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The Indian Messenger is not necessarily in
agreement with it.

INVOCATION

Prayer ought to be considered as the beginning of religious life – the key to the Kingdom of God.

- Keshub Chandra Sen

* * * * *

The purpose of life is not to be happy. It is to be useful, to be honorable, to be compassionate, to have it make some difference that you have lived and lived well.

- Ralph Waldo Emerson

* * * * *

Do not dwell upon the sins and mistakes of yesterday so exclusively as to have no energy and mind left for living rightly today, and do not think that the sins of yesterday can prevent you from living purely today.

- James Allen

Editorial

India is the largest democracy in the world, largest not only in terms of the number of electorates but also in the spirit. At least, at the time we won our independence from foreign domination, the newly awakened spirit of democracy was palpable in India as reflected in our 'Constitution'.

It is often argued that the Constitution was drafted by a handful of elites, who were influenced by western thoughts and ideas. So, the Constitution they helped in drafting had no connection to the teaming millions. It was simply thrust upon the common citizens without giving any thought to their way of life and expectations.

But this is a very wrong argument and reflects the ignorance of those who propagate this view. The Constitution that we uphold today is the product of the participation of the common people from all walks of life coming from all corners of this vast subcontinent. They started pouring in their thoughts, ideas and demands even before the Constituent Assembly sat for the first time on 8th January, 1947.

The process of drafting the Constitution started much before we became independent. It started in December of 1946 and continued till the last month of 1949, during which many debates were held not only in the Constituent Assembly among its members, but also through many consultations they held with ordinary men and women of India. Letters and memoranda that arrived were consulted and debated upon.

From the very beginning of the twentieth century when India was fervent with the dream of freedom various groups had already started drafting Constitutions. It was as early as in the 1920s. Even smaller organisations crafted their Constitution based on universal franchise and inclusivity. The Constitution of Sadharan Brahma Samaj, that was made even earlier in late nineteenth century was a precursor of these ideas.

However, this exercise was very different from the excitement and enthusiasm with which the ordinary citizens of the 'would be' nation state of India participated in 'assembling the Constitution'. It is learnt that from 1946 on-wards letters, memoranda and suggestion started pouring in from different communities, castes, tribes and sections, even from far corners of India. The aspirations of freedom ignited in their minds, the unlettered masses, who are generally regarded as uninformed and incapable of democratic thought process by their more enlightened fellow citizens even today, participated actively in the effort by expressing their expectations and demands through hundreds of letters carrying signatures and thumb-impressions! Partition had not been finalized and people were not sure of their nationhood. But that did not stop them from voicing their demands in expectation of a more just and equal status in society.

The journey had surpassed the expectations of the outside world and the wonder of compiling the vast electoral roles for the first election of India, under the outstanding supervision of Mr. Sukumar Sen stunned the world. His innovation of the electoral symbols replacing the written names in order to help the large section of the unlettered electorate was a novel idea and he was called upon by other new democracies to advise on conducting their electoral processes. This proved the success of the Indian democracy.

Therefore, building a robust democracy does not rest in the hands of a few. People craving for dominance and power will often try to subvert this democratic process in order to continue in authority. It is the task of the ordinary citizens of a democratic nation to be aware of their rights and duties and work together for preserving what has been earned with so much struggle. We must remember that our Constitution has been written through the efforts of hundreds of thousands of ordinary citizens like us and we have an ownership to it which we must guard jealously.

The Brahma Samaj has been a forerunner in the past in leading the way to a modern India, which today, faces a crisis of existence. It is time we rise up to the occasion again and resist all divisive and backward tendencies that in the past kept India divided and in darkness. We may derive inspiration from Mr. Sanjoy Chanda's article on 'Education Reform and Raja Rammohun Roy' (part -2) which emphasizes the importance of proper and meaningful education to shape a vibrant democratic nation that may gain a firm foothold in the world scenario. We pay tribute to Prince Dwarka Nath Tagore, who was a true follower of Raja Rammohun Roy, and a torch bearer for a strong and enterprising nation. This article is written by Mr. Amit Kumar Chatterjee.

Education Reform and Raja Rammohun Roy

Part - 2

Sanjoy Chanda

A few years later, in 1822, Rammohun himself established a school named “Anglo Hindu School”. I have already mentioned that as early as 1816, he had set up a school in Sunripara. In both these schools everyone – rich and poor alike – could study and they were free. Major part of their expenses was borne by Rammohun himself. The teachers of these schools were better paid than their contemporaries elsewhere – the objective was to impart quality education. In Anglo Hindu School Rev. William Adam was the visitor of the school with David Hare in the committee. The medium of instruction was both English and Bengali as Rammohun’s considered opinion was that the mother tongue was “the most effectual medium”, as stated by Rev. Adam. Many boys from respectable families used to study in this school. Debendra Nath Tagore attended this school. Rammohun’s younger son Rama Prasad was his classmate. For encouraging freedom of mind, Rammohun introduced in his school the study of the writings of Voltaire, Euclid’s geometry, astronomy, geography, Joyce’s Scientific Dialogues on mechanics, the use of a globe etc. Rammohun himself wrote text books in

Bengali on grammar, geography, astronomy and geometry.

Let us now take a look at the role the East India Company Government played in the promotion of education in the country. In the initial period of their rule, the government was indifferent to the promotion of education in India. Their earliest endeavour to the spread of education was confined to setting up of Calcutta Madrasa in 1781 and Sanskrit College in Benaras in 1792.

It would be relevant to mention here that the East India Company or its government played no role in the establishment of the Hindu College. The involvement of Sir Hyde East was as an individual. Not only that, the government did not cooperate. Sir Hyde East and other British members of its management committee resigned following the government’s directive and became advisors – “private friends”.

Early in the nineteenth century British control on administration and trade was firming up and the English language was gradually replacing Persian. Some people, especially those engaged in service or trade with the company, felt that knowledge of English was necessary for a bright career for the young. To meet this

demand, a few English schools were opened in Calcutta by Sherbourne, Martin Bowl and others. These were called “English Pathsalas”. Three of Ram Mohun’s younger associates, Dwarka Nath Tagore, Prasanna Kumar Tagore and Ramnath Tagore had attended Sherbourne School to learn English. Mr. Sherbourne had an English father and a Brahmin mother. He had many pupils from rich Hindu families who would bring him gifts which he would accept in the spirit of a traditional Hindu guru. Learning was largely by rote – pupils were encouraged to memorise long lists of difficult words and their meanings. Some used to memorise dictionaries. A student, after studying in this school, would be able to communicate by using some English words, but he was not capable of writing a grammatically correct sentence in English.

As we have already seen, the Company Government did not, at that time, consider it part of their responsibility to educate their subjects. It was in the year 1813 that they, for the first time, officially accepted their role and responsibility in the education system of the country. This happened because on that year the British Parliament enacted the East India Act. Section 43 of the act stated that “a sum of not less than 1 lac rupees would be set apart to (i) the revival and improvement of literature, and the encouragement of the learned natives of India and (ii) for the introduction and promotion of a knowledge of the sciences among the

inhabitants of the British territories of India”. However, implementation of this Act was not easy. While there were some advocates for introduction of science based western education, there was a strong lobby of Orientalists who were advocates of Sanskrit education. As a result, the money was not spent at all and began to accumulate. In this situation of indecision of the government, some institutions for spreading western education were established in Bengal on private enterprise. They were Hindu College (1817), Bishop’s College (1820) in Calcutta and Baptist Mission College (1818) in Serampur. Ultimately, in 1823 the “General Committee of Public Instruction” was formed and, on their recommendation, the government decided to establish a Sanskrit College in Calcutta which would impart instruction only in the sacred literature of the Hindus in Sanskrit language, to be taught by Hindu pandits. Thus, a committee of European officers practically rejected a proposal for imparting scientific knowledge of the west among the natives of India. The fact is that the Company government was never in favour of Indians having access to modern science-based knowledge.

Rammohun was convinced that scientific knowledge was essential for the regeneration of India and that without education of modern sciences no progress was possible for the country. So, he strongly protested against the government’s policy and on the 11th of

December 1823 wrote a letter to the Governor General Lord Amherst. He wrote that when the Government of England ordered a considerable sum of money to be annually devoted to the instruction of Indian subjects, he and his associates were filled with sanguine hopes that this sum would be laid out in employing European gentlemen of talent and education to instruct Indians in Mathematics, Natural Philosophy, Chemistry, Anatomy and other useful sciences. He expressed his disappointment that instead of that the government was establishing a Sanskrit school under Hindu pundits to impart such knowledge as is already current in India. He explained that the pupils will be taught in that school what was known in India two thousand years ago and that which will have no practical benefit for the learners or the society. If preservation of the Sanskrit language was considered desirable, instead of establishing a new Sanskrit college, supporting and encouraging the already existing institutions with grants would be more fruitful. Finally, he presented his main argument: "But as the improvement of the native population is the object of the government, it will consequently promote a more liberal and enlightened system of instruction, embracing Mathematics, Natural Philosophy, Chemistry, Anatomy with other useful sciences which may be accomplished with the sums proposed....". This was Rammohun's

recommendation for proper utilization of the large grant of money by the British Parliament.

Rammohun's letter was handed over to Lord Amherst by Bishop Heber, the Bishop of Calcutta. About this letter Bishop Heber commented: ".....for its good English, good sense and forcible arguments, it is a real curiosity, as coming from an Asiatic".

The Company Government did not acknowledge or reply to the letter. However, it was not in vain. His letter had strongly influenced the minds of many of his contemporaries. Even within the General Committee of Public Instructions itself, there arose a group who were strongly in favour of modernizing education by inclusion of western science and literature in its curriculum. This group came to be known as Anglicists. This argument grew stronger with time. Finally, Lord Babington Macaulay, then a member of the Council in Calcutta, was given the responsibility of resolving the issue. That is how Macaulay's celebrated Minute came to pass based on which the Governor General Lord Bentinck issued a resolution on the 7th March 1835. It proclaimed that the education policy henceforth would be to impart knowledge of English literature and science through the medium of English. It clearly stated that all the funds appropriated for the purpose of education would best be employed in English education alone.

Rammohun's contribution to this important development has been universally acknowledged. The Education Commission appointed by Lord Ripon in 1882 very pertinently remarked: "It took 12 years of controversy, the advocacy of Macaulay, and the decisive action of a new Governor General before the Committee could, as a body, acquiesce in the policy urged by him".

On the face of it, Rammohun's dream had been fulfilled – teaching of science along with other useful subjects found their place in the system of education. But there were differences between Rammohun's thought process and Macaulay's recommendation. Rammohun was not against the teaching of Sanskrit, but against the Sanskrit system of education. He was pleading for the replacement of scholasticism by science and useful knowledge. Rammohun in his letter had compared the Sanskrit based contemporary education system in India to Europe's pre-Bacon education which was replaced by Baconian philosophy, and bluntly stated that continuing the Sanskrit system would be best calculated to keep the country in darkness. Rammohun wanted scientific and useful education for India, to make science an instrument for our national regeneration, Macaulay wanted English education. Rammohun wanted modernization so that through the cultivation of science and pursuit of other useful knowledge India could take its seat among the advanced nations of the world,

but not by sacrificing Indian language and heritage. Macaulay wanted to Anglicize India. William Adam wrote after the new system had been introduced: "The very branches of education which Rammohun Roy recommended are actively and ably taught in government colleges in India, although with too exclusive a use of the English language to the neglect of the vernacular dialects, the languages of the ignorant many – a neglect which he would never have approved". It is worth mentioning here that in the schools established by Rammohun, medium of instruction was both Bengali and English.

Rammohun was a great admirer of the Sanskrit language. He had said about Sanskrit that it is "one of the purest and most regularly formed languages of the world". In 1826 Rammohun himself established a Vedanta College. William Adam wrote on July 27, 1826: "Rammohun Roy has lately built a small but very neat and handsome college, which he calls the Vedanta College, in which a few youths are at present instructed by a very eminent Pundit.....". He made an effort to modernize the teaching of Sanskrit. "Whereas, normally, education in Sanskrit took many years, he reformed the system, shortened the course and introduced critical studies instead of learning by rote. He thus made study of Sanskrit meaningful and practical. Later, as Principal of Sanskrit College, Ishwar Chandra Vidyasagar had also, in the same

manner, brought about total reformation in Sanskrit education”, writes Prof. Nirmalya Bagchi.

Rammohun believed that real education should consist not merely of knowledge of facts, but should lead to a balanced development of a student, integration of all the finer qualities of man – his brain, his conscience and his heart, to the making of a complete man. His opinion was that teaching of ethics, moral

principles, moral duties ought to be part of the education system. He wanted that education should be integrated with life. He followed this principle in the schools founded by him.

[Author: Active member of Delhi Brahmo Samaj]

Matrimonial

Groom (preferably Brahmo) required for Kolkata based Brahmo girl, B.Tech., aged 28 years. At present working in Cognizant Technology Solutions Kolkata.
Contact person: Ajoy Kumar Halder Ph. No. 9062680810

Tribute

Prince Dwarakanath Tagore

By Amit Kumar Chatterjee

Rabindranath Tagore spoke thus ‘My own ancestors came floating to Calcutta upon the earliest tide of the fluctuating fortune of the East India Company’. And so it had happened. On the banks of the Hooghly, at Gobindopur, where the present-day Fort William stands in Kolkata, Panchanan and Sukhdev Kushari, two brothers from Jessore (now in Bangladesh) came and settled down in the early 17th century. Since they were Pirali Brahmins, the locals, privileged by their presence, reverently called them Thakur-moshai, even though they had been debased and ostracized by the orthodox Hindu society. They worked with the French in doing business.



In the mid 17th century Joyram, the founding father of the Tagore family, settled in Pathuriaghata. Darpanarayan of the next generation came into prominence and gained wealth from money lending business. The British started building of Fort William, and Gobindopur was wiped off the map. Darpanarayan shifted to Pathuriaghata, on the edge of the developing township of Calcutta, in the house built by Joyram,. The younger brother Neelmoni shifted to Jorasankho, (also known as Mechua-bazar) and constructed a beautiful house there for himself. Thakur was adopted as the family name and on interaction with the British over a period of time, the Anglicized version became Tagore.

The Tagore family expanded. Neelmoni at Jorasankho had two sons, Ramlochan and Rammani. Dwarakanath was born to the latter in 1794, but was adopted by the former, as Ramlochan was childless. Dwarakanath inherited great wealth at the tender age of 13, when he lost his father in 1807. He had to leave school and attend to his business. However, he took apprenticeship in law, and led a legal career successfully up to 1815. Dwarakanath had served the British as a serestadar and later as a dewan under the Board of Customs, Salt & Opium. In 1835, the Government honoured him with the post of Justice of the Peace.

In a short life span of 53 years, he dreamed of an industrialized India, with the British as equal partners in the drive. He developed an extensive business empire out of his

ingenuity and entrepreneurship. He was the founder member of the Union Bank in 1829, became a director of the Commercial Bank, was a major share-holder of Macintosh & Co, established Carr & Tagore Co. Apart from banking and insurance business he had pioneering role in setting up a string of industries of coal mining, sugar manufacture, silk, indigo trade and shipping.

Dwarakanath was very professional and efficient in his business. He established himself as a leading industrialist of the era. He appointed European managers to oversee his extensively acquired estates, stretching up to Cuttack and Berhampur in Orissa and Rajshahi and Pabna in Bengal. Dwarakanath looked at his estates with entrepreneurial vision, and not feudally. He placed his self-owned estates in a trust in 1840, for the care of his descendants.

He formed transplanted Chinese tea plantations in the plains of Upper Assam, as co-founder of Assam Tea Co., along with the British merchants. He also operated Opium trade with China. He was the founder of the largest coalmine of India at Raneegunj. He introduced steam engine technology in India. His company operated tug between Kolkata and the mouth of the Hooghly. He had ocean-going ships too, in partnership with British Traders.

European friends called him 'Prince' because of his lavish ways of living. He was the second person of prominence after Rammohon Roy, to visit England. Dwarkanath was also an ardent admirer and follower of Rammohun whom he whole heartedly supported in all social reform endeavours. On 9th January 1842, he travelled to Europe in his own ship INDIA, with a retinue of staff and servants, English physician and Muslim cook. The British Prime Minister Robert Peel, Queen Victoria, Prince Albert and Duchess of Kent received him in London. He was invited for dinner with the Queen on July 8th, 1842, as per records.

He left London for Paris on 15th October. There the French King Louis Phillipe received him on 8th October. He returned to Calcutta in December 1842.

Once again later in 1846, he undertook a second voyage to England but never to return. Prince Dwarakanath died in London, on the evening of 1st August 1846, at St. George's Hotel, during a tremendous thunderstorm. He was buried at Kensal Green, on 5th August 1846, without any religious ceremony. His heart, which was previously extracted, was however, brought back to Kolkata, and was set to rest as per Bramho rites, amidst great controversy. The business recession of the 1840s literally killed him, as his business foundered and he landed in bad debts.

It is a puzzling issue not to find any documents of the great Dwarakanath amongst the Tagore family collections. Neither are there any references in the records of his son Debendranath or amongst the extensive writings of his grandson Rabindranath. Probably the concept of equating the colonizer with the colonized was found to be too embarrassing for the Tagore descendants, in the context of the nationalist awakening of Bengal in the 19th century. In fact, it is alleged that Rabindranath had removed and destroyed all his grandfather's personal papers from his Jorasanko residence. Reference to this effect is found in a letter dated 11th November 1939 from Kshinindranath Tagore, the great grandson of Dwarakanath, about his uncle Rabindranath, having all the papers and documents destroyed. Some researchers believe that this could have happened sometime between 1900 and 1920.

Yet we record our admiration for the great soul, Prince Dwarakanath Tagore, who could think ahead of his times.

[Author: Retired engineer by profession]

Interested readers may subscribe for our English / Bengali Journal "The Indian Messenger" / "Tattvakaumudi" (তত্ত্ব-কৌমুদী). Subscription form is available in the website of the Sadharan Brahma Samaj at www.thesadharanbrahmosamaj.org

135th Session of the Brahma Conference

The Brahma Conference which was founded in 1890 jointly by Bangladesh Brahma Samaj and Sadharan Brahma Samaj, had grown over passage of time and from modest beginnings in East Bengal it spread over Bengal and Assam. The current body which was renamed and registered in 1959 had been conducting conferences with the principal objectives of the Brahma Samajes in mind. The main objectives that were drawn up at the beginning were (a) spiritual sadhana (b) mission work and preaching (c) publication and distribution of literature (d) moral and religious training of Brahma children (e) Brahma marriage, (f) maintenance and help of Brahma family without means (g) social governance.

We believe that the time has come to revive the original “Brahma Conference” as a common forum through which the Brahma Samajes may discuss their concerns and collectively work towards viable solutions. Although there is a gap of nearly two decades of the last conference organised by the Brahma Conference, we strongly feel that this is the right moment to recommence the initiative.

Programme Schedule (Venue - Sadharan Brahma Samaj)

Friday 5th Dec 2025 5:30PM – 06:15PM
Upasana & Hymns

Annual General Meeting of Brahma Conference (Members Only) 02:15PM – 02:45PM

Saturday, 6th Dec 2025

First Session

Usha Kirtan 08:30AM – 09:00AM
Registration 09:00AM – 09:30AM
Breakfast 09:30AM – 10:00AM
Upasana & Hymns 10:00AM – 10:30AM
Welcome Address: 10:30AM – 11:45AM
President of 135th All India Brahma Conference, Address of the Chief Guest, Chairman of the Reception Committee
Break 11:45AM – 12:00PM
Discourse – 1 followed by Q&A 12:00PM – 12:45PM
Open Forum for participating Brahma Samajes 12:45PM – 01:30PM
Lunch 01:30PM – 02:15PM

Second Session

Panel Discussion 02:45PM – 03:30PM
Discussion: Brahmaism – Glorious Past, Way Forward and Relevance, followed by book release 03:30PM – 04:00PM
Tea Break 04:00PM – 04:15PM
Discourse – 2 followed by Q&A 04:15PM – 05:15PM
Vote of Thanks 05:15PM – 05:30PM
Prayer 05:30PM – 05:45PM
Break 05:45PM – 06:00PM
Cultural Programme 06:15PM – 07:45PM
Dinner 8:00PM onwards

Sunday 7th Dec 2025 E

Excursion Assemble at 9:00AM

196th Maghotsava Programme

Sadharan Brahma Samaj**18th January, 2026****Joint Yuva Utsav** by Navavidhan Brahma Samaj, Brahma Sammilan Samaj & Sadharan Brahma Samaj**Location : Sadharan Brahma Samaj****10:00AM** Kirtan - Koushik De**10:30 AM** Baitalik**11:00 AM** Divine ServiceService :Sujata Banerjee
Hymns :Youth congregation
Conductor:Rita Chakraborty**6:30PM** Program on BrahmasangeetPrayer :Dipanwita Ganguly
Hymns :Dinantika
Conductor:Rima Dasgupta**19th January, 2026****6:30PM** Program on BrahmasangeetPrayer :Surupa Datta
Hymns :Surapradip
Conductor:Pradip Dutta**20th January, 2026****4:00 PM** Inauguration of Exhibition of Brahma Samaj Mahila Bhavan Crafts Fair**6:30 PM Maharshi Divas - Lecture Meeting**Prayer :Raka Barman
Hymns :Subrata Pal
Topic :Maharshi Debendranath in context of 19th century
Speaker :Prof. Avra Basu**21st January, 2026****6:30PM** Program on BrahmasangeetPrayer :Amit Das
Hymns :Avigyan
Conductor:Agniva Bandyopadhyay**22nd January, 2026****6:30 PM Book Release and Lecture Meeting**In association with Purno Kolkatar Golpo Society
Topic :Heritage Architecture and Conservation
Prayer :Dipanwita Ganguly
Speakers :Swarnali Chattopadhyay (PKG)
Jayanta Sen (PKG) Debashish Mukhopadhyay**23rd January, 2026****Mahila Utsav (Utsav by Women)****10:30 AM** Baitalik**11:00 AM** Divine ServiceService :Kalyanmoyee Chattopadhyay
Hymns :Conducted by Tania Ghosh**6:30 PM Patriotic Songs**Prayer :Samita Das
Hymns :Sanskritiki Kolkata
Conductor:Sanjoy Chowdhury**24th January, 2026****4:30 PM** Service at Brahma Balika Shikshalaya
Nagar Sankirtan at Sadharan Brahma Samaj**6:30 PM Utsav of Calcutta Congregation**Service :Surupa Dutta
Hymns :Kavita Mukhopadhyay**25th January, 2026 - Brahma Mandir Foundation Day****8:30 AM** Kirtan - Koushik De**9:00 AM** Baitalik**9:45 AM** Divine ServiceService :Debashish Raychaudhuri
Hymns :Conducted by Koushik De**6:30 PM** Divine ServiceService :Amit Das
Hymns :Brahmasangeet School**3:30 PM Combined Divine Service at Maharshi Bhavan** organized by Sadharan Brahma Samaj
Location : Maharshi Bhavan, Jorasanko Thakurbari

Udbodhan:Tapobrata Brahmachari - Navavidhan Brahma Samaj

Swadhya:Aniruddha Rakshit - Brahma Sammilan Samaj

Nivedan :Amit Das - Sadharan Brahma Samaj
Hymns :Baitanik**26th January, 2026****11:00AM** Utsav at SadhanashramService :Sutapa Roychowdhury
Hymns :Sudeshna Roy & Sudeshna Roychowdhury**12:30 PM Balak Balika Sammelan (Children's gathering)****3:30 PM** Distribution of Prizes**5:30 PM** Programme by Montessori students
Brahma Balika Shikshalaya**6:30 PM** Programme by Children

Conductor:Samita Das

27th January, 2026**6:30PM** Annual General Meeting of Sadharan Brahma Samaj

For members of Sadharan Brahma Samaj

28th January, 2026**6:30PM Santivachan - Conclusion**Service :Sanjib Mookerji
Hymns :Punashca
Conductor:Darpanarayan Chattopadhyay

Brahmo Samaj**Domestic News****Adya Sraddha**

Dipayan Majumder, son of late Sudhindra Nath Majumder & late Smriti Majumder and resident of Gaziabad (UP) expired on 5th October, 2025.

The Adya Sraddha ceremony of late Dipayan Majumder was held on 19th October, 2025 morning at 'Sadhanashram', 210/6B, Bidhan Sarani, Kolkata - 700006. Shri Tapabrata Brahmachari conducted the divine service as also read out from scriptures. Hymns were rendered by Shri Supratim Chakrabarty. Heartfelt tributes were offered to honour the spirit of late Dipayan Majumder by his elder brother Shri Udayan Majumder, elder sister Smt. Swati Dasgupta and younger brother Shri Sandipan Majumder.

Acknowledgement**For the month of October 2025****Donation**

DN/GL No.	Donor's Name	Occasion	Purpose	Amount Rs.
GL - 1176	Sandipan Majumder		General Fund	1,000/-

Trust Fund (New)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount Rs.
T.F - 1221	Mitali Ganguly	Mitali Ganguly T.F.	D.O.A/c Fund	500/-

NOTICE

SADHARAN BRAHMO SAMAJ

Annual General Meeting to be held on 27/01/2026 Tuesday at 6:30 P.M.

Venue: Sadharan Brahma Samaj Prayer Hall

AGENDA

1. President's speech under Rule 14.
2. Annual Report of the Sadharan Brahma Samaj for 2024-2025
3. Audited Accounts of the Sadharan Brahma Samaj for 2024-2025 (March, 2025)
4. Declaration of the results of the Election of the office bearers of the Sadharan Brahma Samaj for 2025-2026
5. Declaration of the results of the Election of the members of the General Committee of Sadharan Brahma Samaj for 2025-2026 (Kolkata & Mofussil)
6. Greetings
7. Appointment of Auditor for 2025-2026
8. Miscellaneous.

Members of the Sadharan Brahma Samaj are requested to attend.

Date: 20.10.2025
211, Bidhan Sarani,
Kolkata - 700006

Biswajit Roy
Secretary
Sadharan Brahma Samaj