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CONTENTS

Page No.

INVOCATION	86
Editorial	87
Brahmo Dharma & Brahmo Samaj - 4 Satish Chandra Chakraborty	89
The History of the Sadharan Brahmo Samaj - Amit Das	91
Last Voyage to England	96
Brahmo Samaj.	98
Acknowledgement	100

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agreement with it.

INVOCATION

The truth of a saying does not depend upon the multitude of prayers.

- Rammohun Roy

* * * * *

The human soul realizes how impure is its nature when it dissociates itself from God; and how noble it becomes when it is with Him.

- Maharshi Debendranath Tagore

* * * * *

He who knows that the knowledge of the finite and the infinite is combined in one, crosses death by the help of the knowledge of the finite and achieve immortality by the help of the knowledge of the Infinite.

- Rabindranath Tagore

Editorial

The month of May is significant to the Brahmo Samaj in more ways than one. Starting with Raja Ram Mohun Roy, who founded the Brahmo Samaj, the other two men who added new dimensions to the belief system, namely Maharshi Devendra Nath Tagore and Rabindra Nath were all born in May.

To Raja Ram Mohun Roy, who was born on May 22nd 1772, the Brahma Sabha, which was later named the Brahmo Samaj, was a meeting ground for people who believed in non-idolatrous, monotheistic faith. It was also his attempt to rid society of meaningless rituals and superstitions practices that were detrimental to the advancement of his country and fellow citizens since those sectarian and narrow customs only served to divide the society and subjugated a large section of the populace. Brahmo Samaj was initially meant to convey a more universal message and was not confined to any definite community of people.

Maharshi Devendra Nath Tagore was born on May 15th 1817. Being the eldest son of Prince Dwarka Nath Tagore, he had the good fortune of being quite close to Ram Mohun Roy. Although he was very young at the time, yet the rousing influence of the Raja was not lost on him. He played the crucial role of reviving the Brahmo Samaj from a dormant state and breathing life to it. He took it a step further and initiated a community of people who were avowed to espouse the values of the Brahmo Samaj, taking the ideas far and wide. While the Raja drew his inspirations from the Upanishadas as well as the scriptures and preaching of other religions that he found acceptable and in conformity with his views, aims and ideas, Maharshi was more attracted by the Upanishadas. Although the universal appeal of the Brahmo Samaj, as envisioned by Raja Ram Mohun Roy remained unshaken, now there was a new community of people who were identified as Brahmos after being formally initiated into the faith. The doors of the Brahmo Samaj however remained open to all, as laid down in the 'Trust Deed' of the Samaj, and the number of people coming to attend the prayer meetings or the Utsavas grew greatly. With the institutionalization of the belief system the ideas started taking more concrete shape. As the number of adherents grew, Maharshi compiled shlokas from the Upanishadas, that he found relevant to the Brahmo philosophy, in the Brahmo Dharma Grantha'. Rites and rituals for the domestic ceremonies started getting defined as per the monotheistic principles. Under him, the monotheistic faith spread across the country.

Rabindra Nath Tagore, born on 25th of the Bengali month of Baishak, that coincides variously with 8th or 9th of May, inherited the spiritual fervor of his father and was a true torch bearer of the universalism that was promoted by the Raja. Inspired by these two

stalwarts, Rabindra Nath's spiritual inclinations blossomed into profound philosophical thoughts that continued to inspire and influence generations that came after him.

While, paying tribute to these three illustrious personalities who paved milestones for the Brahmo movement, we cannot forget the great sage and philosopher who led the people of this great sub-continent in the righteous path of justice, equality and non-violence. The great Buddha was also born on a Baisakhi Purnima that falls in the month of May.

It is a great tragedy that the month of May this year has been preceded in April by a heinous terrorist attack on innocent tourists in the beautiful Pehelgam valley of Kashmir that 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.

The fourth part of the translation of the book 'Brahmo Dharma & Brahmo Samaj' by Acharya Satish Chandra Chakraborty is published in this issue. May also happens to be the month when the Sadharan Brahmo Samaj was founded. Amit Das writes about the history of Sadharan Brahmo samaj.

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Brahmo Dharma & Brahmo Samaj

Part - 4

Achrya Satish Chandra Chakraborty

Chapter – 2

How to Conduct Oneself in Personal and Social Life

According to the Ideals of Brahmoism *Adhering to the Principles of Brahmo Dharma:*

A Brahmo should always endeavor to live up to the ideals of the Brahmo Dharma and not make compromises on the principles in order to satisfy other interests. He/She, who believes in monotheism cannot subscribe to the belief of idolatry or polytheism. A Brahmo should openly acknowledge his/her faith and never indulge in the worship of images of any other Gods or Goddesses under request or duress.

A Brahmo should desist from being guided by any religious head or 'Guru'.

The Brahmo faith does not believe in subscribing to auspicious date or moment for undertaking any action or performing any special ceremony. It does neither conform to other superstitious beliefs like selecting special months for the events and activities nor avoid times and moments dubbed inauspicious. Brahmos do not believe that in the event of birth or death in a family makes the members of the household unclean. There is no specific duration of the period of

mourning before the memorial services can be held. Whatever is rational and appropriate, should be accepted.

A Brahmo should never subscribe to caste distinction nor hold the so-called 'low castes' in disdain. No one is untouchable to a Brahmo, so he/she can share food and drink with any one.

Since the Brahmo Samaj does not believe in caste distinction, hence a Brahmo has no obligation to wear a sacred thread or bear any other symbol of caste. A Brahmo need not try to keep his caste a secret since the Samaj attaches no stigma on nor recognizes caste. No one is discriminated on account of his/her birth. A Brahmo is therefore not ashamed of his/her origin as all are equal before God.

The Brahmo Samaj should actively promote inter-caste marriages in order to eliminate caste barriers and support interreligious marriages to foster unity between different faiths. Inter-caste, inter-state and inter-religious marriages have become common in the Brahmo Samaj. There have been instances of marriage between couples belonging to different nations. All such marriages should bring about much happiness and encouragement to a Brahmo.

A Brahmo should avoid indulging in petty and narrow thoughts. A Brahmo coming

from a Hindu family should never confine himself/herself to only Hindu scriptures and Hindu society alone but show interest in the ideas, thoughts and beliefs of other faiths like Islam or Christianity or any other. A Brahmo coming from a particular religious denomination should never harbor any ill feeling towards other faiths, but try to inculcate whatever is good from others as well.

A Brahmo should avoid any gathering that indulges in unethical behavior and should never hesitate to follow his/her own conscience even if that isolates him/her from society at large.

A Brahmo should not agree to marry his/her children in families where there is a danger of influencing the offspring to turn against the faith and ideals of the Brahmo Dharma. A Brahmo does not support the evil practice of dowry and should never indulge in such heinous practices.

Equal Rights for Men and Women

A Brahmo must espouse freedom and equality of gender at home, whether it is in the management of household, use of resources including money, raising of children and directing the household staff. There should be equal respect and devotion between husband and wife and comradeship in running the household. Both should pray every day with all the members of the family and take turns in conducting the prayer. Children of both genders should be given equal instructions both in practical knowledge and religious beliefs. A daughter must be given the

same opportunity as a son in freedom and empowerment. Child marriage should be avoided at all cost for both the son as well as the daughter.

A widow has the same right in the Brahmo Samaj to marry just as a widower has. But this should be done with great caution, especially if they have children from the previous marriage.

The Brahmos of Hindu lineage are under the Hindu Succession Act under the British Rule as far as inheritance of ancestral property is concerned. Therefore, every man must leave behind a Will so that his wife has legal right to his property after his death and does not become dependent on others for the upkeep of herself and her children. This is specially required in cases where the marriage has been solemnized by Brahmo rights between couples whose original families belong to different castes. There is no right of a daughter to her paternal property as per the Hindu Succession Law.* This is against the Brahmo ideal. This is another reason for a Brahmo to leave behind a Will, securing the daughter her equal share in the property.

(* N.B.: This law has been amended since. Now daughter and son have equal rights to the parental property. - Editor)

The History of the Sadharan Brahmo Samaj

Amit Das

This year we celebrated the 147th anniversary of the foundation of the Sadharan Brahmo Samaj. It is time to look back at the circumstances and the history behind the making of the Sadharan Brahmo Samaj.

The young and progressive group of the Brahmo Samaj were against the authoritarianism and lack of democracy in Keshub Chandra Sen's Samaj – Bharatvarshiya Brahma Mandir. Though the progressives were growing in numbers, the congregation remain united. But then the Coochbehar marriage escalated the rift to such an extent that the need arose for secession and building a Samaj of their own based on pillars of democracy and representation.

The progressives or the “constitutionalists” were alarmed at two things – firstly the hero worship practices by missionaries in the Bharatvarshiya Brahma Mandir, and secondly, the want of constitutional forms and methods in the management of the affairs of the Samaj. They organized themselves into a party called *Samadarshi Party*, in November 1874, and started a mouthpiece called *Samardarshi* or the *Liberal*, for the discussion of such matters as they deemed necessary for the good of the Church. Pt. Sivanath Sastri was the editor of this journal. On the 23rd of September, 1877, another general meeting of the *Pratinidhi Sabha* or Representative Assembly, was held, at which the representatives from 27

Provincial Samajes were also present. All these were aimed to bring in democracy inside the Brahmo Samaj.

The Coochbehar marriage took place on 6th March 1878. It was not a Brahmo marriage as Sivanath Sastri mentions in his History of the Brahmo Samaj, where he gives an extract from the official records of Coochbehar.

“The rites observed were Hindu in all essential features though in deference to the religious principles of the bride's father, idolatrous mantras were omitted and the presence of an idol was dispensed with. Care was, however, taken to retain whatever the Brahmins considered essential to the validity of the marriage”

When the party of Keshub Chandra Sen returned from Coochbehar, a meeting was called on 21st March where both the parties – the supporters of Keshub and the progressives were present. Hours and hours were spent in heated discussions on who should chair the meeting and Keshub Chandra Sen left midway through the meeting after Durgamohan Das was voted to the chair. There was also an incident regarding the control of the keys of the mandir and police inspector Kalinath Basu was present with 40 odd constables to cater to law and order proceedings. The progressives wanted to take control of the Mandir but Keshub Chandra Sen would

have none of it. His missionaries were determined to keep the protestors out of the mandir. The protestors left and congregated in the neighbouring house of Dr. Upendranath Basu. The protestors called for a meeting in the Albert Hall but that also had to be cancelled due to the strongarm tactics of the followers of Keshub.

On 15th May 1878 a meeting was held in the Town hall of Calcutta and the Sadharan Brahmo Samaj was founded. A resolution was taken at that meeting justifying the need for a separate Samaj –

“That this meeting deeply deplores the want of a constitutional organization in the Brahmo Samaj and does humbly establish a Samaj, to be called the Sadharan Brahmo Samaj, with a view to remove the serious and manifold evils resulting from the state of things and to secure the representation of the views and harmonious co-operation of the General Brahmo Community, in all that affects the progress of the Theistic Church in India.”

Bharirav Chandra Bandopadhyay and Rajnarain Bose were present at this meeting as representatives of the Adi Brahmo Samaj. Maharshi Debendranath also sent his blessings to the progressive party. The first President of the Samaj was Anandamohan Bose, Sibchandra Deb was the Secretary and Umesh Chandra Dutta as the Assistant Secretary. Gurucharan Mahalanobish was the treasurer. A committee was made comprising of the

regional Samajes with a caveat that within two months they will apprise the members of their respective Samajes about the new constitution of the Samaj and get it ratified by the congregation. Anandamohan Bose, in his presidential address, declared that out of 250 *anushtanik* (thorough-going and practicing) Brahmo families in the province, as many as 170 had declared in favour of the foundation of a separate Samaj.

In this meeting at the Town Hall, Govind Chandra Ghosh, who was a *munsif* by profession, seeing the “poisonous fruits of dictatorship” in the Bharatvarshiya Brahmo Samaj, proposed the establishment of a Sadharan Brahmo Samaj – because here every Brahmo would be able to express his opinion on the work of the Brahmo Samaj. Despite some criticisms of others, Debendranath supported the name and said – “*Ours society is called Adi, we are in time, Keshab Babu’s society is from India, they are in the country. You people will go beyond time and country*”.

Initially weekly services continued to be held at the house of Dr. Upendranath Basu, while the daily service of the Brahmo Samaj, weekly meetings and upasana of the Banga Mahila Samaj and the Executive Committee meetings took place in the residence of Gurucharan Mahalanobish at 14 College Square. Dr. Bose soon asked the Brahmos to look for a separate place of worship as his house celebrated the worship of goddess Jagadhattri. As there was no house to

accommodate about 300 to 400 people, a hall was taken on rent at 45 Beniatola Lane, which was the house of Dr. Bholanath Basu.

The foundation stone of the present Samaj building was laid on 23rd January 1879, during the Maghotsav. The Brahmo Public Opinion of January 30, 1879 gave a report of the proceedings.

A little after 7 A.M. the members of the Executive Committee appeared on the scene with the stone bearing the inscription commemorating the event. After masons had finished their last piece of work. all the office-bearers with their wives and many other ladies and gentlemen stood up around the place where the stone was to be laid and Pandit Sivanath. Sastri opened the proceedings with a short speech.

As the principles were being enunciated and prayers being offered tears were seen rolling down the cheeks of many a man and woman. After the prayers were over, the stone was held aloft by Pandit Sivanath Sastri and the inscription upon it was read out in a loud voice, every word of which finding lodgement, as it were, in the depths of our hearts. After which the stone was solemnly laid, all the office-bearers and their wives and besides many other ladies and gentlemen, even Brahmo children, taking part in the ceremony.

Babu Shibchandra Deb, as the oldest member amongst us, laid the stone where a stone bottle containing the first numbers of the Samolochak, the Tattwa-Kaumudi and the Brahmo Public Opinion and a parchment roll bearing the following words had been previously placed. "The foundation of the Sadharan Brahmo Samaj Mandir was laid this day the Eleventh of Magh, Saka 1800, corresponding with 23rd January, 1879, Christian Era, on the 49th Anniversary of the Brahmo Samaj."

This Samaj was built with the donations of Debendranath Tagore, the Scindia family, Dayal Singh of Punjab etc. The trustees of the society were – Anand Mohan Bose, Dr. Prasanna Kumar Roy, Sardar Dayal Singh, Umesh Chandra Dutta, Sasipada Banerjee, Bijay Krishna Goswami and Shiv Narayan Agnihotri, who helped in building the Samaj. He made all the arrangements for the iron pillars, iron bars, boxes on the pillars.

Efforts were made to collect the money for the building of a new mandir. Gurucharan Mahalanobish who was heading the building committee estimated a cost Rupees 14,000/- for the building of the mandir which included the charges for the engineer who would oversee it. The plan of the building was done by engineer from Roorki, Nilmani Mitra. Bhagavan Chandra Basu wanted to do the construction at a lesser cost and sent people to Nepal to get the wood from

Terai area for the building of the Samaj. However, as the wood was transported by river it was unusable and had to be auctioned off. Bhagavan Chandra Basu was unable to complete the task, and the Executive Committee asked Pt. Sivanath Sastri and Gurucharan Mahalanobish to take charge. Sivanath brought in engineer Radhikaprasad Mukhopadhyay, the District Engineer of 24 Parganas, and Gurucharan roped in Jadunath Sen.

Work was carried out under the supervision of Radhikaprasad Mukhopadhyay. The Samaj was built totally based on the donations from people. Gurucharan Mahalanobish in his autobiography gives a detailed account of his travels far and wide to collect money for building the Samaj. Apart from various parts of Bengal, he travelled to Punjab, Lucknow and Allahabad to collect donations. The Maghotsav of 1880 was carried out in the half-finished mandir. The mandir was built in an iterative approach. Gurucharan asked the Executive Committee to allocate funds for building the roof, and after that the roof and the structures etc. We know from Gurucharan's memoirs that the cost for building the entire mandir was around Rupees 42,000 to Rs 43,000/- and it took about 10 to 11 years to complete.

The present mandir was inaugurated on January 22, 1881. On that day at daybreak a huge procession started from 45 Beniatola Lane Sivanath Sastri writes in the History of the Brahmo Samaj –

The members formed a street procession for singing a Sankirtan hymn specially composed for the occasion. As the singing went on, every minute the crowd increased, till the spacious yard of the house was filled up with members of the congregation and earnest spectators. The procession started in time, carrying aloft the banners of the new Samaj bearing the old familiar Brahmo mottos. As they marched on towards the new Mandir, their enthusiasm grew every minute and they were followed by a large crowd. Slowly they approached the Mandir door, where they found old Shibchandra Deb, the President of the Samaj, standing with the keys in his hand, ready to open the door for them.

Once the singing over, Sibchandra Deb offered a short prayer and opened the doors of the Church to admit the congregation. Every apace in this hall was crammed with eager worshippers and spectators. The ceremony included the reading of the Declaration of Principles in three languages, Bengali, English and Urdu. This was followed by a divine service by Umesh Chandra Dutta. A small snippet of the Declaration is given below:

This day, the tenth day of Magh, 1287, according to the Bengali era, and the twenty-second of January, 1881, according to the Christian era, in the fifty-first year of the Brahmo Samaj, we dedicate this Hall to the worship

of the One True God. From this day its doors shall be open to all classes of people without distinction of caste or social position. Men or women, old or young, wise or ignorant, rich or poor, all classes will meet here as brethren to worship Him who is the author of our salvation. This great, holy, Supreme God alone shall be worshipped here, to the exclusion of every created person or thing; and no divine honours shall be paid to any man or woman as God, or equal to God, or an incarnation of God, or as specially appointed by God. It shall be ever borne in mind in this Hall, that the great mission of Brahmoism is to promote spiritual freedom amongst men and to enable them to establish direct relationship with God, and the service, discourses and prayers of this place shall be so moulded as to help that spirit. It shall ever be its aim and endeavour to enable all who thirst after righteousness, to know God, who is the life of our life and to worship Him direct.

Today we respectfully remember and pay our heartfelt respects to all those venerable people who founded this

Sadharan Brahmo Samaj. We will especially remember Sibchandra Dev, pay homage to Anand Mohan Bose, remember the educationist Umesh Chandra Dutt, and especially remember Sivanath Shastri, the lifeblood of the general Brahmo Samaj. We pay homage to Govinda Chandra Ghosh, one of the founders of the constitution of the general Brahmo Samaj. We pay homage to Durga Mohan Das, we pay homage to Dwarkanath Gangopadhyay, we pay homage to the first treasurer Gurucharan Mahalanobish. We remember the first Acharyas of the Sadharan Brahmo Samaj – Bijay Krishna Goswami, Ramkumar Vidyaratna and Ganesh Chandra Ghosh. Today, with devotion and humble hearts, we offer our obeisance at the feet of all these holy people.

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Last Voyage to England

Most of our Readers are probably aware that Baboo Rammohun Roy has taken his passage to England, on board the Albion on Monday evening, Nov'15, 1830. The Baboo who is, in some degree, a reformer, may be considered as one of those remarkable men who attract attention in their day and generation by outstripping the prejudices and shackles of a peculiar position and taking nothing for granted, examine everything for themselves. With an intellect of no common order and capacity, it is scarcely surprising that Rammohun Roy should not have rested satisfied with the mere routine of Brahminical acquirement. Conscious of high intellectual powers, he determined by a course of self-education, to bring them to bear with as much advantage as possible upon society and circumstances around him. His attention in the first instance was directed, we believe, to the sacred writings of the Hindoos – to the corruptions that in progress of time, obscured their original scope and tendency; and to the adicitious superstitions that arose out of such corruption, some of which were of a demoralizing and cruel character.

At length the Baboo grappled with one of those in its strong hold, and in a series of arguments addressed to his countrymen, demonstrated the practice of Concreamation was not authorised by the Sacred Texts. The circumstance of a learned Brahmin conducting an argument of such a nature in his native town, would have been sufficiently remarkable, but Rammohun, who had attained an extra-ordinary facility of English composition, was also anxious to show his European friends how matters stood, and accordingly he published several tracts in English language, condemnatory of the rite alluded to and proving that was not enjoined in the Shastras. According to him, Hindooism was a system of pure theism, which became gradually corrupted, and his aim was to restore it, if possible, to what it originally was. At length he extended the field of his enquiries, and became even a polemical writer upon the Christian Religion. Whatever may have been the precise nature of his own convictions on the subject of Religion – Rammohun Ray's name attained considerable celebrity both among his countrymen and foreigners; and there is little doubt that he was considered as a "mark of likelihood" – by all who view the extension of Christianity as the most imperative of duties – and its establishment as that of the highest morality and civilization. His mental powers, his learning, his capability, his knowledge of English and the other languages foreign to this country, of conveying much recondite information respecting India, and his engaging manners, made his company be sought after by many European gentlemen giving rise to an agreeable and friendly intercourse, as far as his strict conformity to Hindooism, in essential would admit of. In the meantime, several of his countrymen took the colour of his opinions; but with many there is great reason to suppose that he was viewed with those feelings of repugnance, if not of hostility – which it is too often the destiny of the most conscious philanthropist, or reformer to excite. Be that as it may – to a mind like Rammohun Roy's thirsting for knowledge, the wish of seeing other countries, and other people, and of beholding personally the working of systems which he knew of only by history or report,

arose as a natural result of what has preceded. For several years therefore this idea has been entertained by Rammohun Roy – and he has at length carried it, to a certain extent into effect. We should not have taken the liberty of making these remarks but for the notoriety which the circumstance has already attained and the speculation to which it has given rise.

The Baboo, we understand, has taken his own servants with him and means, during the voyage and his residence in England to live entirely according to the rules of his order in essentials, maintaining as he does, that there is nothing in his undertaking such an adventure opposed to the authentic institutions of Caste. Some of his countrymen in Calcutta appear much puzzled to account for Rammohun Roy's motives in undertaking such an unusual thing as a voyage to Europe. Accordingly, we have all sorts of guesses on the subject – which perhaps might have been as well spared. Surely rational curiosity of itself will be sufficient to account for what they seem to consider such an astounding affair. With respect to the consequences of the visit, we hope they will be beneficial to the individual and others. When the Babbo returns (as we trust he will be safe and sound), he will be enabled to present his countrymen with a work in their own language, if so inclined (and should it be concealed to be capable of doing good, we feel assured the inclination will not be wanting) – that will enlarge their knowledge, dispel many of their prejudices, and perhaps impel others to follow his example. It only remains for us now to wish him, as we sincerely do – a pleasant and prosperous voyage.

(Published in The Calcutta Gazette November 1830)

Brahmo Samaj

165th Birth Anniversary of Rabindranath Tagore

On 11th May 2025, On the occasion of the 165th birth anniversary of Rabindranath Tagore, the great soul who remains intertwined with all our thoughts and existence, a service and musical programme was organized at Sadharan Brahmo Samaj. In the divine service Acharya Debashis Raychaudhuri highlighted Tagore's ideals of universal humanism and shed light on his philosophy of life.

Following this, Mukul Academy presented a musical narration titled "Ogonyia Ei Diptalok" (অগণ্য এই দীপ্তলোক). Selections of songs and narrations were performed, drawn from Rabindranath's works that reflect his vision of science and rational thought. Portions from Tagore's Visva-Parichay as well as the Maharshi's words on science were also included in the performance, underlining the scientific spirit of both.

Under the direction of Debashis Raychaudhuri, songs were performed by: Ila Gangopadhyay, Ahana Ghoshal, Namita Sanyal, Sujata Choudhuri, Uma Mitra, Piu Mukherjee Chatterjee, Sangita Gangopadhyay, Krishna Das, Subidita Bera, Roshni Sen, Tanima Chakraborty, Suman Majumdar, Prasun Das, Sayan Mitra, Himika Mukherjee, Sohini Sengupta, Debarati Majumdar, and Rohini Raychaudhuri. Instrumental accompaniment was provided by Kanchan Parui on the tabla and Tathagata Mishra on the Esraj.

Jaisthotsab at Sadharan Brahmo Samaj

On Friday, **16th May 2025**, Jaisthotsab was inaugurated at the Sadharan Brahmo Samaj. The festival commenced with a devotional service conducted by Madhulika Ghosh. In keeping with the traditions of the Brahmo Samaj, Sanskritiki Kolkata, under the direction of Sanjay Choudhuri, presented a selection of songs.

The offering began with the resonance of the hymn "Sei Eker Gaan" embodying the spirit of Raja Rammohun Roy. This was followed by songs composed by Rammohun Roy, Debendranath Tagore, Jyotirindranath Tagore, and Rabindranath Tagore, performed one after another. Through the writings of Professor Sujay Krishna Chakraborty, the evolution of Brahmo Sangeet and the devotee's surrender to the Divine were beautifully brought out.

The singers who participated in the programme were Shubhashree Bhattacharya, Nayana Chakraborty, Swati Bhattacharya, Asmita Das, and Shantanu Bhattacharya. Accompaniment on percussion was provided by Bireswar Bhowmik, and on the esraj by Arvind Sen.

On **7th May (2nd Jaistha)**, the **147th Foundation Day** of the Sadharan Brahmo Samaj was observed with due solemnity and reverence. The programme began with kirtan, which filled the Samaj Mandir with devotion.

In his service, Acharya Sanjib Mukhopadhyay spoke about the establishment and early history of the Sadharan Brahmo Samaj, with special remembrance of the revered founders. He highlighted the wave of devotion and self-dedication that emerged among the devotee congregations in those times. The unwavering determination with which the preachers carried the message of the Brahmo Samaj far and wide continues to inspire us today.

Participants in the music segment: Tamali Bose, Taniya Ghosh, Dipanwita Gangopadhyay, Bratati Das, Sudeshna Raychaudhuri, Doyel Chakraborty, Urmi Shil, Nandita Bose, Gairika Bose, Jayashree Chatterjee, Kaushik De, Dhritabrata Bose, Shaurya Mukhopadhyay, and Kalyan Chatterjee.

Kirtan and music conducted by Sri Kaushik De. Accompaniment on Esraj was provided by Shyamal Dhali and on Tabla by Moloykanti Das

On 18th May 2025, to commemorate birth anniversary of Debendranath Tagore, the Sadharan Brahmo Samaj organized a special programme consisting of a musical offering and a discussion on “Maharshi’s Musical Vision.”

Speaker Debashis Raychaudhuri shed light on Debendranath’s musical life and made particular reference to the 13 Brahmasangeets composed by him. Sadly, authentic notations are available for only about seven of his compositions. Maharshi’s compositions were performed at the event by Sukanta Chakraborty and Abhijit Majumdar, with additional songs by Smt. Rohini Raychaudhuri.

Sukanta and Abhijit also donated the first two volumes of the authentic Thakurbarir Gaan (Songs of the Tagore Family), which they had compiled, to the Sadharan Brahmo Samaj Library.

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 Chakraborty, set. Joyasree Dey, Smt. Supriya Chakraborty, Smt. Rinadolon Bandopadhyay and Set. Elora Chakraborty. 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 April 2025

Donation

DN/GL No.	Donor's Name	Occasion	Purpose	Amount Rs.
DN/a - 075	Partha Chatterjee & Shreela Chatterjee		Brahmo Balika Shikshalaya Development Fund	1,50,000
GL - 1024	Shiv Shakti Infrastructure		Brahmo Balika Shikshalaya Development Fund	10,00,000
GL - 1042	Debkamal Sasmal		Nababarsh Fund 1432	200
GL - 1044	Madhulika Ghosh		Nababarsh Fund 1432	2,000

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