of duty free land should be procured and his body berried there. A cottage should be built there and a poor but respectable person should be entrusted with the responsibility to look after it. Miss Castle voluntarily donated a plot of land under a lonely tree within the garden in her house. Her offer was accepted with thanks and the final rites were performed on 18th October at 2 P.M. Miss Carpenter has made a touching reference to this in her book. Rammohan rose on the Eastern horizon and went down in the horizon on the West.

The Gift of Sadharan Brahma Samaj to Humanity - IV

Rajani Kanta Das

It is a known fact of history that it was the great Raja Ram Mohan Roy and Brahma leaders of thought like Dr. Brajendra Nath Seal, Pandit Gour Govinda Roy, Sitanath Tattwabhusan and Nagendra Nath Chatterjee, who salvaged the Vedantic lore from desuetude it had fallen into by the admixture of sundry offshoots of nugatory speculations of the Indian pandits as well as on account of the some what unsavoury presentation of it by some of the surface-monger Oriental Scholars of the West. In this gigantic task Pandit Sitanath Tattwabhusan took infinite pains to show how rational thinking can be handmaid to the path of intuitive knowledge of the *Rishis* of old of the East – the acknowledged gateway for the attainment of spiritual consummation, Pandit Sastri did the same by his discourses on the human Nature showing that knowledge and love of God is inherent in it and is the *primum* of all religious consciousness of man. Thus, on the one hand, the fruitless intellectual disquisitions of the *Naiyayikas* and the sentimental outlook of religious life of the Vaishnavic cult with its

crude theory of incarnation, and, on the other hand, the cheap Salvationistic propaganda of the prophet – ridden Christain missionaries with their doctrines of original sin, vicarious atonement and Deistic presentation of the relation between God, Man and the World, - all got their due share of check. Again, it was the Brahma leaders who at the cost of popularity redeemed in the eyes of the educated Hindu public what was best in the *Vaishnavic* culture - its *Bhakti*, reverential love of God, and the *Vaishnavic* religious practices by introducing them in the Brahma Samaj, as well as by the rational exposition of the principle of *Bhakti* culture, as expounded in the *Naradiya* and *Shandilya Bhakti Sutras*. The incentive to the study and exploration of the ancient Hindu religious literature on rational basis (of which Rammohun was the inaugurator) given by Pandits Gour Govinda Roy and Sitanath Tattwabhusan has worked wonders in the field. If as it is acknowledged by himself, Pandit Kalibar Vedantabagish a well-known Vedantic scholar of Modern Bengal,

was first led to the study of the Vedanta by the Raja's writings published on the subject in the *Tattwabodini Patrika*, it may likewise be justly said that of the host of scholars, both Brahma and non-Brahma, who appeared and laboured lately in the field, a good many were greatly encouraged and helped by the rational method of research and the spirit of historical criticism inspired by Pandits Gour Govinda Roy and Sitanath Tattwabhusan. The writings and method of exposition of the later Pandit being very clear and consonant with the principles of epistemological assessment have in my opinion exercised a vast influence in this field. And when we remember that on the waning of Acharya Keshub's influence it was on the Sadharan Brahma Samaj that the whole task devolved of carrying farther the holy gospel of Theistic movement-to use the favorite expression of Pandit Sastri who always used the imagery of Runner's Dak to convey the idea of the progress of the movement from one stage to another-we cannot but feel proud of and at the same time hang down our head with shame at what we were called upon to do and what little we have been able to do. Miss.

S.D. Collect, whose whole-hearted sympathy, labours and solicitations in the cause of the Theistic movement of India put to shame even those of Brahmos and Brahma Missionaries after quoting the judgement of Count Goblet d'Alveila that the Sadharan Brahma Samaj "appears to be henceforth unquestionably called to take the direction of the movement which the church of Keshub seems to have lost beyond recall", pertinently observed: "Now it is perfectly clear that the Sadharan Brahma Samaj have fairly entered upon this *constitutional course*."

To me Natural Theism, Rational thinking, Moderation, Constitutionalism and Democracy – these five expressions in short signify the spirit of the Sadharan Brahma Samaj and what it stands for before the humanity. Any one who knows intimately the life, works and the spiritual endeavours. (*sadhan*), of Pandit Sastri knows as well that the ideas conveyed by these five points took shape and were happily blended in him as the prime organizer of the Sadharan Brahma Samaj from the very day of its birth, *nay, even from before it came into existence as the leader of thoughts which led to its establishment as a matter of*

necessity. It is from this view-point that it may be justly said that the Sadharan Brahma Samaj was Pandit Sastri and Pandit Sastri the Sadharan Brahma Samaj. Pandit Sastri and his associates did not share the popular European belief that with the break-up of the power of Keshub Chunder Sen the Brahma Samaj had suffered a total ship-wreck. Even Miss Collet, a foreign on-looker and faithful chronicler looked upon the future of her favourite Theistic movement in India with hope and assurance, thinking that the seceders would have the unfettered opportunity of “acquiring habits of mutual help and combined action which are in themselves a most wholesome discipline”, and which according to her, “*have already accomplished excellent practical results*”, I take this assessment with a grain of salt; perhaps “distance lent enchantment to the view”. However we need not be detained by this side issue; we are at present concerned with the ideals and principles which the Sadharan Brahma Samaj stands pledged to and is working out, and not with the measure of results it has actually achieved.

If we only once skip over the five cardinal points mentioned above it will give us some idea of the tenacity

with which the Sadharan Brahma Samaj or Pandit Sastri, as embodiment of the spirit of the Sadharan Brahma Samaj, fought for their achievement. The first one is Theological and the rest are Methodological.

The Theistic movement started by Raja Rammohun Roy had in it the nusus of development as a living Natural Religion, throwing off all shreds of extraneous props of undue scriptural allegiance and weightage of hazy mysticism of overdone emotion or one sided askesis. Neither could it brook any kind of excesses, rationalistic or otherwise nor undue subservience to the cult or views of any Master of the religious world however high or of outstanding merit. The reason is that the movement was the outcome of the natural demand of the Human Nature. When we survey man’s various faculties, affections, and powers all concur in bearing testimony to the truth that religion is natural to man and is his great end. All are so many elements of religion. For centuries its demands had been ignored and they could no longer be kept under subjection. It was the time when a world-wide thought-wave was flooding the whole civilized world to free the human

mind from its age long subjection to sacerdotal authority and kingcraft, to bring home to the mind of every individual the right and duty to think for himself, especially on matters of religion. No other man however illustrious, no book, however ancient or venerable; no creed or dogma, however dominant, may be used as an authority absolutely binding upon the individual mind or conscience. It was the era of the ascendancy of the Quaker movement in England with the rousing impulse it gave to *individual conscience*; of the French

Revolution in the continent of Europe with its *gospel of liberty, equality and fraternity*; Of William Ellery Channing and Theodore Parker in America, as the result of whose preaching “the most cultivated minds and the chief leaders of progress cut themselves adrift from ‘orthodoxy’ and became Unitarians though they did not always call themselves by that name”.

(To be continued ...)

Sadharan Brahma Samaj Library

Sadharan Brahma Samaj Library is offering the following services at present:

- **Free Reading Room Service**
Anyone can avail the service during the Library timing.
- **Digital Imaging Services**
Readers can avail this service with a requisition for the selective pages. Digital images as per requisition are processed in PDF/JPG/TIFF format and delivered on CD/DVD to the reader.
- **Digital Imaging Print Services**
Those readers who only require a print copy of selected pages may avail this service. Digital images of the selected pages are processed and printed on plain paper.
- **Audio Transcriptions**
Selected pages are recorded as audio transcription and delivered to the reader on CD/DVD in MP3 format.
- **Fumigation Facility**
The library has its own fumigation facility for its books and manuscripts. Any individual or organisation can also avail this facility for their books and documents.
- **Hiring for Events**
Seminars or group lectures may be allowed to be hosted by other organisations.

A recurring or one time donation of your choice will make an easy and sustainable impact, and enables us to keep services for readers and to maintain this historic library.

For further information visit our website: library.thesadharanbrahmosamaj.org
E-mail: library.sbsamaj@gmail.com

Remembering Rammohun: A Personal Journey

Anjali Sen

(On A Visit to Bristol in the year 2004)

(Continued from last issue ...)

Where would the Raja be buried?

This was the big question and the group of devoted friends and admirers discussed this matter. It was said that the Raja had expressed a wish that should he die in England he should not be buried in a Christian cemetery but in a secluded place surrounded by trees, Perhaps to avoid the accusation of being a Christian as his opponents said so often.

Where would they get such a place?

This was the next big question but this problem was solved by the devoted miss castle who proposed that he be buried in a beautiful place in her own garden enclosed by elm trees. This was readily agreed upon by the others.

A special service was held in Lewins Mead Chapel on 6th October. Dr Carpenter conducted the service. Long before the service began every seat was filled and every vacant space was occupied by people

standing. Never before had this church seen such a crowd nor had anyone heard a more touching service.

Then on 20th October a grieving group of about twenty people in solemn silence accompanied the Raja's coffin to his resting place behind the house in which he breathed his last. All were too grieved to even cry and only in the end his two servants who had accompanied him from India broke down, crying for the master they loved and lost.

"The Sun from the East went down in the West,"

wrote Dr. Estlen's mother in her diary.

Beech House in Stapleton Grove where the Raja was laid to rest did not belong to miss Castle and so the proprietary rights of this beautiful house did not belong to them. This may in future restrict the entry of admirers wishing to pay their respect to this noble man. Such thoughts prompted his admirers in Calcutta to desire that his body be in a place

with easy public access. Prince Dwarkanath Tagore was about to visit England and he was requested to do the needful. In 1842 Prince Dwarkanath visited England and he arranged for the removal of his coffin. So on 29th May, 1843 the remains were placed in Arnos Vale Cemetery. The impressive mausoleum on the grave was also created by Prince Dwarkanath Tagore.

The memorial tablet made of marble on this structure reads thus –

Beneath this stone rests the remains of Raja Rammohan Roy Bahadur of conscientious and steadfast believer in the unity of the Godhead. He consecrated his life with entire devotion to the worship of the Divine Spirit alone. To great natural talents he united through mastery of many languages and early distinguished himself as one of the greatest scholars of the day. His unwearied labours to promote the social moral and physical condition of the people of India. His earnest endeavours to suppress idolatry and the rites of suttee and his constant zealous advocacy of whatever tended to advance the glory of God and the welfare of man live in the grateful remembrance of his countrymen.

This tablet records the sorrow and pride with which His memory is cherished by his descendants

He was born at Radhanagore in Bengal in 1774 and died at Bristol September 27, 1833.

When from a far
We saw thy burning light
Rise gloriously over
India's darkened shore
In spirit we rejoiced,
And then still more
Rose high our admiration
And delight
When steadfast to pursue
Thy course aright
We saw thee brave
Fierce persecutions power.
As yet we know thee not
But that blest hour
Which first disclosed thee
To our longing sight
Awakened in us
Deepest Christian love
And told us thou
Hadst sat at God's feet.

Tribute by Mary Carpenter – To the Raja.

Mental Calculation

Amitananda Chowdhury

It is really shocking to see a highly paid bank employee using calculator while working out half yearly interest on a sum of money @10% per annum whereas since our childhood we have seen the vegetable and fish vendors in the market working out retail prices mentally without mistake . All these things depend upon practice, with practice and of-course by adapting certain other means one's capability of making big calculations mentally may be vastly increased. Some of these means are being discussed in the following chapters.

In doing mental calculation algebraic formula are very useful.

$$\begin{aligned}\text{See } (10x + 5)^2 &= 100x^2 + 100x + 25 \\ &= 100x(x + 1) + 25\end{aligned}$$

So for working out 35^2 we may do $100 \times 3(3+1) + 25 = 3 \times 4 \times 100 + 25 = 1225$

$$\text{Similarly } 45^2 = 100 \times 4 \times (4 + 1) + 25 = 2025$$

$$55^2 = 100 \times 5 \times (5 + 1) + 25 = 3025 \quad \text{and so on.}$$

The formula $a^2 - b^2 = (a + b)(a - b)$ may be very suitable used in mental calculations. Suppose , it is required to work out 33×37

$$\text{Now , } 33 \times 37 = (35 - 2)(35 + 2) = 35^2 - 4$$

We may get $35^2 = 1225$ in previous manner and hence $33 \times 37 = 1225 - 4 = 1221$

The formula $a^2 - b^2 = (a + b)(a - b)$ may have many other uses in mental calculations.

$$\text{For instance, } 87 \times 53 = (70 + 17)(70 - 17)$$

$$= 70^2 - 17^2 = 4900 - 289$$

$$= 4611$$

For product of two numbers each of three digits this formula can be used, for example,

$$863 \times 837$$

$$\begin{aligned}
 &= (850 + 13)(850 - 13) \\
 &= 850^2 - 13^2 \\
 &= 722500 - 169 \\
 &= 722331
 \end{aligned}$$

How to mentally work out 999^2 ?

The problem becomes simple by applying the formula $(a - b)^2 = a^2 + b^2 - 2ab$

$$\begin{aligned}
 \text{Thus } 999^2 &= (1000 - 1)^2 \\
 &= 1000^2 + 1 - 2 \times 1000 \\
 &= 1000000 + 1 - 2 \times 1000 \\
 &= 980001
 \end{aligned}$$

The formulae,

$$(x - a)(x - b) = x^2 - (a + b)x + ab$$

$$\text{and } (x + a)(x + b) = x^2 + (a + b)x + ab$$

find use in working out various products.

$$\begin{aligned}
 \text{Thus, } 97 \times 98 &= (100 - 3)(100 - 2) \\
 &= 100^2 - 500 + 6 \\
 &= 9506
 \end{aligned}$$

$$\begin{aligned}
 \text{Similarly, } 87 \times 94 &= (100 - 13)(100 - 6) \\
 &= 100^2 - 1900 + 78 \\
 &= 8178
 \end{aligned}$$

$$\begin{aligned}
 \text{Likewise, } 117 \times 106 &= 100^2 + (17 + 6)100 + 102 \\
 &= 12402
 \end{aligned}$$

I now come to working out products of two multi-digit numbers in one line. Let us take 8×63

First multiply 7 by 3 which works out to 21. Place 1 as the digit in extreme right of the final product and take 2 to the next step. Then add the carried over 2 to the sum of the products of (8×3) and (7×6) , i.e. multiply cross-wise and add. The sum of the products and carried over number 2 works out to 68 and hence place 8 at the left of 1 in the final product. Then multiply 8 by 6 and add the carried over number 6 to the product. The same works out to 54. So the final product is 5481. In order to detain the product of two numbers of three digits, say 876×743 first multiply 6 by 3 and place 8 at extreme right of the final product, then 7 of the first number multiplied by 3 of the second number added to the product of 6 of the first number and 4 of the second number and number carried forward and the extreme right digit placed next to 8, then add together products of 8 of the first number, 3 of the second number, 6 of the first number and 7 of the second number, 7 of the first number and 4 of the second number and the carried over number (in case 4). Place the extreme right digit in the final product and add together products of 8 of the first number and 4 of the second number, 7 of the first number and 7 of the second number with the number carried forward (9 in this case). Placing the appropriate digit in the final product (0 in this case) carry over the other digit (or the number if two digital, for example after dropping a single digit in the final result two digits may also be carried over). Then add the same to the product of 8 of the first number and 7 of the second number to get final product 650868. In this way a six digital number may be multiplied by another six digit number within $1\frac{1}{2}$ minutes and an eight digital number by another eight digit number within three minutes in one line. With utmost concentration I have often worked out the product of two three digital numbers absolutely mentally within $1\frac{1}{2}$ minutes. It is learnt that this methods were in practice in Vedic Mathematics.

Let us now come to the last but a very important method i.e. working out the day for a particular date of a particular year. For this a reference date is necessary. It is known to me that 1st January, 1947 was Sunday. Now if I have to work out the day for 23rd January, 1897 then I shall have to go back 70 years and for the intervening leap years 16 is to be added to 70 which works out to 86. Now, if we divide 86 by 7, i.e. the number of days in a week, remainder will be (-2). Then index for every month is to be worked out (not necessary for 23.1.1897 as the

date is in the month of January index for which is 0). There are 31 days in January which when divided by 7 leaves a remainder of 3. In the same way indices for other months are worked out and hence the indices for the twelve months of the year (not a leap year) from January to December are 0,3,3,6,1,4,6,2,5,0,3,5. It may be noted that all the above indices are less than 7 as for 7,8 and 9 the remainder after dividing by 7 may be taken for convenience. To the year index is added the month index and date. Then dividing the entire sum by 7 if the remainder is 1, then the day is Sunday (as the base date 1.1.1967 is Sunday), 2 for Monday and so on; 6 for Friday and 0 for Saturday. Now, for 23.1.1997 we have to do: $(-2)+0+23=21$ which divided by 7 leaves 0 remainder. Hence 23.1.1997 was Saturday. Now, in order to work out the day for 11th June, 1977 we shall have to go ahead of the base date and hence the year index will be the remainder of $(+10+3)/7$ or $(+6)$. ($1977-1967=10$ and there are 3 intervening leap years). Adding the month index 4 and also the date 11 to it works out to 21 which divided by 7 leaves 0 as remainder. Hence 11.6.1997 is also Saturday. If the day is in a leap year, then due consideration has to be made for the same. Let us consider 26.3.2012. Here the year index will be the remainder of $(+45+12)/7$ or 1. Adding the month index and date to this works out to 30 which divided by 7 leaves a remainder of 2. Hence the day is Monday. But for 15.1.2012 as the date is before 29th February, one leap year less has to be considered. Hence the year index becomes 0 which added to the month index 0 and the date 15 gives 15 which divided by 7 leaves remainder 1 and hence the day is Sunday.

I have narrated the different methods of mental calculation evolved by myself out of curiosity and interest. However, some other people may have evolved these methods and it is mentioned earlier that some of the methods were in practice in Vedic mathematics. People with more developed brain may have evolved other methods too for making mental calculation easier and it is often being reported that mathematicians are trying to work out various mathematical problems which remain unsolved for centuries. Some claim success but afterwards a lot of controversies arise. My presentation is equivalent to only a drop of water in the sea.

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

17th January, 2014

6:00PM *Kirtan* - Raj Kumar Barman

6:30PM *Udbodhan of Maghotsava*

Service: Madhushree Ghosh

Hymns: Koushik De

18th January, 2012

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

19th January, 2014

Joint Yuva Utsav with Brahma

Sammilan Samaj & Bharatvarshiya

Brahma Mandir

Location : Sadharan Brahma Samaj

9:00 AM *Baitalik*

10:00 AM *Divine Service*

Service: Arghya Brahmachari

Hymns: Brahma Youths

Conductor: Koushik De

Discussion - Superstition and Rationalism

6:30 PM *Divine Service*

Service: Rajkumar Barman

Hymns: Brahma Yuva Samity

6:30 PM *Special Service at*

Puddopukur Brahma Samaj

Remembering Maharshi

20th January, 2014

3:30 PM *Inauguration of Brahma*

Samaj Mahila Bhavan Crafts Fair

6:30 PM *Musical Programme -*

remembering Maharshi

Prayer: Jayashree Bhattacharya

Songs: Sanchari

21st January, 2014

6:30 PM *Lecture Meeting on*

Brajendranath Seal

Prayer: Rajkumar Barman

President: Ashish Kumar Pyne

Speaker: Tapan Ghosh

22nd January, 2014

6:30 PM *Songs by Senior members of the congregation*

Prayer: Aniruddha Rakshit

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

23rd January, 2014

Mahila Utsav (Women's gathering)

9:30 AM *Baitalik*

10:00 AM *Divine Service*

Service: Kalyanmoyee Chatterjee

Hymns: Manisha Pyne / Supriya

Chakrabarty

6:30 PM *Special Musical Programme*

Service: Sutapa Roychowdhury

Hymns: Suranjan Roy

24th January, 2014

4:00 PM *Service – Brahma Girls School*

6:30 PM *Utsav of Calcutta*

Congregation

Kirtan: Rajkumar Barman

Service: Debasish Sen

Hymns: Arindam Mukherjee & Nibedita Bose

25th January, 2012 - Brahma Mandir

Foundation Day

8:00 AM Kirtan - Raj Kumar Barman

8:30 AM Baitalik

Service: Tapobrata Brahmachari

Hymns: Conducted by Samir Das

6:30 PM *Divine Service*

Service: Ashish Kumar Pyne

Hymns: Rajkumar Barman

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

Udbodhan: Amit Das - Sadharan

Brahmo Samaj

Aradhana: Sunanda Roychowdhury -

Brahmo Sammilan Samaj

Nivedan: Sourabh De - Bharatvarshiya

Brahma Mandir

Hymns: Baitanik

26th January, 2012

10:30AM *Utsav at Sadhanashram*

Service: Arupayan Chatterjee

Hymns: Members of Mahila Bhavan

12:30 PM *Balak Balika Sammelan*

(Children's gathering)

3:30 PM Distribution of Prizes

President:

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

6:30 PM Programme by Children

Conductor: Samita Das

27th January, 2014

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

28th January, 2012

6:30PM *Santivachan - Conclusion*

Service: Sanjib Mookerji

Hymns: Brahmasangeet Sikshakendra

An Appeal

The Sadharan Brahma 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 Brahma friends and well wishers to contribute liberally so that this necessary work may be taken up as early as possible.

Samita Das
Secretary

Kum Kum Banerjee
President
Sadharan Brahma Samaj

Samir Das
Treasurer

NOTICE

SADHARAN BRAHMO SAMAJ

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

AGENDA

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

Members of the Sadharan Brahma Samaj are requested to attend.

Date: 20.09.2013
211, Bidhan Sarani,
Kolkata - 700006

Samita Das
Secretary
Sadharan Brahma Samaj

Notice

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

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

Date: 20.11.2013
211, Bidhan Sarani,
Kolkata - 700006

Samita Das
Secretary
Sadharan Brahma Samaj

**Acknowledgement
For the month of October 2013**

Donation

DN/GL No.	Donor's Name	Occasion	Purpose	Amount (Rs.)
DN/a-755	Sm. Bina Das		Mahila Bhavan Fund	200/-
DN/a-756	Sm. Anjali Sen	In loving memory of paternal grand uncle Late Saral Kumar Bose	Mahila Bhavan Fund Library Fund	1,000/- 1,000/-
DN/a-757	Sm. Sitangshu Mukherjee	On the occasion of Sradhanusthan of Late Sobhana Mukhopadhyay	Library Fund	2,500/-
GL-1069	Sm. Chitra Roy	Repair of flooring of Samaj Mandir	Building Repair Fund	2,000/-
GL-1071	Sahitya Bharati Publications (P) Ltd		General Fund	25,000/-

Trust Fund (Addition)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount (Rs.)
TF-768	Sri Biswajit Roy	Biswajit Roy TF	D.O/A.C	400/-
TF-769	Sm Anjali Sen	Prasanta Himani TF	Balya Bhavan Fund	1,000/-

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Kindly correspond to

The Editor, The Indian Messenger
Sadharan Brahmo Samaj
211, Bidhan Sarani,
Kolkata – 700006, India

Telephone: (+91) (33) 22412280

Email: brahmosamaj.sadharan@gmail.com

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Sd/- Samita Das

Secretary (Sadharan Brahma Samaj)

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