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CONTENTS

	Page No.
Invocation	102
Editorial	103
Undaunted Rammohun - Dr. Saroj Mohan Mitra	104
The Gift of Sadharan Brahma Samaj to Humanity - II – Rajani Kanta Das	105
Remembering Rammohun: A Personal Journey – Anjali Sen	109
Rediscovered ivory bust of Raja Rammohun Roy unveiled in Bristol, England	112
Notice	114
Acknowledgement	116
Subscription Form	119
Advertisement Form	120

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

INVOCATION

The tidal wave of deeper souls
Unto our inmost being rolls
And lifts us unawares
Out of all meaner cores

- *Emerson*

* * * * *

Let us wait for a little while, and those whose eyes are turned to God and eternity, the longest life is but a little while,- let us wait then in faith hope and charity; these shall abide but the greatest of these is charity.

- *Max Mueller*

* * * * *

The true way of serving God is to do good to man.

- *Rammohun Roy*

* * * * *

Editorial

A school of thought had observed that the origin of God and religion lay in fear. The primitive man was afraid of everything known and unknown. The unknown he was more afraid of because he could not either see it nor explain it. The believers, however, have rejected this atheistic concept. But the element of awe and wonder became a part of their idea of the Divine spirit and divinity, disregarding the humanistic theory where God has no place. In a recent article published in The Statesman (18-10-13) Frank Fureti has, among other things, stated that the true believer, according to Indo-Christian tradition is required to have towards God a sense of awe and wonder.....through the medium of religion. Kenopanishad also says “ Out of fear for Him fire gives heat, out of fear for Him the sun shines, out of fear for Him.....

Let us who are ordinary mortals, leave aside the debate on the causation of awe and wonder and derive sweet joy and happiness within the recesses of our heart from the RASASWARUP (Sweetness indeed) who pervades our world.

The second of October 1869 is a memorable day in Indian history. On this day Mohandas Karamchand Gandhi or Mahatma Gandhi one of the greatest freedom fighters and political leaders and the universally accepted icon of truth and ahimsa was born. We pay respectful homage to his memory.

On 2nd October this year as in previous years the Medical aid Committee of the Samaj had organized a medical camp at our Sitanath Bakshi Rural Eye Care Center in Balampur, Kharagpur. However this had to be postponed due to a cyclonic storm and heavy rainfall. It will be held later on at a convenient date and time.

The usual social and spiritual activities of the Samaj were performed with due dedication.

Undaunted Rammohun

Dr. Saroj Mohan Mitra

The famous author Rev. John Foster resided in a house adjacent to Stapleton Grove. He was not well disposed towards Raja for some reason another. But later when he came to know Rammohun he was charmed. Foster said that Rammohun personality was cheerful and pleasant. He was simple well-manner and friendly. They dispersed Indian Philosophy and political social and ethical norms of Indians.

Raja met Miss Carpenter at Bristol. The biographer of Miss Carpenter wrote that Rammohun sowed the seeds of Indian welfare in Miss Carpenter mind many erudite personalities were invited at Stapleton Grove on 11th September for a meeting with Raja. Dr. Carpenter says that discussions were held at length on socio-religious condition in India and tenets of Indian philosophy. Raja stood for three hours and answered the question asked all were amazed at this argumentative Indian.

Raja's physical condition deteriorated every moment on 27th September. His pulse was mining. His respiration was very rapid at frequent intervals. Miss Hare Sat on a chair and continued weeping. The child Rajaram sat beside holding Raja's hands. It was a Friday. Raja breathed his last at 2-55 am. At night. Ramratna Knelt down beside him holding his chin. Miss Hare, child Rajaram, Miss Kidell, Mr. Hare, Miss Castle, mother of Estolin, Ramhard and a few servants were present. The moon was shining outside. The rural area outside was silent. Rammohun departed on a foreign soil despite all care and attention of foreigners by his side. He had decided to engage in many achirties on refress to his home land. But that was not to be. The work that he had decided to follow up remained unfulfilled. He took up one challenge after one during his life time. He nevr accepted defeat. He deftly took up and completed every task. He died in full glory with unstinted love and adoration from foreigners even though he did not get the acceptance and admiration he deserved from his countrymen.

The Gift of Sadharan Brahmo Samaj to Humanity - II

Rajani Kanta Das

Creation from the standpoint of Epistemology

The fact is that before Immanuel Kant no thinker clearly saw that save by an investigation of the necessity of thought operating in every act of our knowledge, in other words, of the laws that regulate the origin, processes and validity of knowledge (Epistemology), the relation of the First Principle to creation cannot be satisfactorily explained. Creation in this sense is an emanation, an eternal act of self manifestation or self-unfoldment. The etymology of the word *Srishte*. In Sanskrit also convey this sense; it does not mean 'making'. It is *swarga* or *bisharjanam* giving up of one's self. Kant, though he hit at the idea, could not carry it to its logical issue. Those who came after him – Fichte. Schelling and Hegel did it in their own way; and so the thinkers of the Brahmo Samaj- Dr. Brajendra Nath Seal, Nagendra Nath Chattopadhyaya, Dr. Hiralal Halder and, pre-eminently, Pandit Sitanath Tattwabhusan-have, following in the footsteps of the Western thinkers, tried to expound the subject to the best of their ability in consonance

with the principles of Natural Theism. The contribution of Rabindranath Tagore in this respect is unique. We are particularly indebted to Pandit Tattwabhusan who combined in himself the role of a *Bhakta-Sadhak* and that of a philosopher. The fact that we may not be able to bring ourselves to see eye to eye on any particular point or points with the Pandit does not detract from the value of his labours. A philosopher business is merely to interpret the relation of God with the world in conformity with the laws of human understanding, but not to pry into the green house of God as Creator, because it is not given to us as finite centres of consciousness, to comprehend how the Perfect Being manifests himself as limited self conscious spirits; and Pandit Tattwabhusan and others have openly admitted this as did Professor Deussen and others of the Western world. But inspite of that what the Pandit and other thinkers of the Brahmo Samaj have bequeathed to us deserves to be gratefully acknowledged and needs serious thinking on our part. What matters it even if we are debarred by the very

constitution of our intellect from a knowledge of the how of our coming into being? It is certainly an *atiprasara* i.e. ultra vires of our intellectual endowment, as the Vedantic thinkers put it. Can a child have a knowledge of its birth in the mothers womb? But nevertheless our intellect is motherly enough to pacify our unlawful inquisitiveness by an assurance that my God would be no God at all without a moment of finitude in it. A God without a moment of finitude in it. A God without a moment of finitude is an impossible idea. And when we remember that the entire cosmic panorama is only a mode or aspect of His self-manifestation, we are at once given an infinite source of consolation and hope—“*That we are doomed to be saved*”, as Pandit Sastri often preached from the pulpit. It is a source of consolation to our intellect as well as the mysteriously working Whole soul in us, and all shreds of anthropomorphic view of God and dross of materialistic idea of the relation between Him and ourselves fall off, just he is as Mr. X very well knows and feels that he is non-different from Xa the father, Xb, the master, Xc, the money earner and so forth and yet he is not wholly identical with the entities formed

with the co-efficients a,b,c. A ‘mode’ or ‘aspect’ or *bidha* as Vedantic thinkers would have it, of a spiritual Being must also be spiritual. This is I think the real significance of the Vedantic view that there is nothing material in the universe; everything is spiritual, either evolutes or involutes of the one Atman. So also Hegel has it; - “What is rational is real and what is real is rational.”

Metaphors are not helpful

But the dictum *sutrey manigna eba* (Geeta) or that of the supporter and the supported (*ashray asrita*) with its unreconciled opposites adapted from the material world, as we conceive it in our unreflecting moods, is merely an illustration, a metaphor or imagery, and as such, viciously materialistic. Similarly, the statement of Ramanuja, the exponent of *Vishishtadwaitavad*, that God and the world are related as body and soul, is merely a metaphor and, does not help our thoughts to fill in the gap that is already implied in the two unreconciled opposites body and *atman*, which he is going to interpret. Our intellect in order to be satisfied, requires to see or to be naturally drawn into the internal links of its operational process from one category to another; and unless assertions or metaphors supply them

we are not a whit wiser than before. Brahmo Acharyas and thinkers, especially Pandit Tattwabhushan, took infinite pains to show what the necessity of thought really implies, and how, by an analysis of our beliefs in the world, in ourselves as spiritual beings and moral order of the universe, it can be shown that such beliefs necessarily imply a belief in an infinite and Perfect Being.

Advantages of rational thinking

It is true that no man got his God and religion by philosophy. Philosophy presupposes religion, but not religion, philosophy. But nevertheless a rationally thought out system raises the general cultural level of our race. What is more important is that it helps to cure the spirit of orthodoxy and fanaticism, tendency to overestimate the value of one side of a thing to the neglect of other sides, and makes a religious aspirant more attentive to the positive aspects of his faith than to its negative sides or those matters in which he differs from adherents of other faiths. Theists, as members of a protesting movement, whether of this country or of Europe or America, are specially vulnerable to this human weakness in that they are often more eager to criticize the

views and opinions of the communities they have seceded from rather than to practice and develop the truths and present the beauty of their own faith. We have had occasion before to show in the columns of this paper how Sivanath took up his pen against a section of the Brahmos who in season and out of season raised the outcry: "We are not Hindus, we are not Hindus". Such an aggressive attitude bespeaks not only a vacuum in the religious consciousness of the protestors but also betrays a deplorable ignorance of the silent but sure processes by which truth propagates itself. Sivanath was surprised to find that the same spirit of fault-finding and criticism vitiated the prospects of Mr. Voysey's Theistic Church in England. I quote from Sivanath's Diary when he was on his way to visit England. "On the 11th May" writes Sivanath under date 12th, May (1888), "Our boat reached Marseilles, where an Englishman, named W.F. Hunt, with his wife boarded the steamer. By conversation with him I learnt that he was an English Theist and had for long been a member of Rev. Voysey's Theistic Church. I had hearty talk with this couple about the Brahmo Samaj as well as Mr.

Voysey's works in England. From my conversation with Mr. and Mrs. Hunt it appeared to me that the Theistic movement in England had no life in it, was devoid of organization and incapable of taking initiative in any kind of work of public interest. It seemed to me that the Theists of England were eager merely to show to the people the errors of Christianity instead of implanting in their minds the beauty of Theism. It is for this reason I think that what the English Theists want to give to their countrymen does not find acceptance in their heart." While in London, Sivanath attended Mr. Voysey's Church services off and on, and was confirmed in his impression. "Mr. Voysey", says Sivanath in his autobiography, "used to speak against Christianity and Jesus Christ in season and out of season ; I did not like this, although I was charmed, so to speak, at the way in which he explained and preached the truths of liberal and universal spiritual religion".

No school of thought is complete

No school of thought can take pride of having said the last say of this profound question of the relation between God and the world. In spite

of this there are side issues on which almost every school has contributed or may yet contribute valuable hints or suggestions to earnest enquirers. I give an example. Perplexed with the idea of continued progression from lesser to higher synthesis in the Hegelian dialectics of movement of thought which gave me no fixed stage to stand upon and moreover had in it the odour of an unsubstantiality of something., that is already enacted *subspecie aeternitatis* but is being relayed like a film of kinematograph, I approached Dr. Brojendra Nath Seal. In the discussion that followed the savant gave me a very practical suggestion that it is the transvaluation of values of life that is soaring higher and higher that I should have my ideas pinned upon and not on the anvil of some fixed stage. The hint appealed to me and made me ponder. As regards the element of unsubstantiality in our life's experience, I was, agreeably surprised to find that a realist and optimist like the poet Rabindranath Tagore could speak so feelingly in support of a practical aspect of the much maligned *mayavad* of the Sankarite school of thought.

(To be continued ...)

Remembering Rammohun: A Personal Journey

Anjali Sen

(On A Visit to Bristol in the year 2004)

(Continued from last issue ...)

He submitted three papers before the Select Committee of the House of Commons - on the Revenue System in India, the Judicial system and one on the material condition of India. When the reform bill came up for discussion he was totally involved in it influencing the MP's as far as possible. He also republished some of his Tracts for the benefit of his English friends.

He visited France where his name and fame had already spread in the scholarly circles. He remained there for three months. We are told that he was introduced to the French Emperor Louise Philippi and he had the honour of dining with him more than once. When he returned from France he had the satisfaction of seeing the appeal of his opponents regarding suttee rejected. So the two main purposes of his visit were successfully completed.

Miss Castle and Miss Kiddell were introduced to Rammohun by Dr. Carpenter when in London. The endless interviews, discussions and meetings had earned for him the love

and respect of all but at the same time it had physically wearied the Raja and he accepted the invitation of Miss Castle to rest for a while at her place in Bristol.

So he journeyed to Stapleton Grave in Bristol accompanied by Miss Hare (David Hare's sister), Ramhari Das and Ramratan Mukhopadhyay. The Raja adopted son Rajaram was sent to Stapleton Grave earlier with the ladies.

In Bristol Rammohun attended the weekly service in Dr. Carpenter's Lewins Mead Chapel on two consecutive Sundays 8th and 15th September. This Lewins Mead Chapel has the unique distinction of having three of our Brahma leaders preaching from its pulpit and these three great men have been honoured by marble plaques on the walls of the church, which I had the good fortune to see on a previous visit to Bristol.

On September 11, 1833 many intellectuals including Rev. John Foster essayist, Dr. Jerrard, Mr. Brush, Mr. Worseley, Mr. Spand were invited to Stapleton Grove to meet the Raja. All of them were

greatly impressed by his magnetic personality, his logical mind and the faith of his convictions. For more than three hours at a stretch he answered all their queries.

Again on September 17, 1833 there was another gathering of friends who discussed various issues with the Raja. Though a little tired his enthusiasm was undiminished. Rammohun's presence made the English people aware as never before of the dignity, the culture and the piety of the race they had conquered in the East.

19th September 1833 - was the beginning of the end - the Raja developed a fever. During the days following the best doctors attended to him and Miss Hare and others looked after him with devotion, yet the fever and the headache raged on and eventually he succumbed to it - thousands of miles away from his native Bengal.

On 21st September, Saturday Dr. J. B. Eastin who was attending to him from the beginning fetched another physician, Dr. Prichard. The Raja was glad to see Prichard. Throughout the days of his illness much of the time he seemed to be in meditation.

22nd September Sunday, the Raja spent a restless night and Dr. Prichard came once again to see him. In the evening he seemed slightly better and he remarked that when Prichard, Hare and Estlin were all attending him, then even if Death should come to him, he would know for sure that the best help was made available for him. Did he have a premonition of impending death? I wonder.

On 23rd September Monday his condition deteriorated and the anxious Miss Hare suggested that another physician should also be consulted. Accordingly that evening Dr. Carrick was brought in by Dr. Prichard. The Raja complained of great pain in the head and according to the treatment of the times leeches were applied to relieve the pain. The relief was temporary.

25th September Wednesday - the restlessness increased and Mr. Hare who was constantly beside the Raja looked concerned and grieved. The Raja still said a few words but was definitely deteriorating and there were fits of spasm at times. He spent a sleepless night but in the morning he thanked everyone for all that they were doing for him.

Next night no one could sleep, Miss Kindell, Miss Castle, Miss Hare, Mr. John Hare, Rajaram were all beside him. Cold compress and cold water was put on his head to relieve the intense pain, yet the extremities, his hands and feet were getting cold and had to be rubbed.

27th September Friday A gloriously bright moon flooded the outside while inside all the valiant effort of this group of admirers was reduced futile and the great soul slowly slipped away beyond all pain and suffering. At 2.25 A.M. the Raja breathed his last with the final chant of "Aum" - so dear so sacred to him.

His friends desired that the rites of the faith he held should be followed so Ramratan recited Sanskrit slokas and then said a prayer in Bengali.

In those days in England it was customary to have masks made when important people died, accordingly

next morning a sculptor came to take the measurements of the Raja's face and head. [This mask was brought back to India by Sivanath Sastri and he presented it to the Bangiyo Sahitya Sabha] Also Dr. Estlin and Mr. Hare went into the city to arrange for a medical examination of Raja's body.

The examination was done and the report said that the brain was inflamed and fluid had accumulated in the head. The lungs and stomach were free from any ailment.

(To be continued ...)

Rediscovered ivory bust of Raja Rammohun Roy unveiled in Bristol, England

A previously unknown but magnificent miniature ivory portrait bust of Raja Rammohun Roy by the famous English nineteenth-century ivory carver, Benjamin Cheverton (1796-1876), was unveiled at the annual Commemoration for Raja Rammohun Roy on 22 September at Arnos Vale Cemetery, Bristol, England, by the British art historian and dealer David Wilson. The commemoration marked the anniversary of the death of Rammohun Roy, the political and religious thinker and founder of the Brahmo Samaj, who died in Bristol in September 1833.

The ivory portrait bust, owned by an English private collection, has been studied by Dr Wilson, whose expertise includes eighteenth and nineteenth century portrait busts. He reported that the ivory portrait, whose existence and whereabouts had gone unrecorded by earlier scholars, had in fact been made in 1832, and is noted in Cheverton's studio accounts, which will be published for the first time (along with the ivory bust of Rammohun Roy) in a new book on Cheverton in 2014.

Cheverton is famous for making reduced-size replicas in ivory of life-size marble busts by the greatest sculptors working in Victorian Britain and in eighteenth-century London. There are many examples of Cheverton's ivories (usually only four inches high, and sometimes smaller) in major world museums, including the Victoria and Albert Museum and the Science Museum, London, and the Art Gallery of Ontario, Canada. With the aid of a reducing machine - a 'three-dimensional pantograph' - which he developed with John Isaac Hawkins in 1828, Cheverton was able to produce reduced facsimiles in ivory of busts in marble or other materials. Cheverton's busts demonstrate considerable refinement and delicacy of execution, and are highly collectible and sought-after.

Dr Wilson noted that Cheverton's bust of Rammohun Roy is an exact replica in miniature of a life-size portrait bust of Rammohun made in London in 1832 by one of the most prominent sculptors working there, George Clarke, who suddenly died in 1842, aged only 46. Clarke had perfected his skills as a sculptor in the workshop of the greatest sculptor of the early Victorian age, Sir Francis Chantrey.

Contemporary press accounts attest to Clarke's virtuosity and abilities, and indicate that had he lived longer he would have held the most eminent position amongst British sculptors. Clarke's bust of Rammohun Roy is missing, but a life-size plaster cast replica of the bust made by Clarke, since damaged and painted white to resemble marble, is in the library of the Sadharan Brahma Samaj in Kolkata, the gift in 1936 of a descendant of Dwarkanath Tagore.

Dr Wilson said 'the bust by Clarke is the only portrait bust for which Rammohun Roy actually gave sittings to a sculptor.' Rammohun had a personal dislike of portraits and personal adulation, but agreed to sit to the sculptor as a favour to Basil Montagu, whose own bust had earlier been carved by Clarke. Montagu was a friend of Rammohun Roy. Cheverton applied his reducing machine to Clarke's bust to make the miniature Ivory replica. The ivory replica was purchased by Clarke in 1832.

Dr Wilson said, 'Rammohun Roy had his features immortalised by one of the greatest artists of the day, George Clarke, and therefore Cheverton's exact replica in ivory of Clarke's missing bust is very significant in the iconography of Rammohun Roy. It is the best and most accurate three-dimensional likeness of Rammohun Roy in existence, and it is probably the most exotic, interesting and important of all ivory busts made by Cheverton.'

Press Release on 22nd September, 2013 at Bristol by Mr. David Wilson

Enquires should be directed to info@davidwilsonfineart.com

NOTICE

SADHARAN BRAHMO SAMAJ Annual Election of Sadharan Brahma Samaj: 2013 - 2014

(A) Election of Office-bearers:

Nominations are invited for the under mentioned posts of the Sadharan Brahma Samaj for 2013-2014 from amongst the valid members of the Sadharan Brahma Samaj. The name for each post shall be duly proposed and seconded in writing by two valid members with their full addresses and with written consent from the candidate with his address. Eligible candidate must be at least 25 years of age and must possess the qualification of membership under rule 6 (Kha). Office-bearers shall be resident of Kolkata or its neighborhood. All nominations must reach the Samaj Office within 5 p.m. on or before 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 Brahma Samaj willing to stand as candidate for election to the General Committee of the Sadharan Brahma 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 Brahma Samaj for at least three years, must have completed 25 years of age and possess the qualifications of members under rule 6 (Kha) under rule 20 read with Bye-law 2 as amended on 06.12.1969. Kolkata members should be residents of Kolkata postal zone and Howrah town. Names of valid candidates after scrutiny will be put up on the Sadharan Brahma Samaj Notice Board on 01.12.2013 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
211, Bidhan Sarani,
Kolkata - 700006

Samita Das
Secretary
Sadharan Brahma Samaj

NOTICE

SADHARAN BRAHMO SAMAJ

Annual General Meeting to be held on 27/01/2014 Sunday at 6 P.M.

Venue: Sadharan Brahmo Samaj Prayer Hall

AGENDA

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

Members of the Sadharan Brahmo Samaj are requested to attend.

Date: 20.09.2013
211, Bidhan Sarani,
Kolkata - 700006

Samita Das
Secretary
Sadharan Brahmo Samaj

**Acknowledgement
For the month of August 2013**

Donation

DN/GL No.	Donor's Name	Occasion	Purpose	Amount (Rs.)
DN/a-694	Sm. Bina Das		Mahila Bhavan Fund	200/-
DN/a-695	Sm. Nandini Raha	Sweet for Children on the occasion of 109 th birthday of father Late Hemendra Nath Raha	Balya Bhavan Fund	100/-
DN/a-696	S. S. Accomodations	For Independence day. Sweets for Mahila Bhavan and Balya Bhavan	Balya Bhavan Fund Mahila Bhavan Fund	500/- 500/-
GL-1009	Dr. Gopal Dutta		General Fund	1,000/-
GL-1018	Sri Sibnath Seal	In memory of Late Sandhya Seal	General Fund	500/-
GL-1019	Sm.. Sudakshina Kundu Mukherjee & Sm. Indrani Roy		Tattvakaumudi Fund	500/-
GL-1001	Do		Indian Messenger Fund	500/-
GL-1029	Sm. Surupa Datta & Sri Subrata Dutta	Bhadrotsava 2013	General Fund	500/-
GL-1030	Sm. Madhulika Ghosh		Bhadrotsava Fund	500/-

GL-1031	Dr. Sunanda Roy Choudhury		Bhadrotsava Fund	100/-
GL-1036	Sm. Mira Roy		Bhadrotsava Fund	400/-
GL-1037	Sri Biswajit Roy		Bhadrotsava Fund	300/-
GL-1040	Sm. Sabita Moitra		I.B.F. Fund	3,000/-

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T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount (Rs.)
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Trust Fund (Addition)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount (Rs.)
TF-756	Sm Chitra Roy	Late Rabindra Mohan and Late Subodh Bala Biswas TF	Balya Bhavan Fund	2,000/-
TF-757	Sm. Sudakshina Kundu Mukherjee & Sm. Indrani Roy	Ranu Kundu TF	Education Fund	500/-
TF-758	Do	Rekha Kundu TF	Balya Bhavan Fund	500/-

TF-759	Do	Ashok K. Kundu	Balya Bhavan Fund	500/-
TF-760	Do	Prabhat K. Kundu TF	General Fund	500/-
TF-761	Do	Robi Kundu & Indira Kundu TF	General Fund	500/-

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

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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)

..... Cut Here

CONTRACT FORM

The Secretary,
Sadharan Brahma Samaj,
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

Address: