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INVOCATION

Always aim at truth, make your mind obedient to truth, let your speech correspond to truth and your conduct subservient to truth.

Our dependence on God ought to be so entire and absolute that we should never if necessary, in any kind of distress, to have recourse to human consolation.

- *Thomas a Kempis.*

* * * * *

Through my whole life I have learnt this one lesson, that nothing can happen to us unless it be the will of God,. These can be no disappointment in life, if we but learn to submit our will to the willing God.

- *Max Mueller.*

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Editorial

The month of August came and went just like any other solar month. We became one month older, the earth became one month older and even the sun, the source of all energy on earth became one month older if we take a cynical view of matter. But for the seeker of 'Brahmam' all our motion or change is directed towards God who is our last refuge, - *এসস্য পরমা গতি।* In the entire universe nothing is static, everything is moving towards Him, who Himself never changes and eternal.

Historically the month of August is important in more than one ways to us. In this month in forties of last century entire mankind saw with horror the nuclear holocaust when the cities of Hiroshima and Nagasaki were totally destroyed and lakhs of innocent lives were lost and generations were crippled. Mankind is still trying to grapple how best repeat of the horror can be stopped forever. For our country the month of August is memorable for another reason. In this month in 1942 Mahatma Gandhi gave his final call to the Britons to 'Quit' India. This started the final struggle against the foreign. Eventually the British left and India gained independence in 1947 and that too on 15th August. We rejoice this day every year. Nearer home and closer to the heart of all members of Brahma faith come *৬ই ভাদ্র* every year in the month of August on which Rammohun founded his cherished Brahma Samaj and opened it for all men and women who had faith in the Creator of the Universe who has no form or attribute but who pervaded the entire creation. This year also Samaj celebrated this day in a befitting manner. We eagerly wait for the next 'Bhadrotsava'.

Our Samaj is a living and vibrant organization. It is gratifying to note that of late we are hopefully seeking a few new and energetic faces participating and organizing cultural activities highlighting the role of Brahma Samaj in the broader ambience of our society. May their numbers increase by grace of God.

We'd again appeal to our readers and admirers to contribute their experiences and new ideas for Indian Messenger. The Samaj library not only is for intellectual pleasure and getting knowledge but often interesting and meaningful discussions are held and shows are arranged at the library hall. The library hall requires modernization and a face-lift. Funds are required for the purpose. Dear readers of Indian Messenger kindly come forward and donate freely for this laudable cause.

Undaunted Rammohun

Dr. Saroj Mohan Mitra

While in London Rammohun would attend meetings of the Unitarian Church and join their prayers. Dr. Carpenter gave this information. Rammohun enjoyed his stay here very much, he submitted before the select committee that if similar exchange of ideas with European gentlemen could have taken place, then we would have considerably benefited in literature, social ideas and political thoughts . We would easily have compared the two cultures. Rammohun maintained a cordial relation with many persons through correspondence Mary Carpenter has cited many such specimens. Rammohun while in London kept his foster son Rajaram with Rev. D. Davison M.A. for proper education Rammohun wrote how to educate Rajaram. He would visit Mr. Davison's house to meet Rajaram. Members of Davison's family showed great respect towards Rammohun. They named a child in their family 'Rammohun Roy'. Davison's wife wrote that a more modest person than Rammohun could not be found. She felt abashed in the way Rammohun showed respect towards her.

Rammohun finally decided to move to Bristol to take rest for his health where he would reside in 'Stapleton Grove' as guests of Miss Kiddel and Miss Castle. Miss Castle had large properties. The noted physician Dr. Carpenter, father of Mary Carpenter was her guardian. Miss Kiddel was Miss Castle's aunt and guardian. Dr. Carpenter introduced Rammohun to these two ladies.

Rammohun Roy interacted intimately with British Society. He would also participate in their social gatherings according to his convenience. One day he went to see a dramatic performance at Ashley's Theatre with his friends. Though Rammohun was serious in nature he appreciated poetry and dramas. We know he wrote quite a number of 'Brahma Sangeet'. He would say "Everyone should be fond of music" (Rammohun Samiksha, p. 618). Everyone should be a music lover. Practice of music was one of the main activities at "Brahma Sabha".

Rammohun met the noted actress Fanny Kemble at the house of Mr. Basil Montague. She was conversant with a number of Hindu plays. But what surprised Rammohun that she was ignorant about the finest drama in India, 'Shakuntala'. But surprisingly the German poet Goethe was full of praise of this play. Later Rammohun presented her an English copy of 'Shakuntala by William Jones'.

From the diary of Fanny we came to know that he was enchanted on seeing the play “Isabela” in a theatre. On another occasion he enjoyed with others a dance performance of Fanny Kemble at the residence of Mr. Montague. Raja had a long conversation with the guests present. This delighted Fanny. Raja’s appearance was very attractive wrote Fanny, and the well-chosen colourful dress of Raja made him more presentable. She also informed Miss Kiddel about his visits to the theatre.

We have already stated that the British parliament was discussing policy on India at the time it was imperative for Rammohun to remain in London and be present in parliament. He wrote to Miss Kassel in a letter that if this proposal was passed in the House of Commons he could assess what would happen in the House of Lords. He would not wait for the final decision and leave London.

He would meet his acquaintances at Bath and its neighbouring places during his journey to Bristol. He would always keep himself busy to find how best he could serve his country. This is borne out in a number of letters written by him.

The fact of God’s endowing each individual with the intellectual faculties and sense, implies that he should not, like the other animals, follow the example of his fellows. He should exercise his own intellectual power, with the help of acquired knowledge, to discern good from bad, so that this valuable divine gift should not be left useless. - Raja Rammohan Roy

The Gift of Sadharan Brahma Samaj to Humanity - I

Rajani Kanta Das

Natural Religion based on principles of Rational Theism is the priceless gift of the Sadharan Brahma Samaj to humanity and Pandit Sivanath Sastri was its great prophet. His untiring zeal in emphasizing the principles of love of God, sincerity of heart and searching self scrutiny as all that is necessary for a man's proper understanding of the riddle of life and the world and for the attainment of spiritual consummation, without worrying for the source of filiation of the theology of his faith or such matters of secondary importance as the vouchsafement of special "Divine Dispensation" "Divine Command". "Representative Men" and the like which in the nature of things or cosmic economy are bound to come in the fitness of time, made him pre-eminently the prophet of this great gift to mankind. There is much talk of Universal Religion now-a-days, but few persons realize that it is Natural Religion, as opposed to Revealed Religion when based on principles of Rational Theism, in other words, on a necessity of thought in God-consciousness and in the conception of the relation

between God and man and the world of creation that can be truly universal, but not otherwise.

Necessity of thought in God-consciousness

But what is exactly meant by the statement that a man's God and religion must for him be a necessity of thought if it is to have any value? It is a simple affirmation and needs no much philosophy to unravel its implications. What is meant is that my existence as a selfconscious being must be seen or felt by me to be inseparably related to my idea of God as Infinite self-conscious. Spirit or Atman or, to put the same thing in another way, the very idea of God, as the Most Perfect Being, must contain in it an explanation of the world with its multiplicity, including myself as a self-conscious kindred spirit. If my God-consciousness is thus indissolubly connected with my own self-knowledge then. He is my God and not the God of hearsay, or the outcome of any investigation of the science of comparative theology, or of this or that scriptural pronouncement, or the assertion of a Jesus or Buddha, a Nanak or

Ramkrishna a Rammohan or Keshub. It then forms the basis of a living religion for me and the worship of God will then be found to be the nature of my being and as such, its fuller unfoldment, in which alone lies that happiness to which I have a birthright. Rammohun and Devendra Nath, Keshab and Sivanath, found their God and religion as such and the Natural Theism they propounded was self-explanatory of their experiences. For a proper understanding of the spiritual autobiography of those great souls we should remember that the necessity of thought which impelled them may not always be apparent to us, but all the same it was there. Because, the necessity of thought leads to the necessity of being or life as an integrated whole, in which is working an implicit unity of aim-the guidance of thought by an unconscious logic towards a principle of reconciliation not yet fully patent. Hence it is that great masters of the spiritual world are not dialecticians. Their life-unfoldment has a logic of its own, but it is neither our formal logic of thought nor even perhaps, I am afraid, the logic of Pure Reason of the metaphysicians, as the utterances here and there of some of its

outstanding exponents, e.g. Mc Targgart Bradley. Hegel himself not excepted would seem to betray. It is the logic of the organic growth of life operating in the spiritual world where knowing and being coalesce. If we carefully read between the lines of the religious discourses of these four great souls, we cannot in the first two cases, namely those of Rammohan and Devendra Nath, miss noticing their gradual passage from the necessity of thought to the necessity of being; while with Keshub and Sivanath we find that it was not necessary for them to resort to what in modern phraseology called reflex knowledge of ideas, but they nevertheless glided along with their own ideas, without reflecting on them, reasoning all the while faithfully, subject to occasional but honest aberrations in matters secondary, if one would like to put it in that way, with the inherent logic of the organic growth of their spiritual life.

How does necessity of thought works

To find in God the explanation of the world implies that the existence of the world and all that is in it including myself is traceable to something in the nature of God, and

not his arbitrary will or power. A cause which though can recognize as such, is one which contains in it the reason and necessity of the effect, and reveals itself in the effect. The idea of efficient causation does not satisfy our intellect, because in such a conception cause and effect stand apart and the gap is not filled up for thought by the interposition of an arbitrary or omnipotent will. Hence a personified cause, producing an effect it might have refrained from producing, an effect it might have refrained from producing is unsatisfactory for our thought. It is for this reason that the idea of effect in the very nature and being of the cause has become almost a classical one. It was in favour with Sankara and even the God-intoxicated Spinoza. While with Spinoza, all effects are 'modes' of one primal substance, with Sankara the effect is of the very nature of the cause "Karanasyatwabhuta saktih, Saktescatmabhutam Karyam". Hence according to Sankara, the effect is non-different from cause "Karanat prthaksattasuyatvam Sadhyate". The idea of non-difference of cause and effect has been beautifully expressed, thus: "It the one original cause which up to the last effect appears in the form of this or that

effect like an actor in all possible roles": "tatha mulaKaranameventyat Karyat tena tena karyaKarana natavat Sarvavyavaharasmadatvam pratipadhate" com. V. S.

2.1.18. 'Thus to find in God, the First Principle of all being and of all knowledge implies a relation between that Principle and that which flows from it, in other words, between God and the world, such that in one point of view, God would not be God without it ; and on the other hand, the world would not be what it is, would be reduced to unreality or non-entity without God' – Principal Caird.

Such essential link or unity of thought is not provided for by the mere assertion that God created the world out of this will, as if He was first God and then the Creator, as if the world was created in 4004 B.C. or at some point of time, though indefinite, "*Na chilo e sob kichu, andhar chilo digonto prashari; Echha hoilo tabo, vanu biragilo*", and so on.

Dissatisfied with these popular ideas of creation. I wrote to Pandit Sitanath Tattwabhusan, near about 45 or 46 years ago when I was at Shillong, showing their absurdity

and enquiring what he had to say to remove my doubts. I am glad to say that he agreed with my views and wrote to me in reply saying that if creation is to be conceived as a real fact it must have place in God as an

eternal fact coeval with Him, in other words, in His nature.

(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

Theism as Universal Religion

Sivanath Sastri

[Continued from last issue ...]

The second great error into which sectarian faiths have fallen is setting up their ideal men not only as religious leaders and inspirers of spiritual life, but also as infallible law-givers. All great men function; namely by their personal example and their precepts they inspire spiritual life in others ; they turn men from the pursuit of pleasure to the service of God and man. In Vaishnava books in this province, there is significant passage about the work of Chaitanya, our national prophet which goes on to say – “The Lord practiced religion Himself to teach the world”. Truly, that is the real function of great men. Speaking of our own teachers, we can truly say that sitting at the feet of Maharshi Devendranath we learnt many a lesson of rapt communion and of a life pervaded by spirituality. Similarly, sitting at the feet of our late Minister Keshub, we learnt what is whole hearted self-surrender to God. But the votaries of sectarian religion were not satisfied with this great divine function of great men, but went further and set up their

ideal men as infallible law-givers. To take an example from history, it was not alone sufficient that Mahomet should be regarded as a man of God, a great religious teacher of mankind, a great benefactor of the Arabian race, but it was insisted upon that every word of the Koran must be regarded as infallible departure from which was to be looked upon as a mortal sin. This fact of setting up frail man as infallible authority has been productive of the saddest results. It has robbed men of spiritual liberty; has prolonged the days of error and superstition; and retarded the progress of civilization and has carried on a perpetual sectarian warfare in the world. Let theism put its face very sternly against such error and give no sort of countenance to such sectarian narrowness. May God enable us to avoid such dangers.

The third characteristic of a sectarian faith is also equally deplorable. It consists in this. After having set us an ideal man, the votaries of sectarian religion make their love for that man the fountain of hatred for all others who differ from him or do not accept his plan of salvation. It

was thus, let it be observed with regret, that the sweet and gentle religion of Christ, was used as a sanguinary engine for persecuting heathens and the heretics. It was thus that fire and sword were used to exterminate the Kafirs and to spread the kingdom of the Arabian prophet. Nay even the religion of the Sakya Muni was not altogether free from sectarian rancor and bitter persecution of its down-fallen adversaries. Let us thank the Supreme Being that light is dawning upon us, which will help us to rise above these blemishes of sectarian religion. But we have yet to consider the important question, can there be such a thing as Universal Religion?

In order to be able to satisfactorily answer that question it is necessary to consider the essential nature of religion, as distinguished from mere philosophy or a number of doctrines and forms. Religion may be broadly defined as the habitual disposition of the human soul towards the Unseen and Eternal, realized internally in an attitude of love and trust, and externally in acts of adoration. Love, trust and reverence are its ruling principles, and adoration is its external manifestation. In the matter of this

adoration it is worthy to remember, that with the progress of refinement there has come a change in its fundamental conception. In primitive times acts of adoration were acts of propitiation. The primitive man had found from his bitter experience, that kings and potentates often invaded each other's dominions, and would not be satisfied unless something valuable was offered to ward off their wrath. Thus arose perhaps, the idea of the horse and human sacrifice to the ancient Hindus, the maiden tribute to Moloch amongst the Assyrians, the sacrifice of the first-born and of the Pascal lamb amongst the Jews. The tradition of the revengeful Deity, and of the need for his propitiation came down to subsequent races; and much of the ceremonies and rituals current amongst modern sects are intended to serve that purpose. With the progress of better notions of the Divine nature the old idea of adoration as an act of propitiation has also undergone a change. We no longer believe man to be the clutches of a revengeful Being, ready to doom his children to eternal suffering; but we believe, that as this material earth securely rests in the soft arms of the atmosphere, so our destiny, too, securely rests in the arms of Eternal

Love; that the Providence that feeds us, and upholds us, is not interested in our overthrow and destruction, but in our building up and perfection; and that if we really wish to be true, and good, and holy, the silent voice of the Universe is with us, blessing every honest resolve and fulfilling every earnest prayer. That being our belief, adoration as an act of propitiation has ceased to have any force with us. It has come to mean a method and means of fostering that habitual disposition of love and trust for the Unseen and Eternal, wherein lies the substance of religion. We have been so formed that our highest perfection, the complete fruition of our nature, lies in our realization of this relationship. As the perfection of a tree lies in its throwing off branches into light and air and imbibing all the influence that are in them, so the realization of our spiritual destiny lies in placing our souls in full communion with the Supreme, and in letting ourselves to be enfranchised enlightened and elevated by all the influences that flow there from. Worship or adoration is the means of promoting that spiritual communion, and as such should be cultivated in individual domestic and social lives. It is also a duty, for thankfulness is a

duty to the Author of our being, in view of the manifold blessing that we enjoy in life.

We must do away therefore, once for all with that shallow reasoning which does not find the necessity for daily devotions or for domestic and social piety, because we have given up the old propitiatory idea of adoration. We have heard men argue that inasmuch as religion is instinctive with us, it will be with us always and needs no special fostering to induce its growth. The same argument may also apply to other instinctive endowments of human nature, to man's natural love of beauty, for instance or his faculty of music. Do they grow of themselves because they are instinctive? Cultivate them and you develop a Raphael or Mozart and you sweeten and refine society; neglect them and you get dull and coarse races, devoid of that light. Similarly, in the matter of religion habituate your mind to a sense of the Eternal, carefully cultivate your relationship with Him, and you grow spiritually; your inner sense is developed, you find the harmony of your whole nature in a living and trustful repose in Supreme Wisdom and Love; neglect that culture, you may live and prosper in

the world you may become a successful money-grubber, or a pampered votary of pleasure, but the higher sense is denied you; and you live and grow without finding that harmony which unifies life.

It is the duty of theists therefore, as followers of Universal Religion to cultivate habits of daily piety-to install the adoration of the Supreme Being in domestic and social life. The adoption of religious exercise in social life necessarily involves the question of forms and rituals; for in private devotion the thing may be left very much to the man's private leanings. He may use any form he likes; he may give himself up to meditation or use vocal prayers or count beads, or repeat his formula of religious exercise, just as it may suit his individual disposition; only care being taken that there is a disposition of love and trust towards the Unseen and Eternal, without the trammels mentioned before. But in domestic and social worship, the devotions must need assume some forms. These forms may be different among different races, molded according to their spiritual needs out of the forms extant amongst them. Thus theism though universal in its principles, will be local and national in its

application, wearing different aspects amongst different communities of men, but everywhere serving the same purpose however, namely linking them in loving communion with the Unseen and the Eternal, thereby raising and ennobling them spiritually.

Theism then, as it organizes itself into a living religious culture, will be both universal and national. It will be universal in its principles, in its main features, in its catholic comprehension of every form of spirituality amongst its followers; but it will be local and national in its modes of exercise in its forms and rituals, in its modes of propagation amongst different communities of men. For example in preaching it amongst the Marhattas their highly popular modes of preaching called kirtan, may be largely availed of; in preaching it to the Telugu race their time-honored modes of Hari Kathas and Kalkshepum will have to be used; whereas amongst us Bengalis the kathakata system may fairly be tried. Similarly in Western Christian countries forms and rituals that have come down from the remotest ages, are associated in the minds of men with things sacred and holy, may be utilized after such modifications as

altered convictions demand. They may be quite dissimilar to those we use here but they will be useful for the purpose of popular instruction. No reasonable persons will oblige theistic preacher to describe scenes from the Ramayan alone whilst addressing persons brought up in Mohammedanism, or quote the Bible alone whilst addressing persons brought up amongst Hindu traditions.

The Universal Theistic Church may also have different names for its different branches. It may be called the Brahma Samaj in India, Babism in Persia, Free Christianity or Theism in England or any other "ism" in any other country, local varieties having local colourings according to local inheritances of thought and practice.

But the grand features of Universal Religion, its essential characteristics shall certainly be, first, its spiritual liberty i.e. its freedom from infallible authority; secondly, its faith in the universality of Divine revelation; thirdly, its reverence for the spiritually great amongst all nations; fourthly, its love and trust in the Supreme Being; and lastly its constant efforts to seek the service of God in the service of man.

The world requires to be persuaded that men's religiousness does not depend so much on the number of their articles of faith, nor on the blind performance of a number of forms as on the intensity with which they will love God and man, and on the concentration of mind with which they seek union in love and service with the Divine spirit. We are persuaded that constructive religious life can be built up and very effectively built up on the basis of true love of God. Love is essentially constructive. Let there be true bhakti or ardent love of God in the soul and every form of piety will flow out of it to, edify and elevate human life. It will also feed every form of reverence,- reverence for the scriptures reverence for the great performances of the past, reverence for the sanctities of domestic and social life, and reverence for all national and human concerns calculated to enfranchise, elevate and bless mankind.

The difficulties in the way of Universal Religion are great. Men have been brought up in notions contrary to it. But the Divine fiat has gone forth that the world must tread new paths. There is ceaseless conflict in every department of life. Great

and untried principles are asserting themselves in social life and in matters of political government. The voice of protest against old usages were never so strong and never so persistent, as at the present moment. The conviction daily strengthens in our minds, that, in the long run, human society is going to be built up in many respects on new foundations. The facilities for commerce, the discoveries of science, the inter- communion of races, the complex political relations of nations, all tend to the direction of establishment of universal brotherhood; and we may fairly expect a day when wars shall cease, when international arbitration shall take the place of war; when nations shall learn to control their avarice; when the vast sums as yet spent for war or getting ready for war shall be devoted to most needed national improvements; when the great demon of drink shall be chained down, no longer able to carry on his devastating work; when sentiments, moral, spiritual and philanthropic, shall have dominion over men's selfish greed for personal comfort; and when the present enmity between the classes and the masses shall be largely moderated by a universal growth of the senses

righteousness. The forces of modern civilization, through many lapses, are slowly but surely working towards such a future. The question is, will religion disappear altogether from the heart of regenerated mankind? Will they yet righteous; short sighted yet unselfish secular yet perfect? No, men cannot be truly moral or righteous, without believing that this universe is not only mechanical but also moral, and that, in the language of old Shakespeare:

There is a Divinity that shapes our ends,

Rough-hew them as we will.

Religion is ingrained in man; it is constitutional with him; and let us repose in the hope that regenerated mankind shall surely articulate its spiritual needs in a new faith-in this Universal Theism of ours. May the Supreme Being order it so.

NOTICE

SADHARAN BRAHMO SAMAJ

Annual Election of Sadharan Brahmo Samaj: 2013 - 2014

(A) Election of Office-bearers:

Nominations are invited for the under mentioned posts of the Sadharan Brahmo Samaj for 2013-2014 from amongst the valid members of the Sadharan Brahmo 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 24th November, 2013. Names of valid candidates after scrutiny will be put up on the Samaj Notice Board on 01.12.2013 after 5 p.m. The last date for withdrawal of candidature will be 08.12.2013 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 2013-2014:

Members of the Sadharan Brahmo Samaj willing to stand as candidate for election to the General Committee of the Sadharan Brahmo Samaj for 2013-2014 are requested to send their full names and addresses to the undersigned on or before 24.11.2013 within 5 p.m. at the Samaj Office. Candidates must be members of Sadharan Brahmo 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 Brahmo Samaj Notice Board on 01.12.2013 after 5 p.m. The last date for withdrawal of candidates will be 08.12.2013 by 5 p.m. after which date no withdrawal will be admissible.

20.08.2013

Samita Das
Secretary

211, Bidhan Sarani,
Kolkata - 700006

Sadharan Brahmo Samaj

**Acknowledgement
For the month of July 2013**

Donation

DN/GL No.	Donor's Name	Occasion	Purpose	Amount (Rs.)
DN/a-690	Sri Supratim Dasgupta		Balya Bhavan Fund	400/-
			Mahila Bhavan Fund	400/-
			Sadhanasram Fund	400/-
DN/a-691	Sm. Bina Das		Mahila Bhavan Fund	200/-
DN/a-692	Sm. Surupa Datta & Sri Subrata Datta	On occasion of 28 th Birthday of Susmit Datta	Building Repair of Paddmapukur Brahma Samaj	1,000/-
GL-987	Sri Supratim Dasgupta		Mission Fund	400/-
			I.B.F Fund	400/-
GL-992	Sm. Anima Chakraborty	On occasion of 26 th death anniversary of her husband Late Sailendra Nath Chakraborty	General Fund	600/-
GL-998	Sri Gautam Chatterjee		Library Fund	500/-
GL-999	Sm. Ishita Sinha Roy & Sri Ranabir Sinha Roy		Tattwakaumudi Fund	5,000/-
			Indian Messenger Fund	5,000/-

GL-1000	Sri Pradeep Banerjee & Sm. Aloka Banerjee	In memory of their late brother Arobindo Sinha Roy	Publication Fund	2,000/-
GL-1001	Sm. Sucheta Neogi	In memory of her younger brother Aurobindo Sinha Roy who passed away on 11.6.13	Mandir Repair Fund	2,000/-
GL-1002	Sri Ranabir Mitra & Sm. Amrita Mitra	In memory of their uncle A. Sinha Roy	Mandir Repair Fund	5,000/-
GL-1004	Sri Sujit Das	On the occasion of 1 st death anniversary of Late Putul Das	Library Fund	1,000/-

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

Samir Das
Treasurer

Sadharan Brahma Samaj

SUBSCRIPTION FORM

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Kindly correspond to

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

Telephone: (+91) (33) 22412280

Email: brahmosamaj.sadharan@gmail.com

Website: www.thesadharanbrahmosamaj.org

Please Note the above Subscriptions include the postal charges.
For Institutional Subscribers 2 copies will be send to the same address.
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Dear Reader,

We shall be glad if you book an advertisement in the Indian Messenger.

Mechanical Details

Page Size : 9.8” x 6.9”

Paper : White

Issue : At present combined issue of two or more fortnight.

Rate of Advertisement

Page	Individual Issue	12 Issues
4 th Cover Page	3,000	33,000
3 rd Cover Page	2,500	28,000
Full Page	1,000	11,000
Half Page	700	8,000

Payment should be made preferably by bank draft or a/c payee cheque in favour of “SADHARAN BRAHMO SAMAJ”, payable in Kolkata. All payments should accompany the duly completed contract form.

Thanking you,

Yours faithfully,

Sd/- Samita Das

Secretary (Sadharan Brahma Samaj)

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211, Bidhan Sarani,
Kolkata – 700006

Date:.....

Dear Sir,

Please book the 4th cover / 3rd cover / full / half page advertisement in the individual / 12 / issue(s) of the Indian Messenger. The advertisement copy / matter / block is sent herewith. I/We am/are enclosing a bank draft/ cheque / cash of Rs.only . (Rs./-) as advertisement charge.

Yours faithfully,

()
Signature with official stamp

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