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agreement with it.

INVOCATION

Every religion begins as a liberating agency, but ends as a vast prison-house.

- Rabindranath Tagore

* * * * *

Tenderness and kindness are not signs of weakness and despair, but
manifestations of strength and resolution.

- Khalil Gibran

* * * * *

Men are anxious to improve their circumstances, but are unwilling to improve
themselves.

- James Allen

Editorial

The country is shocked by the brutal carnage at Pahelgam, Kashmir, where more than 26 innocent lives have been lost, reducing the serene, picturesque tourist destination to a sad reminder of the mindless atrocity forever. This has led to a retaliatory military strike that left so many more innocent people dead and injured in Poonch and many more had to flee from their homes. While we look up to the great men and women who had brought glory to the humankind, we shudder at the depth the same human mind can plunge if hatred and vengeance are not kept at bay but given free rein to run rampage. With a heavy heart we mourn the untimely and meaningless death of the victims of the great tragedy and its aftermath and pray for sanity and peace to return to the world.

Although the brave hearts of the Indian armed forces have given a befitting reply, yet such armed conflicts also bring untold misery to the common citizens of any country, especially to those who reside near the border regions. Such spates of violence, leading to loss of human lives and property, are continuing unabated in all corners of the world. The children of Palestine are not only being displaced from their homes but their happy and secured childhood has been robbed forever. The war in Ukraine continues unabated, while armed conflicts are bursting like firecrackers in so many fronts – be in Iran, Thailand or Cambodia. This summer has been wrought with fresh wars. There is so much of unrest in the world and so much of oppression, that the need of rekindling the light of humanity in this dark and miserable world is deeply felt.

Perhaps, the root cause of such confrontations is the unabashed greed of some of our fellow humans, who are trying to gain from the spoils of war by implanting fear and hatred in the minds of the common people, to whom war brings only unimaginable misery. There is wanton exploitation where a small section of mankind holds the maximum resources while the rest of humanity is in dire need of basic amenities. In these troubled times the human race forgets human graces as they become immune to suffering and brutality.

Fortunately, such restless times also throw up leaders who can breathe sense and serenity in the human soul. Let us look into our own self and try to regain our composure and try to bring confidence and peace in our neighbourhood. Perhaps Brahma Samaj has a great role to play in building harmony as Shri Sanjoy Chanda writes in his article ‘Unity and Brahma Samaj’. We continue with Acharya Satish Chandra Chakraborty’s the ***Brahmo Dharma & Brahma Samaj***. In this issue, we pay tribute to a free thinker Dwarkanath Gangopadhyay whose illustrious journey has been penned down by Arnab Nag. It is a pity that this young scholar is no more with us. We pay respect to his memory.

Brahmo Dharma & Brahmo Samaj

Part - 5

Achrya Satish Chandra Chakraborty

Chapter – 3

Duties of a Brahmo Towards the Brahmo Samaj:

Various aspects related to preservation of Brahmo ideals and traditions have already been discussed in the previous chapter. Let us now focus on the responsibilities of the Brahmos towards the Brahmo Samaj.

Where few Brahmo families reside at close proximity, it is expected that they congregate to pray at least once a week. Every one must regard it as a bounden duty to invite all family members and friends to the prayer meeting which should be attended with due solemnity throughout the prayer. It is beneficial for everyone to exchange greetings after the prayer is concluded.

All participants must learn to join in the slokas or songs that can be performed together. Everyone, in addition to the Acharya and the trustees of the Samaj, must be actively involved in the maintenance of the prayer hall and its premises even if they are not directly entrusted for it. Besides the congregational prayers, the hall can be used for meetings to discuss topics related to religion, philosophy and other theological or ethical issues. Everyone must practice the art of lending patient hearing to others deliberations as well as

learn to do the same themselves. Vibrant discussions on the faith with co-believers help in enthusing the Brahmos and strengthening the bond between friends.

Brahmos should read all the literature, books and journals published by the Brahmo Samaj. Without the cooperation of the members none of the publications of the Samaj will be meaningful and well-articulated. The Brahmos must endeavour to set up a library if possible. The delight that a well written religious or moral books can provide is rarely obtained from any other source.

Spreading the message of Brahmoism is not the responsibility of the missionaries alone. Every Brahmo can inspire others around him/her by his/her own conduct and dedication. How this can be done may be decided by discussing with elders and missionaries. Every parent and elder of every child must try to instill the ideals of the Brahmo faith in their wards. There must be programmes in the Samaj and in the family to encourage this. If the mothers and elder sisters take up this responsibility then their efforts will definitely reap rich harvest. Every developed nation has this arrangement in place. The missionaries may guide in this respect.

Every Brahmo must regard every co-believer as one's own brother or sister and come forward in their every need, sharing in the happiness or misfortune. Earlier help was extended to the needy individually. But at present, a central fund has been set up to assist the indigent Brahmo families. It is the duty of every Brahmo to see that the fund is managed efficiently. Contributing to this fund in whatever measure possible, is also the duty of every able member.

When a Brahmo Samaj has its office and staff and is run by a managing committee, then meetings should be held at regular intervals in order to plan and execute the programmes. It is the responsibility of all other Brahmo members to wholeheartedly support according to their individual capacity. If every Brahmo is eager to help and feels happy to be of use by extending his/her assistance without craving for appreciation, then it will reflect true Brahmo spirit.

The activities of the Samaj are not limited to holding prayers meetings and delivering sermons or lectures alone. There are other apparently less significant duties like taking care of the prayer hall, participating in the choirs, helping the infirm and the indigent. These less important tasks are dedicated to God and help in self-improvement.

The Samaj cannot be run by paid workers alone. It depends on the attention, dedication and support of all its members. Therefore, every member of a Brahmo family on attaining the eligible age, must apply to become a member of the Brahmo

Samaj as well. They must pay the subscription regularly which is not to be treated simply as subscription but a repayment of the debt to the Samaj which is a sanctuary for every Brahmo. They must influence their friends and relatives who believe in the Brahmo ideals to become a member. Every Brahmo should contribute to the Samaj in every possible way. Instead of planning extravagant celebrations in the family, some fund should be saved and contributed to the Samaj, which may be as little as one-tenth of the money spent in the celebration.

Brahmos must exchange their views in the meetings and should not hold any grudge against one another. Even if one's own relative holds an opposite view as per his/her own conscience, one should guard against any rift in the relationship due to the divergence in opinion.

Chapter – 4

Forms of Prayer

Congregational Prayer:

The congregational prayer of the Brahmo Samaj may take place according to a format. It is inaugurated by a song followed by the Acharya opening the prayer meeting. This is known as 'Udbodhan'. After this a song in veneration of the All mighty is sung and the Acharya along with the assembly chant the 'Satyam Gyanam Anantam' mantra in chorus. The Acharya then continues with the adoration of God, which is called 'Aradhana'. There is a pause at the end of this invocation, when everyone tries to concentrate on the

Supreme Being. The Acharya ends this part by praying to the All Mighty for leading us from Untruth to Truth, Darkness to Light, Mortality to Immortality of spirit. This chanting is also taken up by the congregation. A prayer song is sung after 'Aradhana' which precedes the last part consisting of sermon relevant to the occasion, or reading from selected portions of different scriptures. The prayer ends with a concluding song.

Private / Household Prayer:

Everyone must have time for praying in private as well as with one's family. The time of the household prayer has to be determined as per the convenience of the family members. It need not be a long one. When everyone assembles, a song is sung at the beginning followed by reading from any religious or moral text, not lasting for more than 5/6 minutes. The member who is responsible for conducting the prayer will chant mantras like 'Satyan Gyanam Anantam' and offer the adoration, either on extempore or from a short, written script.

Prayer in Different Contexts:

Prayer may be offered at different times, in the morning or afternoon, before partaking of meals, during illness, before retiring to bed at night, before going on a long journey, in happiness and wealth, in grief and bereavement.

Chapter – 5

Prayer on Different Occasions

All families must participate in prayers during all special occasions in their family

life by joining in happiness and tragedy, to pray to the Supreme Being for peace and tranquility.

Exaggeration in festivity mars all the happiness with a superficial celebration, spoiling the joy of being one with the Maker in heartfelt enjoyment. The strains of entertainment bring in unrest of spirit. Therefore, Brahmos should desist from superficial exhibitionism. A simple sincere celebration of the heart makes the entire occasion enjoyable to all. There is no essential form of the festivity. The prayer meeting should be observed with due solemnity, even on happy occasions when people are joyful. It is best if the master or mistress of the house conducts the prayer session, If that is not possible then whoever is closely related to the family should act as the Acharya. This will duly reflect the mood of the occasion. Different occasions that require celebration and prayer:

Birth of a Child: When a child is born the family, the members of the household need to express their thankfulness to the All Might.

Welcoming the New Born or Jata-Karma: After the mother and child have recovered from the birth related confinement, the new born is welcomed into the family and presented before the society during the 'Jata-Karma'.

Giving Name and First Rice Ceremony or Nam-Karan and Annaprasan: When the milk teeth of the child appear, it is time for the child to taste his/her first solid food, which is usually the 'rice'. The rice eating ceremony is celebrated with prayer

and a name is given to the child. Both these occasions are celebrated jointly. A short prayer is offered and the child is named first before he/she is given a taste of the first solid food. The name is registered in a special format, printed in a long-lasting piece of paper. This is called the 'Janma-Patrika' which is preserved. After this paper is duly filled up and signed, the food, kept ready, will be given to the child.

Initiation into Brahmo Faith and Brahmo Samaj: Anyone willing to embrace the Brahmo Faith may do so after he/she has attained 18 years of age. He/she must be of honest and sincere character and associated with a prayer group for at least a year.

When the person is eager to embrace the Brahmo faith and join the Brahmo community, he/she must express his/her wish to the prayer group who will communicate this to the Acharya. The latter will discuss with the person intending to be initiated to ascertain the degree of sincerity in taking the oath and accepting the Brahmo way of life. Then the Acharya will inform the congregation about his/her resolution at least two weeks prior to the initiation ceremony. On the day of the initiation, after everyone has congregated the Acharya will conduct the prayer meeting. The oath will be taken after the 'Aradhana' according to the following format.

Someone known to the intending person will introduce him/her to the congregation and vouch for his/her readiness. After this

the following questionnaire session will continue:

Acharya: Are you aware of the main tenets of Brahmo Dharma and willing to adhere to the principles?

Inductee: I am aware and am willing to adhere to the faith.

Acharya: Have you received an inspiration from the All Mighty in taking this step?

Inductee: Yes, I have felt the yearning.

Acharya: Are you ready to lead your life according to the Brahmo faith and cherish Brahmo ideals in every step of your life?

Inductee: Yes, I am ready. Let God lead me.

Acharya: Then you reveal your intentions to the assembled worshippers.

Inductee: God is One. God is Eternal and the Supreme Consciousness; Laying my faith in Him and doing any work that pleases Him is worshipping God; all mankind, irrespective of caste, creed and gender are worthy of venerating Him; this is the truth of Brahmo Dharma. I am willingly accepting these tenets of Brahmoism in order to embrace this faith.

I will pray to the omnipresent, omniscient God every day of my life. I will not accept any worldly being as God or a mediator of God, nor worship any such limited object.

I will do what is right and approved by God and abstain from indulging in any wrongful action.

I will not accept caste segregation and avoid all other thoughts and actions that

are detrimental to social justice and equality.

I will contribute to the Samaj fund every year according to my ability. I pray to the All Might to lead me on.

After this, the Acharya will give sermon and welcome the initiate in to the Brahmo Samaj. The initiate may be gifted books on religion or something similar if desired. All friends must cooperate with the newly indoctrinated person and help him/her to be familiar with the Samaj.

Initiation in to a Religious Life:

Brahmo parents send their children to schools to educate them. There must be an opportunity to impart moral training to children as well. The schools train children in worldly accomplishments. That is not enough to shape their moral character. Brahmo parents must endeavor to teach their children to accept the All Mighty as their true guide and initiate them in to the religious life and encourage them to pray.

The parents must take good care to keep the flame of belief always glowing in the minds of their children. Every child has to initiated in to the faith. The earliest age for initiation is sixteen (16). Either of the parents or any elder in the family can conduct the initiation. The initiated must learn to surrender to the God's will. Without this realization the initiation is meaningless.

This ceremony depends entirely on the intimate relationship between the guide and the initiated. There is no special

format for this initiation. However, a document may be signed in this occasion.

Tribute Dwarkanath Gangopadhyay

Arnab Nag

Dwarkanath Gangopadhyay, a social reformer and a journalist of repute, was born in Munshiganj, what is now in Bangladesh, on 20th April 1844. Throughout his life he had worked for the upliftment of women, including their overall empowerment and enlightenment. He was an active member of the Brahmo Samaj and had left his indubitable mark in bringing about social changes. He died on 27th June, 1898. The following is the translation of a tribute to his memory penned down by late Arnab Nag in Bengali.

Dwarkanath Gangopadhyay (1844 – 1898)



is renowned in Bengal. Serials based on the life of his eminent wife Kadambini Gangopadhyay (nee Basu) aired

by the television channels have introduced this remarkable man to the modern generations. However, focusing our attention beyond the silver screen will perhaps reveal his true identity, which was much more than simply being the husband of Kadambini Gangopadhyay. It is beyond

doubt that his contribution to his wife's becoming the first Bengali woman doctor and undertaking an arduous voyage to England in late nineteenth century for earning higher qualification, is extraordinary. Presently, he is known for his outstanding contribution towards female education. We must also remember he risked his entire life's financial reserves to save Brahmo Balika Shikshalaya from being terminated. His periodical for women – "Abala Bandhab", though short lived, managed to leave its permanent mark on society, not only in his time but also thereafter. This is amply evident in his being known after this magazine as 'Abala-Bandhab Dwarkanath' to all and his residence, 13 Cornwallis Street, being called 'Abala-Barrack'. Perhaps his detractors who were against women's education and empowerment named his dwelling house 'Abala-Barrack' in jest, but that only emphasized the undeniable importance of this house as the birth-place of all movements for women's emancipation.

Another outstanding contribution of Dwarkanath is less known. The untiring efforts of Dwarkanath and Ram Kumar

Vidyaratna in exposing the inhuman treatment of the hapless tea garden coolies by the plantation owners deserve great appreciation. The stories of atrocities in the tea gardens had been circulating for quite a while. The Indian Association (Bharat Sabha) deputed its Assistant Secretary Dwarkanath to visit Assam in 1880s to investigate the matter. Dwarkanath published the reports of these dreadful stories of sub-human treatment and enslavement of helpless workers in the English journal 'Bengalee' and vernacular magazine 'Sanjeevani'. His powerful account made the general citizens aware of the untold miseries of their fellow countrymen. He raised these issues in the meeting of the newly born Indian National Congress which helped to build an all India movement against these unacceptable working conditions in the tea gardens. Fifty years ago Professor Kanailal Chattopadhyay compiled the English articles written by Dwarkanath's in the journal 'Bengalee' and published them as an anthology under the name 'Slavery in British Dominion'.

Dwarkanath was not only adept in writing articles of dissent. His exceptional literary talent was revealed in his novel 'Suruchir Kutir' published in two volumes, his book of verses 'Jatiyo Sangeet' and his

yearbook 'Nabo-Barshiki'. Enthused by his spirit of for the nationalism, Dwarkanath's literary endeavour inspired his countrymen to work for women's emancipation.

His clarion call was

If the women of India do not wake up
The country will continue to slumber.

Dwarkanath was one of the founders of the Sadharan Brahmo Samaj. He was therefore associated with other social reform activities besides his efforts at empowering women. It is encouraging to note interest have been shown in the recent past on appreciating the contributions of Dwarkanath Gangopadhyay in various issues of social reforms. It is hoped that this enthusiasm will continue in the future and more aspects of this extraordinary personality will be discovered.

In his autobiography 'Atmacharit', Sivanath Sastri has given a brilliant account of first meeting Dwarkanath. "I came out to see our 'Hero'". It was believed that the Brahmos in general were calm and patient. But Dwarkanath was uncompromising and passionately opposed any injustice. Sivanath was right in calling him his 'Hero' and his heroic

commitments should be an example for the future generations.

We pray tribute to our hero on his 180th birth anniversary. The accompanying photograph recalls Sivanath's description of Dwarkanath as a very tall and slim man, dressed in the garb of a school teacher.

[Author: Shri Arnab Nag was a scholar and an avid researcher of the Brahmo movement. He has contributed greatly to the history of the Brahmo Samaj during his short life span. Arnab took the vow and became a member of the Sadharan Brahmo Samaj. Recently, he passed away when he was hardly in his early forties.]

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 Brahmo Samaj at www.thesadharanbrahmosamaj.org

Unity and Brahmo Samaj

Sanjoy Chanda

The Brahmo Dharma book has a sloka from the Yajurveda which reads: “Pita noasi. Pita na bodhi. Namastestu”. Addressing the Supreme Spirit it says: “You are our father. Please bring to our minds the realization that you are our father. We bow down to you.” The relationship between a father and his son or daughter is very special. It is a very close relationship, a relationship of love. The relationship between God and us humans is very similar to that between a father and his children. It is a special relationship, built as it is on pure and unselfish love and trust. He is very close to us because He is our father. God is great, He is so great that His greatness is way beyond our comprehension. We are small, insignificant, unimportant. But yet, He is very close to our heart, very dear to us, because He is our father. We are His children – “*amritasya putrah*”. We should have this understanding firmly implanted in our minds that He is our father. “*Pita na bodhi*”. May we also have the realization that, like a father, He provides us with whatever we need – whatever knowledge we have, whatever wisdom we have, whatever intellect we have, they have all been received from Him. “*Dhiyo yo nah prachodayat*”. When this realization becomes clear to us, we also realise that as God’s children all human beings are our brothers and sisters. The concept of

“fatherhood of God and brotherhood of man” becomes clear to us.

Brahmo Samaj was established on the foundation of universalism. There is a Vedic sloka which says: “*ekam sat, bipra bahudha badanti*” – truth is one, the sages call it by different names. Raja Rammohun Roy discovered this truth the hard way. He was a seeker of truth. His quest for truth led him to study the teachings of philosophical and religious texts from all over the world. He was a genius and apart from his intellectual abilities, he had mastery over many languages. This enabled him to study the uncorrupted original texts. He realized that, at the very core, all great religions have the same message. Rammohun once told his wife Uma Devi: “Just as cows of different colours give milk of only one colour, similarly the essence of different religions is the same”. Hinduism of the Vedas and the Upanishads, Islam and Christianity have basically the same message. In essence they all propagate: 1) the belief in one Eternal Being, omniscient and omnipotent, 2) the existence and immortality of the individual soul, 3) acceptance and adoration of the Supreme Being as the basis of worship and 4) ethical discipline as the basis of spiritual life. These four fundamental concepts formed the central teaching of the scriptures of all historic religions. A religion based on these

common principles would be a universal religion. This universal religion is what Rammohun tried to propagate through the establishment of the Brahmo Samaj.

In the Trust Deed of the first Brahmo mandir Rammohun had written that the mandir was “a place of public meeting of all sorts and description of people without distinction”. That is, a Brahmo mandir was a meeting place of people of different religions where they can shed their individual dogmas, rituals and other differences and devote themselves in their common objective of worship and adoration of “the Eternal, Unsearchable and Immutable Being”. Hinduism without idolatry, Islam without Sharia, haram and halal and Christianity without its tales of miracle and belief in Trinity seem to be similar to one another. The Trust Deed further stated that Brahmo preaching and sermons were to promote “charity, morality, piety, benevolence and virtue and strengthening the bonds of union between men of all religious persuasion and creed”. The Brahmo Samaj provided a common ground, a forum to foster unity.

Rammohun also believed in “Lokashreya” or social good as the moral standard. He advocated that “the best way to serve God is to do good to man”. As I have already stated, in Brahmo Samaj we follow the doctrine of “fatherhood of God and brotherhood of man”. Brahmo Samaj is based on the concept of unity – unity of Godhead, unity of mankind. It advocates breaking down of barriers between all communities, religions, castes and creeds.

It recognizes that in God’s creation all men are equal and should be treated with equal love and respect.

A few years ago, we had gone visiting a Redwood forest not far from San Francisco. While walking through the forest we came across a park ranger. He was speaking to a group of tourists, and we joined the group. He said that the Redwood trees were the tallest and the largest trees in the world. The tallest one is 380 ft. high and they can be 16 to 18 ft. in diameter. They are hundreds, even thousands of years old. In fact, there are some which are 3000 years old. But interestingly, their roots do not grow deep. The area where they grow is close to the sea and is extremely earthquake prone. These trees have been standing for centuries and centuries enduring massive windstorms, frigid blizzards and devastating earthquakes. The question is without deep roots how do they keep standing? The ranger explained the underground secret of the Redwood forest. He said that the roots under the ground grow sideways, reaching outwards to seek out the roots of other Redwood trees and when they meet, they intertwine making a permanent bond with each other. In this way, all the Redwood trees, the entire forest, either directly or indirectly, give support to one another. Unity is their strength. They reach out to care for each other. And even a little newborn baby Redwood with its tiny roots is given shelter by ancient giants. Here nature is giving humanity a crucial lesson that our

real strength is our willingness to care for each other. Wisdom is to understand this simple divine principle: in giving we receive.

What is the emotion in humans which is equivalent to the roots of Redwood trees? It is called 'love' which ennobles those who give and those who receive it. The ancient Greeks gave this love a name. They called it 'agape' (ah-gah-pay) to distinguish it from romantic love or familial love. 'Agape' is the love that celebrates the indivisible oneness of all humanity, regardless of any distinction of religion, race, gender or nationality. It is the closest we can get to an intimation to that which is divine or, to put it as Victor

Hugo did: "to love another is to see the face of God".

Today we find the world divided into compartments with barriers representative of racism, political ideology, and above all religious fundamentalisms. In our country labels of caste, creed, race, language and religion are used to cause division and keep us segregated from one another. The universalism of Brahmo faith, the message of dismantling barriers which separate man from man and creating relationships based on love, understanding and tolerance holds the key to this problem. We, the present generation of Brahmos, are the trustees of the great Brahmo legacy. Are we capable of spreading this message? Let 'agape' be our motto.

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

Brahmo Samaj

253rd Birth Anniversary of Raja Raja Rammohun Roy

The 253rd birth anniversary of Raja Rammohun Roy, the maker of modern India and the pioneer of the Indian Renaissance, was solemnly observed on 22nd May 2025 at the foot of his statue on the Maidan, with due reverence and dignity. Floral tributes were offered on behalf of Brahmo Balika Shikshalaya, Sadharan Brahmo Samaj, Bharatbarshiya Brahmo Mandir, Brahmo Sammilan Samaj, Konnagar Brahmo Samaj, Harinavi Brahmo Samaj, Adi Brahmo Samaj, as well as various colleges and other institutions established by the Sadharan Brahmo Samaj.

Students of the Montessori section of Brahmo Balika Shikshalaya rendered songs on the occasion. The divine service was conducted by Sri Amit Das.

101st Annual Utsav at Baniban Brahmo Samaj

On Sunday, 25th May 2025, the 101st Annual Utsav was celebrated with great fervor and enthusiasm in the newly renovated prayer hall, drawing participation from the local community. Devotees from Kolkata arrived at Baniban, where they were welcomed with tea and snacks. The Divine Service was conducted by Sri Amit Das and hymns were rendered by Smt. Bratati Das and her team. The event concluded with a meal served to all attendees.

After lunch, the annual meeting of Baniban Brahmo Samaj was held, during which the new committee for 2025–26 was formed. Sri Sujit Bose was elected as President, and Sri Debasis Das, the existing Secretary, was re-elected for 2025–26. Sri Kuntal Sinha Roy was appointed as Assistant Secretary, while Sri Biswajit Roy, Smt. Madhulika Ghosh, and Sri Subrata Kumar Datta were selected as members representing Sadharan Brahmo Samaj.

Domestic News

Adya Sraddha: Sujit Roy, son of late Santisudha Roy and younger brother of Shri Pronob Roy as also a resident of Entally, Kolkata expired on 29th March, 2025 at Bhubaneswar after a brief illness.

The Adya Sraddha ceremony of late Sujit Roy was held on 8th April, 2025 evening at Brahmo Sammilan Samaj. Dr. Amitava Khastagir conducted the divine service as also read out from scriptures. Hymns were rendered by Shri Supratim Chakrabarty, set. Joyasree Dey, Smt. Supriya Chakraborty, Smt. Rinadolon Bandopadhyay and Set. Elora Chakrabarty. Tributes were offered by Shri Anuranjan Roy, younger son of the deceased; Dr. (Smt.) Jonaki Sen, niece of the deceased; Smt. Pratiti Sen, sister of the deceased.

Acknowledgement
For the month of May 2025

Donation

DN/GL No.	Donor's Name	Occasion	Purpose	Amount Rs.
GL - 1061	Sutapa Roy Chowdhury		Building Repairing Fund	15,000
GL - 1062	Soham Bardhan		General Fund	3,000
GL - 1064	Surupa Datta		Jaistha Utsav 2025 Fund	200
GL - 1065	Biswajit Roy		Jaistha Utsav 2025 Fund	250