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INVOCATION

We are fighting for a righteous cause – our right to live with honour and in peace – are not for the sake of self-glory or to rule over others.

- Guru Hargobind Singh

* * * * *

O Ye who profess to the God's followers establish your hearts in faith, lest in the day of trial ye be found wanting.

For temptations abound the path of life, and storms and perils there are many, and whoso encountereth them without faith shall surely fall.

Neither your boasted wisdom nor goodness nor piety shall stand in the day of trial; these shall crumble even at the first shock.

For faith is the foundation where upon these must stand, and if faith be wanting, shall not the house fall?

Therefore, build your life on the rock of True Faith, and though roaring surges beat against it, it shall not give away.

- Keshab Chunder Sen

Editorial

The rowdyism which desecrated the temples of learning is a very disquieting manifestation of the moral cancer. The outrage has been condemned by the press. But it will be apparent to all thoughtful readers and careful observers that the condemnation is hopelessly diluted and sugarcoated to be an effective remedy.

Mercy should temper justice, but if there is an overdose, justice is ignored. Whenever and wherever misguided people, students, workers, take the law into their own hands, adopt violent methods the press begins its comments with a lukewarm condemnation but ends with an adverse criticism of those who uphold and enforce discipline. The faults of the authorities are enumerated in detail, but the conduct of the wrong-doers is passed over with a few pious wishes and innocuous platitudes.

This is why moral lapses recur. Had the condemnation been vigorous and carried the moral force of sincere conviction, the result would have been different, and the malady brought under control. The moral level of students depends upon three props—a healthy influence at home, strict discipline at educational institutions and the approval and disapproval of society. At present, the parents plead inability to control their children, the schools and colleges are afraid to enforce obedience of rules and regulations, and society look on with indifference.

We are glad to learn that the authorities have, this time, decided to show no further indulgence to indiscipline. We are quite sure they will mete out even handed justice to victims of violence.

In the past Bengal attained progress in education and culture because the religious leaders and social reformers had roused moral consciousness which moulded character and rightly directed action. The decline in moral values can be checked and conduct rehabilitated only by our courage of conviction to say “Yes” or “No” as the occasion demands. Compromise with wrongdoing and pleading for wrong-doers only corrode and will corrupt more and more the social fabric.

Undaunted Rammohun

Dr. Saroj Mohan Mitra

Rammohun developed a close relationship with the Unitarians and they took a keen interest in his activities. They were very happy to have him among them in England and Rammohun became very close with Dr. Carpenter who took him along to the Unitarian Association and the Unitarian Church. In spite of his illness Rammohun gave speeches in their meetings in chaste English which greatly impressed them. The news papers published the appreciation and praise that was expressed for Rammohun by the distinguished people of England.

A very tired and sick Rammohun addressed a gathering of Unitarians thanking them for accepting him as a brother in faith and said "I do not know what I have achieved but whatever I could is insignificant. I faced many difficulties. Firstly, the Hindu Brahmins were very strongly against me, moreover many Christians were more opposed to me than the Hindus and Brahmins. I am grateful for the honour that the Christian have bestowed on me, but they were greatly against the Unitarians. The Christians have great faith in miracles and the supernatural. Because of all this antagonism and opposition I could achieve little. I am ashamed at not being able to do any thing in this World, but I believe that in spite of all the resistance your principle will be accepted and established. The war is between power, wealth and pride on the one hand against logic, scripture and commonsense. I am sure that the battle, whether short or prolonged, you will surely succeed.

Rammohun gained many intimate friends among the Unitarians in London. He was also close to the families of Estten, Carpenter and Fox. Although Rammohun attended the annual meeting of the Unitarian Church of London but he did not join them.

RAM MOHUN ROY AND ENGLISH LANGUAGE

V. N. Datta

It was largely due to the efforts of Ram Mohun Roy that the Hindu College was founded in 1816 for the instructions of Indian youths in the English language and in the most useful branches of European sciences. When the government proposed to establish a Sanskrit College under Hindu pundits, Ram Mohun Roy protested to lord Amherst that such a measure would defeat the purpose which the Government had adopted. His letter of protest on English education, a bold and courageous act, shows the direction in which the mind of the greatest Indian of his time had been moving. Ram Mohun Roy's mind had been trained both in Patna and Banaras according to the native system of education and he had especially a lightning flash of penetration into the cultural heritage of India. He was both a Sanskrit and Persian scholar. He kept in close touch with the vital and substantial world of European literatures and he had gained sufficient experience and intellectual capacity to form a correct opinion of their relative values.

Ram Mohun Roy found no utility in the Sanskrit system of education which he denounced as rusty and urged the Government to set up a few European professors in a college which might do good to India. In a letter to Henry Ware, he suggested that well qualified gentlemen to teach English literature and science should be employed, "to cultivate the understandings of the present ignorant generation". He compared Sanskrit schools with those which existed in Europe before the time of Lord Bacon. The English language had opened to him a new world of learning and knowledge of progress and technical advancement, of rationalism and Christian ethics of morality. His approach to the language problem was not sentimental; it was rational, utility was the key on which everything turned. How India could advance was the keynote of his argument.

That Rammohun Roy valued Western learning most shows no lack of patriotism. He had a great claim to be regarded as the foremost patriot of his age. He rose to a wider point of view and gave a lucid analysis of the situation and, as events were to show, an accurate forecast of the future. He showed vision in an unseeing age. With great tenacity of purpose, he unlocked the doors of Western learning. Even conservatives like Radhakant Deb, who looked on the rite of Suttee with respect, were great admirers of the diffusion of Western learning through English and supported Ram Mohun Roy. On Western learning Ram Mohun had behind him the solid support of even the most orthodox Hindus.

Ram Mohun Roy laid the foundation of the National Movement which others built and which was, to a large extent, a by-product of Western learning and English language. If he had shown contemptuous indifference to the English language, or had followed the beaten track of confining himself to the traditional system of education, the British initiative would have hardly met with any encouraging response from anywhere in India. English language was a foreign inspiration to which Indian genius responded. And that genius was Ram Mohun Roy.

- The Statesman, Sept. 23, 1957

Religious leaders have made an idea of miracles for attributing origin of a particular religion to themselves and increasing the belief of common people in them. – Raja Rammohan Roy

ALAYA-VIJNANA AND BUDDHA-DHATU

Dr. Amartya Kumar Bhattacharya

BCE(Hons.), MTech, PhD, CEng(I), FIE, FIWRS, FISH, FACCE(I), FIPHE, FIAH, FAE

[Continued From Last Issue...]

The Alaya-Vijnana, as conceived in Mahayana Buddhism, is a permanent entity. The Alaya-Vijnana contains all impressions of past actions and all future potentialities. It is the basis of a man's personality. It is also called the Mula-Vijnana, the base-consciousness from which awareness and perception spring. It is also the Tathagatagarbha (Buddha-Matrix, Ru-lai-zang – in Chinese, Nyoraizo – in Japanese), the basis on which a man can become a Buddha. So, latent in every man is a Buddha-like faculty called Buddha-Dhatu (Buddha-Nature, 佛性, Fo-hsing or Fo-xing – in Chinese). The difference between an Enlightened and a deluded man is that the former man has manifested his Buddha-Dhatu while the latter has not. Thus, broadly speaking, the issue of Buddha-Dhatu is concerned with ascertaining what allows a man to become a Buddha. The Mahayana Mahaparinirvana Sutra states that Buddha-Dhatu is everlasting, pure and blissful and is 'the Self of living beings'. In the same Sutra, it is said "That opinion of theirs is a mistaken opinion, one that is transmitted onwards from person to person, but it is neither beneficial nor conducive to happiness.... Worldly beings do not comprehend the reality of the Self (Atma-Tattva, which is nothing other than Buddha-Dhatu); they fall under the sway of unwholesome friends, and do not understand the (Tathagata's) utterances with implicit meaning, they meditatively cultivate the notion that they lack the Self, even though there is the Self". The Japanese monk Nichiren (1222–1282) maintained that "all living beings possess Buddha-nature". Right meditation leads to spiritual Enlightenment, which is nothing but the full manifestation of the Buddha-Dhatu (or Tathagata-Dhatu) in man. Thus, any man can develop himself through appropriate practice, that is meditation, and become a Buddha. Anyway, for an average man, the summation of all physical and mental processes, processes in constant flux, is perceived

empirically as “I”. The empirical “I” is ephemeral and impermanent, and is Samvriti-Satya (conventional truth). The concept of Satyadvaya or two categories of truth, Samvriti-Satya (Sammuti-Sacca – in Pali) and Paramartha-Satya (Paramattha-Sacca – in Pali), is an essential element of Buddhism. The word “Samvrita” literally means “covered”. The Mahayana Sutralankara, written by Acharya Asanga, says that a Pudgala (person) exists in Pragyapti (designation) (this is Samvriti-Satya) but not in Dravya (substance). Acharya Asanga's lead is followed throughout this article where the Samvriti-Satya of the empirical man is considered in the context of Anatmata or Nairatmya. Once, Hui-hai Tai-chu came to the Zen (a school of Mahayana Buddhism developed in China and widespread in East Asia) master Ma-tsu Tao-i, the first of possibly the four greatest Chinese Zen masters. Ma-tsu asked him: “Why are you here searching when you already possess the treasure you are looking for?”. “What treasure?”, his interlocutor asked. Ma-tsu replied: “The one who is questioning me right now.”. Ma-tsu had an unswerving ability to bring the empirical “I” into focus at just the right moment. On another occasion, when asked, “What is the meaning of Bodhidharma's coming from India?”, Ma-tsu replied with a classic answer: “What is the meaning of your asking this at precisely this moment?”

Conscious of something, one reacts mentally. The mental reactions are of two types : craving and aversion. Craving (Trishna, Tanha – in Pali, Raga – in Sanskrit and Pali) and aversion (Dvesha, Dosa – in Pali) both lead to suffering; it is self-evident that aversion results in suffering and craving results in suffering because if the object of craving remains out of reach, there is suffering. Thus, ultimately, whatever is impermanent is Duhkha or suffering. Trishna Nirodha, Upadana (clinging) Nirodha. The renowned sage Buddhaghosa, the writer of the Visuddhimagga (Vishuddhi Marga, The Path of Purification), has dwelt elaborately on suffering. Taking the lead from Acharya Nagarjuna, the author posits that Duhkha is transient; it arises dependent on something else and also decays into extinction. Duhkha is not self-determining; its existence and character

are attributable to factors that condition its origin and subsequent transformation. Coming into existence and dying out of existence, Duhkha lacks any trace of permanence. Thus, it may be said that Duhkha lacks a Swabhava or Swalakshana and is characterised by Nihswabhava (absence of Self-Nature). Thus Duhkha is empty (Shunya). The author is therefore, led to formulate the proposition: Duhkhameva Shunyam. Because Duhkha is ephemeral, the author can expand the Sanskrit sentence to this: Duhkhameva Anityam evam Shunyam. The perception of the emptiness of Duhkha allows one to let go of Duhkha and thus be released of the hold that Duhkha has on him. This is, of course, intended as a Mahayana Buddhist theoretical complement to Vipashyana meditation and is in no way a substitute for Vipashyana meditation. The notion of Buddha-Dhatu is a very productive concept. Any man is bound to indulge in more Enlightened behaviour and his meditation is bound to become better if he remembers that he has Buddha-Dhatu in him.

The capacity to tread the path to Nirvana is already in man, he just has to use it. It is a process of uncovering one's Buddha-Dhatu. The more defilement a man has in his mind, the more unenlightened he is. Erasing the defilements, leads to Bodhi (Enlightenment, P'u-ti – in Chinese, Bodai – in Japanese) and Nirvana. (In the Dharmachakrapravartana Sutra, Lord Buddha said that Nirvana is not subject to grief, defilement (Klesha, Kilesa – in Pali, Bonno - in Japanese), disease (Vyadhi), decay (Jara), and death (Mrityu, Marana). In other words, Nirvana is beyond cause and effect, that is, it transcends conditioned phenomena. Lord Buddha also said “Nirvanam Paramam Sukham”. Nirvana is Apratitya-samutpanna and Asamskrita (unconditioned, Apatichcha-samuppanna and Asankhata – in Pali, Wu-yin – in Chinese) and, according to Vasubandhu of the Yogachara (the practice of Yoga) school of Mahayana Buddhism, is the Parinishpanna Swabhava. It is interesting to note that in the Lankavatara Sutra, a Mahayana Sutra associated with the Yogachara school, Nirvana is described as the seeing of everything as it is. Nirvana is a positive Absolute and is Nitya

(without beginning and end, Nicca – in Pali). Nirvana means a state of Mukti (Mutti – in Pali) which means freedom or Vimukti (Vimutti – in Pali) which means absolute freedom. Nirvana also denotes Satya (Sacca – in Pali) which means Truth and Shanti (Santi – in Pali) which means Peace. A synonym for Nirvana is Moksha (liberation, Mokkha – in Pali). Nirvana is a state of absolute perfection. Shariputra, the famous historical disciple of Lord Buddha, described Nirvana as the extinction of desire, hatred and illusion. In mystical language, Nirvana is the experience of standing face-to-face with Reality (Shi – in Chinese). Nirvana is equated with Bodhi and is the Paramartha-Satya. Nirvana is sometimes expressed as negative of negative such as the cessation of suffering, of craving, of aversion, etc. This need not result in any confusion. In Sanskrit, sometimes positive things are expressed as negatives of negatives as the word “Arogya” which means recuperation from illness and the word “Amrita” which means immortal. Further, as mathematics proves, negative of negative is always positive. Nirvana is a freeing from the chains of a false sense of individuality. Nirvana is a state of non-duality (Advaita or Advaya); a state where the illusion of a false sense of “I” (Parikalpita Swabhava, Fen-bie-xing – in Chinese) does not exist. Expressed Differently, Liberation From The Illusion Of Separateness Of The Individual Self From The Whole Is Nirvana. Freedom Is, Nirvana Is, Truth Is.

Because contact of the six sensory bases with the external world do not result in any reactions in an Enlightened man, he is free. His mind is like a lamp that does not flicker. Non-attachment towards all beings and everything including the concepts of “I” and “Mine” is a characteristic of an Enlightened mind. The absence of ego in an Enlightened man leads him to adopt an attitude of dispassion and selflessness towards everything in his physical and mental world. He has risen above his previous mental conditioning (Samskara). He is virtuous. He is always cheerful, happy and optimistic. He radiates light wherever he goes. He is wise and compassionate (Mahakarunika) and does everything for the good of the world.

ANANDAMOCHAN BOSE

Dr. Sandipan Sen

(Associate Professor of English, Ananda Mohan College)

Anandamohan Bose (23 September 1847 – 20 August 1906) was one of the most important Indian social thinkers and political leaders during the British Raj. He co-founded the Indian National Association¹, one of the earliest Indian political organizations, and later became a senior leader of the Indian National Congress. In 1847, he became the first Indian Wrangler (a student who has completed the third year of the Mathematical Tripos with first-class honours)² of the Cambridge University. Simultaneously he was called to the Bar in 1874. He was also a prominent religious leader of the Brahmo movement and – with Sivanath Sastri – a leading light of the Adi Dharm³.

Anandamohan was born at Jaysiddhi village in Mymensingh district of the undivided Bengal province in British India (in Itna Upazila of Kishoreganj district of present day Bangladesh). His father was Padmalochan Bose and his mother was Umakishori Devi. He completed his school education from the Mymensingh Zilla school and stood ninth in the Entrance Examination. He passed the F.A. and B.A. examinations from the Presidency College, Calcutta and secured first position in both the examinations. In 1870, he received the Premchand Roychand studentship⁴, and went to England for higher education.

Anandamohan was an ardent supporter of the Brahmo movement from his student days. He was officially converted to Brahmo religion along with his wife Swarnaprabha Devi (sister of Jagadish Chandra Bose) by Keshab Chandra Sen in 1869. Later in 1878, when there was a rift in the Brahmo Samaj on several issues, the young members of Bharatborshiy Brahmo Samaj differed with Keshab Chandra Sen regarding matters of child marriage, administration of the organization and various other matters. Anandamohan led the dissident group. As

a result – on 15 May 1878 – he, along with Sivanath Sastri, Umesh Chandra Datta and others founded Sadharan Brahma Samaj. The adjective ‘Sadharan’ was important, since it signified that it was an organization where all the members will enjoy the equal democratic rights. Anandamohan was elected the first president of the Sadharan Brahma Samaj. He is credited to have built a democratic structure advancing its movement.

Anandamohan made several significant contributions as a social reformer and educator. He called upon all to chalk out social programme to eradicate illiteracy from the society. In 1876 he established the Banga Mahila Vidyalaya in Calcutta the aim of which was the promotion of female education. Later he amalgamated this Vidyalaya with the Bethune School in order to achieve better results in the field of female education. In 1879, he founded City College in Calcutta in keeping with his movement for spread of higher education among the Indians. His bright academic career and deep interest in education convinced the British government to appoint him as a member of the Indian Education Commission (HUNTER COMMISSION) of 1882.

Anandamohan founded the Students’ Association with an objective of promoting the spirit of nationalism among the students and along with Surendranath Banerjee and Sivanath Sastri organized regular lectures. It was he who for the first time felt that – under the colonial setting –students constituted the most conscious section of the community and so they must play a constructive role in social and political developments of the country. Therefore he established the Calcutta Students Association in 1875 and himself became the first president.

Like all patriotic souls in British India, Anandamohan was interested in politics from his student days. While in England, he founded the “Indian Society” along with a few other Indians. He was also associated with the “Indian League”

founded by Sisir Kumar Ghosh. He protested against the discriminatory colonial acts like Vernacular Press Act and the reduction of the maximum age for Indian Civil Service Examination. He presided in the protest meeting against Partition of Bengal held at the Federation Hall in 1905, where his address was read out by Rabindranath Tagore due to his ill health.

On the political plane, Bose made another pioneering contribution by setting up a political association called the Indian Association in 1876. Its objective was to organize constitutional agitations against the colonial regime. The Indian Association convened a national conference in 1883. It may be described as the precursor of the Indian National Congress of which Anandamohan was one of the founding leaders. He was also elected as the president of the Congress at its Madras (now Chennai) Session of 1898.

Anandamohan Bose was successively nominated as a member of the Bengal Legislative Council, a member of the Calcutta University Senate and a Fellow of the University. It was due to his persistent and sincere efforts that the Calcutta University Act of Incorporation was amended in order to convert it from merely an examining body to an examining and teaching institution. Under the India Act 1892 the Calcutta University also secured the power to elect a member to the Bengal Legislative Council.

As a patriot, as a scholar, as a political organizer and as an educationist, Anandamohan Bose has a few peers in the history of India.

¹ The Indian National Association was the first avowed nationalist organization founded in British India by Surendranath Banerjea and Anandamohan Bose in 1876. The objectives of this association were “promoting by every legitimate means the political, intellectual and material advancement of the people”. The association attracted educated Indians and civic leaders from all

parts of the country, and became an important forum for India's aspirations for independence. It later merged with the *Indian National Congress*.

² In its classical nineteenth-century form, the tripos was a distinctive written examination of undergraduate students of the University of Cambridge. Prior to 1824, the Mathematical Tripos was formally known as the "Senate House Examination". From about 1780 to 1909, the "Old Tripos" was distinguished by a number of features, including publication of an order of merit of successful candidates, and the difficulty of the mathematical problems set for solution. By way of example, in 1854, the Tripos consisted of 16 papers spread over 8 days, totalling 44.5 hours. The total no. of questions was 211.

³ Adi Dharm refers to the religion of Adi Brahma Samaj – the first development of Brahmoism and includes those Sadharan Brahma Samajists who were reintegrated into Brahmoism after the 2nd schism of 1878 at the instance of Hemendranath Tagore. **Hemendranath Tagore** (1844 – 1884), Debendranath Tagore's third son, is notable for being the first ever Brahma by birth as he was the first child born in 1844 to any of the 21 Brahmos who swore the First Brahma Covenant on 21 December 1843 at Calcutta.

⁴ Premchand Roychand Studentship was instituted at the University of Calcutta in 1866. Premchand Roychand, a Parsee millionaire of Bombay.

Announcement

We are happy to inform our members that this issue of The Indian Messenger has been printed in the Sadharan Brahma Samaj's own printing facility.

The executive committee approved the scheme and sanctioned the necessary funds so that our journals may reach members and subscribers on schedule.

We appeal to our members to donate generously to reimburse the expense incurred and further upgrade the facility.

ENDS AND MEANS

One of the chief obstacles to a right understanding of the present trend of affairs is the failure by large numbers of people to grasp the real significance of ends and means.

As Emerson has reminded us the two are inseparably joined and difficulty will always arise so long as this fact is ignored. This is, therefore, a question upon which it is of the greatest importance that people shall be quite clear, because, there is a widespread tendency to think and act in terms of the ends to be gained rather than of the means by which the desired ends are to be reached.

All too readily is it assumed that if the end in view appears good and desirable, little regard need to be paid to the methods used for its attainment. Such reasoning is false.

The end can never justify the means. The consequence of all attempts to do so must be that grossest of all moral perversions, the right to commit evil in the hope that good will result. By recourse to this practice almost any kind of questionable action can be given such an air of respectability as to receive all but the most watchful. All that is required is to show "reasonable cause" and at once the floodgates are flung-wide open to every conceivable form of abuse. It provides a most convenient term wherewith to cover multitude of sins. If for instance, one begins to think of the circumstances in which lying may be advanced as a justifiable "necessity", one may end by lying whenever it appears advantageous to do so.

Occasions arise in both personal and social relationships when nothing is easier than to mistake the expedient for the moral; to follow the easy course rather than the hard.

Practices that normally would be roundly condemned as wrong, in times of stress pass almost, if not quite, unchallenged. All too often, indeed, they are acclaimed as highly commendable, so debased and distorted can human judgment become. Under pressure even the Christian virtues can conveniently be set aside in the interests of material advantage. All too frequently there is a marked tendency to succumb to the temptation to take the line of least resistance.

Simply to desire good is not enough, there must exist with the desire an inward passion for those things which alone can ensure its attainment. The Christian belief in the power of good to overcome evil ought to encourage those who profess allegiance to Christian ideals to a confident display of positive methods of approach to this question rather than to a weak acquiescence in purely negative course of action.

Knowing god to be what he is, is it conceivable that He would place His creatures in such a situation that the only way open to them in the presence of a moral dilemma is that of a choice between two evil course? No, there is always a third alternative. However long and difficult the path of right may prove to be, in the end it will be recognized as the only one offering any guarantee of real and lasting good.

Instead of creating of tension, both means and must be understood as forming parts of a perfect unity, moving towards a triumphant climax.

**Acknowledgement
For the month of May 2012**

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GL-623	Sm. Ratna Singha	In memory of Late Prosenjit Singha & Late Amiya Ghosh	General Fund	2,000/-
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Yours faithfully,

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Signature with official stamp

Address: