

September 2013

The Indian Messenger

Founded in 1883

Reg. No. RNI 5097/57

The
Indian Messenger

ORGAN OF THE SADHARAN BRAHMO SAMAJ

Mainly Devoted to Religious, Social, Moral and Educational Topics

Vol. 131

KOLKATA, September 7 & 21, 2013

Nos. 17 to 18

Published by:

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Printed & Published By:

Sri Samir Das on behalf of Sadharan

Brahmo Samaj; 211, Bidhan Sarani,

Kolkata - 700006

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Price: Rs. 10/-

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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

The Messenger has almost cleared the backlog in publication. It is hoped that we'd be able to keep it up and be up-to-date.

The month of September is a month of retrospection and reflection. On 27th of this month 180 years ago the founder of the Brahma Samaj, one of the greatest thinkers, religious and social reform and spiritual leader that the country has ever produced, Raja Rammohun Roy left us. We pay our homage and deep respect to this great soul.

The festive season specially in West Bengal, is around. The festivities are prolonged and occasionally loud but at the same time, the spontaneous gaiety of the people participating in the festivities cannot be denied.

This rings a faint bell of expectation in the hearts of Brahma devotees and fellow-travellers that the preparation for our 'Utsava' season is only a few months away. This will be the time, apart from usual celebrations, prayers and songs attached to the occasion, when new, young, fresh and ardent faces participating in the festivities will warm our hearts with their spontaneity. We also wait eagerly for meeting old friends and acquaintances and making new friends. The gaiety associated with the celebrations will be infectious. Above all we shall meet the 'Anandaswarup', who is at the center of all activities, within the deep recesses of our hearts. So be it.

This month a pleasant and informative literary and cultural programme was arranged in the library hall on 28th. September the main topic was 'বঙ্গসাহিত্য ও সংস্কৃতিতে ব্রাহ্মসমাজের অবদান ও ব্রাহ্ম যুব সমাজের ভূমিকা'. The principal speaker was Prof. Alope Roy a retired professor of Scottish Church College. This was followed by a lively discussion on the contribution of Sukumar Roy towards the youth movement in the Brahma Samaj. We would welcome more of such programmes. Let the Samaj be a meeting ground of old wisdom and young ideas.

Undaunted Rammohun

Dr. Saroj Mohan Mitra

Rammohun in Bristol:

Rammohun arrived at Stapleton Grove near Bristol along with Miss Hare, the sister of David Hare. We have already seen that Rammohun was not keeping good health at that time. He was under great financial stress and poor health. His bank had failed both in Kolkata and London. Messrs Makintosh & Co. was his agent in Kolkata and Messrs Ricard Makintosh & Co. his agent in London. Both these companies had failed. He applied to the directors of East India Company for a personal loan of two thousand pounds. His personal Secretary Sandford Arnot, who was responsible for the over expenditure of Rammohun was pressuring hard for his arrear pay. The directors of East India Company refused the loan, all these financial difficulties were telling upon his health.

Rammohun was in the midst of great norms because of the cumulative effect of financial problems. He would not approach his friends for any financial help though his friends specially Mrs. Hares brother were very sympathetic. In such a mental condition he had accepted the invitation offered from Bristol.

The Unitarians in London too expressed their sympathy and helped him in many a way. Eight years back he had requested the Bristol Church for a Unitarian service in Kolkata. Reverend Dr. Carpenter who had helped him before he came to England also extended his invitation to the tired and exhausted Rammohun.

There was not sufficient accommodation in his house. But Miss Ashley had a house which Dr. Carpenter worked after Miss Castle was staying with her aunt Miss Kiddel in a big house. They sent a warm invitation to Raja for staying with them.

Rajaram was already there Miss Kiddel had already taken the charge of Rajaram for Davison at Stapleton Grove. Besides Miss Hare his two servants Ramhari Das and Ramratna Mukhopadhyaya.

Mr. Michael Castle father of Miss Castle was the only established trader at Bristol after the death of Mr. Castle and his wife Dr. Carpenter became the guardian of Miss Castle. Rammohun stayed in this house in real comfort. Dr. Carpenter would visit Rammohun very after. Besides Dr. Estlin a good physician always looked after Raja.

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 Hegal 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)

As I stood in front of Beach House in Stapleton Grove, Bristol in August this year I was overwhelmed by an emotion I find hard to put in words, my mind went back one hundred and seventy four years from now when a Bengalee from Calcutta came to England with a purpose and determination to spread the light that he possessed to all mankind in the days when travel was by horse carriage and on roads that didn't have today's comfort. Raja Rammohun Roy came from London to Bristol for rest and recuperation. He was fatigued with all that he had been doing since he landed at Liverpool. However, fate decreed otherwise and instead of a few days rest from his hectic schedule in London, it was an untimely eternal rest.

The surrounding evoked certain pictures in my mind - this is where his carriage must have stopped for him to alight and these are the very steps he trod on that day as he entered Beech House. How many times did he walk down the garden path that today has been named Raja

Rammohun Roy Walk? It was hard not to get emotional.

Rammohun had long nurtured a wish to visit England - the land of Shakespeare, Milton, Newton, Bacon and Bentham - the land where the light of free thought shone bright. The opportunity to do so came soon enough.

The then Moghul Emperor Akbar II wanted Rammohun Roy to plead his case with the Directors of the East India Company in London. The Moghul Emperor felt that he did not receive justice from East India Company who held much of his territory. The amount the Company was raising from the "mahals" the Emperor had handed over was now much more and the Badshah who was facing financial constraints wanted an increase in the amount paid to him. The emperor desired to send Rammohun Roy as his special envoy to plead his case with the Directors of the Company in London. The emperor conferred on him the title "Raja" so that Rammohun would be recognised as his special envoy.

On January 8th 1830, Rammohun gave an application to the Governor General of India with proof from the Emperor of his new designation. The Government of India neither recognised his new status nor did it reject the honour shown to Rammohun.

Rammohun's other purpose of visiting England was to make sure that the appeal against the ban on suttee did not succeed. Suttee was banned by law in 1829 but there was a sustained agitation by "Dharma Sabha" a body opposing Rammohun's reforms. These opponents had filed an appeal against the ban and Rammohun's other purpose was to impress the Privy Council in England against the appeal. Rammohun felt his presence was necessary in England to counteract this appeal.

Also the Reform Bill was placed in the British Parliament about that time and Rammohun wanted to impress the members of Parliament regarding the reforms required in India so that there would be a favourable outcome of the bill.

On the day before leaving India he visited his dear friend Dwarkanath Tagore and then on November 15th 1830 he left for England aboard the

ship named "Albion". He was accompanied by his youngest son and attendants. Neither the great number of people who came to see him off nor he himself could have known that there was no coming back and that he would rest forever in the soil of England.

After 4 months and 23 days on April 8th 1831 he landed at Liverpool. He was well received by many men of importance including the ailing historian William Roscoe. After the meeting Roscoe remarked, "I bless God that I have been permitted to see this day."

From Liverpool he journeyed to Manchester where he visited many factories. Men, women and children came out in large numbers to see him and to have the honour of shaking hands with him, so much so that the gates of the factories had to be closed and the help of the police was required to control the crowd. On his return from Manchester he stayed at Liverpool for nine more days and then left for London.

In London he first stayed in Adelphi Hotel where the British philosopher Jeremy Bentham paid him a visit and thereafter a close bond of friendship was established. From Adelphi he shifted to 125 Regent Street. As soon

as the word spread around that such a scholar had come he was besieged by many distinguished men and he was busy day and night. He later shifted to 48 Bedford Square.

Once in London he soon presented his petition and pleaded successfully on behalf of the Moghul Emperor to the Directors of East India Company. After much convincing finally on February 13, 1833 an additional Rupees three lakhs was granted and the Moghul Emperor was duly informed.

The East India Company on July 6, 1831 hosted a dinner for the Raja where the Chairman and the Deputy Chairman were both presented and welcomed the distinguished guest warmly. Such was the honour shown to his this great man.

He twice attended the House of Commons to hear the discussions on the Reform Bill and later when it was finally passed by Parliament he was greatly pleased.

The "Raja" title conferred by the Emperor though ignored by the Government of India was well received in England. The Duke of Cumberland, the King's brother presented him in the House of Lords.

He was also the guest of the Duke of Devonshire and the Duke of Sussex.

On September 7, 1831 the Raja was most graciously received by the British Monarch King William IV. The Raja it is documented wore a long purple tunic embroidered in gold and with his impressive turban he looked every inch like a raja.

At the Coronation of William IV the Raja was not only invited but also given a seat of honour as an ambassador and was presented to the King. He also had the honour of being invited by His Majesty to the banquet held on the occasion of the opening of London Bridge.

His relation with Unitarians was very cordial in Liverpool and wherever he went. The erudite Raja endeared himself to many intellectuals and important people in England - Sir John Bowring, Robert Owen, Dr. Kirkland (President Harvard University, USA), Earl Munster, Duke of Devonshire, Lord Brougham were among the many who befriended him and discussed religion, politics and the most important issues pertaining mankind.

(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/-

Trust Fund (New)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount (Rs.)
TF-762	Sm. Indrani Roy	Indrani Roy TF	D.O. A/c	500/-

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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Individual	Rs 200/- & 10 US\$	Rs. 100/- & 5 US\$	Rs 360/- & 20 US\$	Rs. 180/- & 8 US\$
Institutional	Rs 240/- & 10 US\$	Rs. 100/- & 5 US\$	Rs 440/- & 20 US\$	Rs. 180/- & 8 US\$

Kindly correspond to

The Editor, The Indian Messenger
Sadharan Brahma Samaj
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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.

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Page	Individual Issue	12 Issues
4 th Cover Page	3,000	33,000
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Full Page	1,000	11,000
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Thanking you,

Yours faithfully,

Sd/- Samita Das

Secretary (Sadharan Brahma Samaj)

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Signature with official stamp

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