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in agreement with it.

INVOCATION

Om pita nohsi, pita no bodhi
Namstestu, ma mahingseeh
Vishwani deva sabiturduritaniparasuva,
Yadbhadrangtannaasuva.
Namahshambhabayacha mayobhabayo cha
Namahshankarayacha mayaskaraya cha
Namahshibaya cha shibataraya cha.

You are our Father, as a father teach us true wisdom. We bend low in reverence before you. Save us from delusion and sin; forsake us not, destroy us not. O God our father, forgive us our trespasses and send us that which is for our good. You are the cause and the source of all goodness and happiness. You are goodness itself, and more than good. We bow down to you.

A popular doha of Kabir says: “Dukhmein Simran sab kare, sukhmein karena koi / Jo sukhmein Simran kare, dukhkahe ko hoi?” – Everybody prays in distress, nobody prays in happiness / If you pray in happy times, why ever will you suffer distress?

But praying for relief from existential distress, as implied in the translation of the above doha, is not prayer in the true sense. Prayer does not mean to kneel and put our hands together and focus and expect things from God. It means that through all our daily chores, to keep God in our consciousness and carry out acts favoured by Him. Thinking good and wishing good for others is a prayer. When we help someone in need by giving our time and energy, that’s a prayer. When we forgive somebody from the heart, that is prayer. Prayer is a vibration, a feeling, a thought. Prayer is the voice of love, friendship, genuine relationships. Prayer is an expression of our inner silent being. We often ask after praying: ‘has our prayer reached God?’ That happens when we desire something from Him.

Dear God, we join the author of this poem to express our complete trust in you, belief in you:

“I have felt the wind blow whispering your name.
I have seen your tears fall when I watch the rain.
How could I say there is no God when all around creation calls,
A singing bird, a mighty tree,
The vast expanse of open sea,
Gazing at a bird in flight soaring through the air,
Lying down beneath the stars, I feel your presence there.
I love to stand at ocean’s shore
And feel the thundering breakers roar,
To walk through golden fields of grain
Beneath endless blue horizon’s frame,
Listening to the river run, watering the earth.
Fragrance of a rose in bloom, a newborn’s cry at birth,
How could I say there is no God when all around creation calls:
I BELIEVE.”

For our prayer to you today, I borrow the words of Jalaluddin Rumi, the great Sufi saint and Persian poet:

“I am weak, O Lord! If I ever ask for something from you, please don’t listen to me. And if you do, please don’t act upon it. Let your will alone be fulfilled. My happiness lies in what pleases you. I don’t even understand what is good for me! Whatever you do is right, even if I don’t understand it.”

Om bhur bhubahswah tatsaviturvarenyang
Bhargodevasya dheemahi dhiyoyo nah prachodayat

Let us meditate on the adorable wisdom and power of the Supreme Creator of the universe who is constantly sending forth onto us the faculties of knowledge and understanding.

Sanjoy Chanda,
Delhi Brahma Samaj

Editorial

The world has been going through unusual times since November 2019, when it is believed that the first case of SARS-Corona -2 now infamously known as the dreaded COVID, has been detected in the Wuhan Province of the People's Republic of China. The virus has quickly spread, invading the unsuspecting world, wrecking havoc in its wake and turning life upside down. The World Health Organisation (WHO) has declared it a pandemic as one country after another has fallen prey to it. Normal life has been brought to a standstill as movements across borders and even localities have been suspended, fragmenting the global village into isolated islands.

As the year 2019 was about to complete its journey and we were expecting to step into the new one with hope, the entire human race came face to face with an unprecedented challenge. Like all such testing times, our recent experiences taught us to introspect. In spite of all the advancements in technologies of our civilised world, we were rendered helpless to effectively tackle the scourge. Even the expert state machineries across the world could not contain the extent of this devastation and loss of precious human lives.

This is perhaps the right opportunity to reflect back on the times that have gone by and reconsider the merits of our worldly achievements. As soon as the march of our advanced civilisation has been brought to a grinding halt, Nature has reclaimed its lost ground. With the slowing down of the pace of life the human race has found the much needed opportunity to search for the human values that have long remained buried under the colossal civilised ambitions. Just as the pandemic has cast its ghastly shadow on the human race, shaking it to its roots, it is showing signs of coming under control, as we are gradually learning to live with the "New Normal". Amongst this calamitous time extraordinary acts of kindness and the camaraderie of the ordinary people that have time and again dispelled the gloom around us. However, it has left us with many challenges with the slowing down of economic activities across the globe and the loss of livelihood for a large number of populations who are severely affected by the lockdown.

We are starting to get adjusted to a very different world order. At this juncture we offer our sincerest thanks to the indomitable courage of the front-line workers who have risked their lives to protect us from this evil spell. They are our doctors, health workers, the police and armed forces, the municipal workers, cleaners and volunteers. Many have lost their precious lives in the services to mankind. We bow down to their supreme sacrifice and express our greatest appreciation for not only the frontline warriors who have braved the pandemic, risking their lives, but also those unsung heroes and philanthropic organisations who have offered their unflinching support to the suffering masses. We also remember all those whom we know and who are dear to us.

May our Maker give us the strength to face life as it comes with fortitude and equanimity, care and compassion.

Meditate on the Eternal One!

Who equally pervades land, water and air,
Who has created this Universe of which
there is no beginning and no end;

He knows all, but none know Him.

Him, who is the supreme Lord of all Lords,
the God of Gods, the Master of Masters,
the Supreme Perfection of all Perfection;

Him, who reveals himself and is the
adorable Lord of all creation,

Let us realize Him!

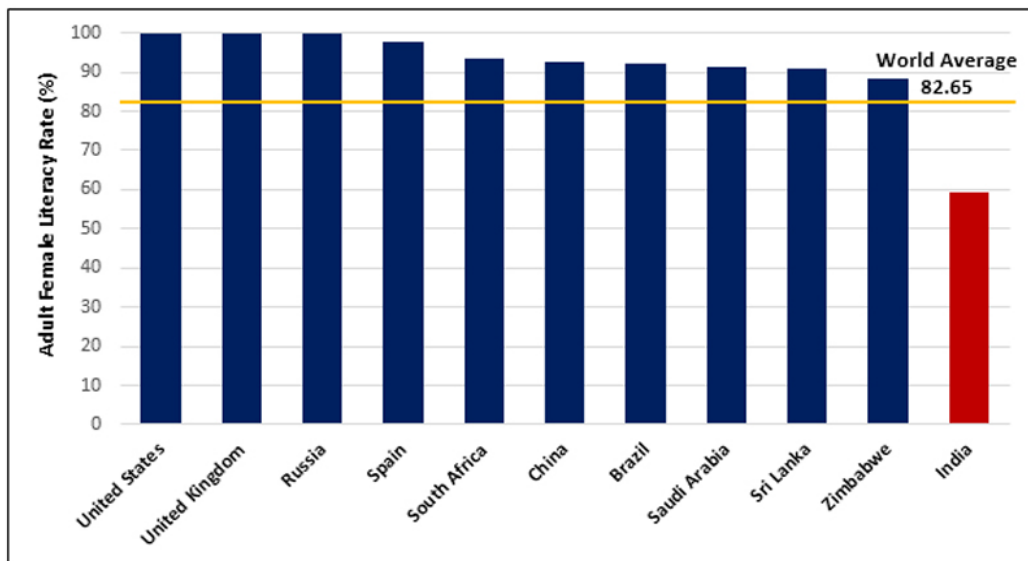
- Rammohun Roy

The Brahmo Movement and Women’s Education in Bengal

Jayati Gupta

Those of us who have grown up in Brahmo families perhaps need to appreciate the legacy of women’s education and value it. As a young girl it had never occurred to me that to see grandmothers who could read and write, aunts who were teachers or doctors, a mother who could help with the homework or read out stories was anything unique. Whether it is a girl child or boy, going to school and

college were the normal things to do. Yet if literacy is taken as a marker of development and socio-economic progress even the last, the 2011 Census statistics of India places the overall literacy rate at 74.04%. Also, a gender disparity remains and the gap between literacy of men and that of women stood at 82.14 % for men and 65.46% for women.



Adult female literacy graph above that shows the global statistics.

India still is below the world average in the female literacy rate.

I would like to argue that even this percentage of literacy among women would not have been possible if Raja Rammohan Roy, one of the architects of modern India had not placed access to education as a primary focus of his social reform movement that went hand in hand with the formulation of Brahmoism in 1828.

The Brahmo creed upheld the dignity of all human beings irrespective of class or caste, gender or race. In the nineteenth century, society in our country was orthodox and discriminatory. Brahmoism acted as a great equaliser as it was based on tolerant, rational and secular principles. It would not be an exaggeration to suggest that Rammohan was, like any visionary thinker and reformer, much ahead of his time. In an 1818 pamphlet titled 'A Conference between an Advocate for, and an Opponent of, the Practice of Burning Widows Alive' he wrote: "...Women are in general inferior to men on bodily strength and energy; consequently the male part of the community, taking advantage of their corporeal weakness, have denied to them those excellent merits that they are entitled to by nature, and

afterwards they are apt to say that women are naturally incapable of acquiring those merits." (As quoted in Guha, p.30)

The injustices of patriarchy are clearly upheld when he goes on to point out that women were not given "a fair opportunity of exhibiting their natural capacity" and asks "How then can you accuse them of want of understanding?" (Ibid.) He opines that "as you keep women generally void of education and acquirements, you cannot therefore, in justice pronounce on their inferiority..." (ibid). One can claim that Rammohan was a pioneering feminist in India, not only canvassing for the abolishment of the cruel practice of Sutee but having the farsightedness to initiate social reforms to empower women with education. Even in 1836, that is much after 1818, William Adam in his Report on the State of Education in Bengal (1836) wrote: "A superstitious feeling is alleged to exist in the majority of Hindu families, principally cherished by the women and not discouraged by the men, that a girl taught to read and write will soon after marriage become a

widow.” (As quoted in Forbes, p. 84 in Sarkar).

So Rammohan was up against serious odds where women themselves found it difficult to challenge prevailing patrilineal codes and opposed education. This education that we are talking about is secular education as traditionally education in the country meant learning to read sacred literature — restricted to upper caste men. Women’s education in upper class families was informal — both in Hindu and Muslim families — often restricted to practical lessons — reading the Puranas or Koran, simple accounting and useful domestic skills. Even when the British government sponsored education, initially they were not concerned with female education. Social norms in India and seclusion of girls made it imperative to set up separate institutions with female teachers. Reformers and missionaries stepped in here. But the problem was with families reluctant to send their daughters to school, while zenana education or education at home was expensive. Also where were the female teachers? Except the missionaries.

So now I understand why my pishis, mashis, pishididas, mashithammas, didishasuri were all teachers! The Brahmo Movement all over India, later the Prarthana Samaj, Arya Samaj and Theosophical Society all supported female education. This meant that Brahmo families and those who believed in liberal principles, started sending their girls to school before they set up their own institutions. John Drinkwater Bethune, Legal member of the Governor General’s Council and President of the Council of Education opened in 1849 the Hindu Balika Vidyalaya in Calcutta and persuaded several prominent families to help this experiment. Pandit Vidyasagar was appointed school secretary. The breakthrough however came, not with government schools, but with those sponsored by reformist religious institutions. In 1854 there were approximately 626 girls’ schools. Bengal 288, Madras 256, Bombay 65, NWFP and Oudh 17 (Forbes, p. 85-6 in Sarkar).

Keshub Chunder Sen in 1861 lectured on the importance of female education and equality between the sexes. In 1862 he organised a society

of males who supported reforms for women. In 1865 the Samaj sponsored the Brahmika Samaj, the first organisation where women met for religious instruction, sewing lessons and discussion on social issues. So women were becoming literate and were being trained to think rationally that could usher them into a more public role. In 1866, Navabidhan, Keshub Sen's group that had parted company with Devendranath welcomed Mary Carpenter to Calcutta. Her mission was to promote female education, and develop suitable teachers. In 1871 Carpenter, Keshub Chunder Sen and Annette Akroyd (who later fell out with him) set up a Native Ladies Normal and Adult School which would grow into Victoria Institution College. Carpenter moved around the Presidencies to get a holistic idea of women's education. One of the schools that she visited was the one that Sasipada Banerjee, a Brahmo Social worker established for girls in Baranagar in 1865. Brahmo Balika Shikshalaya was established in 1890. And this setting up of schools for girls was a trend that continued into the early years of the 20th century. To

take one example, Hemlata Sarkar, daughter of Pandit Sivanath Sastri set up Maharani Girls' School in Darjeeling in September 1908. It was the first privately run school for Indian girls in the district. Her concern for the education of the girl child was deeply stirred when her own daughters were refused admission to the English missionary school for girls, namely, Loreto Convent, Darjeeling. She did not appeal to the government but decided to establish a Bengali-medium school for 'native' girls with the help of Maharani Sunity Debee of Coochbehar and her younger sister Sucharu Devi, Maharani of Mayurbhanj, daughters of the Brahmo leader Keshub Chandra Sen. The commitment of the Maharanis, including the wife of Raja Bijoy Chand Mahtab of Bardhaman, led very aptly to the naming of the school, which still operates today.

Ramamohan had encouraged significant social reforms focussing on women. The Sati Regulation Act of 1829 came into effect during his lifetime. Other landmark legal enactments followed — the Widow Remarriage Act of 1856, and the

married women's property act of 1874.

The matter of higher education for women created a schism in the Brahmo movement. College teaching for women began with Hindu Mahila Vidyalaya later renamed Banga Mahila Vidyalaya that merged into Bethune College in 1879. Durgamohan Das, Anandamohan Bose, Dwarkanath Ganguli took an active role in this development. Abala, daughter of Durgamohan Das, later wife of scientist Jagadish Chandra Bose wanted to pursue a degree in medicine. The Calcutta Medical College, at that time, did not allow female students in their institution. Having failed, therefore, to secure her admission there, Abala went to Madras in 1882 on a Bengal government scholarship to study at the Madras Medical College. Kadambini and Chandramukhi Basu were the first women graduates of the University of Calcutta in 1882. Kadambini was refused admission in Calcutta Medical College. Dwarkanath Ganguli, later her husband, invoked an ambiguous clause in the 'Resolution' [pertaining admissions] where it was written that

'any person' who had passed the B.A. Examination would be eligible for admission at the Medical College to study western medicine. The then authorities had not paid attention to the fact that one day women might qualify for admission. At that time the Resolution had been passed. Women were not allowed to appear for the B.A. Examination, so only men were eligible for admission to medical courses. Kadambini was admitted in 1883. This is an instance of discrimination against women by a supposedly more liberal western society.

Moving a step ahead Rabindranath Thakur in his ashram at Shantiniketan opened up coeducational education as early as 1908. Hindu College, established 1817, where Rammohan had a role to play, opened its admissions to women students in 1897 in a limited way.

The Brahmo movement created a paradigm or model of women's education that was replicated all over India where society was in the process of being transformed by activists inspired by Brahmo ideals — significantly in Bihar, Andhra,

Maharashtra, Karnataka. It was also adopted by progressive reformists nationally.

Where are we today? The Brahma Samaj Education Society (BSES) in Kolkata is no longer allowed to administer colleges initially set up by the Samaj. So what came up as distinctive educational institutions are no longer acknowledged as such.

Right wing fundamentalists in India today are only paying lip service to female emancipation. Literacy is one thing and education another. The graph of female literacy may go up but that does not mean that a holistic education — change in attitudes and ways of thinking, freedom from superstition is actually happening.

As Brahmos how can we challenge and reset this regressive mindset? What should we do to create renewed social awareness about the equality of

men and women? How can we activate schemes to bridge the national census gap between male and female literacy? This is the introspection that we need to do today and come up with outreach programmes (for adult literacy or primary education) of the Samaj.

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Remembrance

We remember with respect and admiration the men and women who have dedicated their lives to the cause and ideals of the Brahma Samaj and its counterparts across India. We are presenting short life sketches of those who were born or had died between the months of December to May.

Sri Kandukuri Veerasalingam

Pantulu

Born April 16, 1848; - Died May 27,
1919

By

Keshab Chandra Challa

Bengal Renaissance, the huge socio-cultural and religious reform movement during the nineteenth and early twentieth century had great impact on the reform movements in other parts of India. Brahma leaders like Raja Ram Mohan Roy, Debendranath Tagore and Keshav Chandra Sen's mission was carried

further in a revolutionary manner by learned scholars and versatile intellectuals like Kandukuri Veeresalingam.

In a way, Kandukuri Veeresalingam was the 'Raja Ram Mohan Roy' of Andhra Pradesh. He was a social reformer, activist, writer, "the quintessential Renaissance man". "For all the efforts made in bringing our social reformism, he was popularly known as "Gadya Tikkana" by his well-wishers and followers." He had many firsts to his credit.

-
- The first person to conduct a widow remarriage in Andhra Pradesh,
 - The first to start a co-educational school here.
 - And as a writer, the first Telugu novelist, the first autobiography in Telugu, the first to write a history on Telugu poets and the first Telugu writer to translate scientific books".
-

Early life of Kandukuri:

Veeresalingam: This legendary scholar was born on April 16, 1848 in an orthodox Brahmin family in Rajahmundry, Andhra Pradesh. Unfortunately, his father, Subbarayudu passed away when he was just four years old; therefore he was brought up by his paternal uncle, Venkataratnam. In spite of poverty and many hardships, Veeresalingam's mother managed to send him to a government district school where his exceptional aptitude and gentle behaviour were first noticed. He was awarded the title of the best student in the school.

“At the age of 5 he joined a local school, where he soon learnt the Bala Ramayana, Sumathi Satakam, Krishna Satakam in due course of time. A brilliant student, he joined the Government High School in Rajahmundry, in English medium, when he was 12, and that is where he studied English literature, as well as the works of Keshav Chandra Sen, that influenced him tremendously.”

Belonging to a traditional family, he was married at a very young age. At the time of marriage, his wife Bapamma Rajyalakshmi was only 8 and he 13. Though, they got married in childhood, they loved each other and their marriage was peaceful and happy one. In other words, they were the perfect match. In the later part of his life Rajyalakshmi supported her husband's renaissance movement in Andhra.

Social Activism: Veeresalingam Pantulu was deeply influenced by reformists like Keshav Chandra Sen. He had enormous respect for the ideas and activities of 'Brahma Samaj'. Veeresalingam soon opened a girl's school at Dhavaleswaram as he genuinely felt the need for encouraging women's education. Next was a widow's home. He started the first theist high school, the Hithakarini School at Rajahmundry in 1908. In the same he donated his wealth and property to Rajahmundry Widow's home and school. Since Pantulu's main focus was social

reform so after quitting his job in 1876 he started a monthly magazine in Telegu called Vivekavardhini.

As soon as it gained popularity, Kandukuri Veeresalingam established a printing press at Rajahmundry itself. Through the publication, Veeresalingam raised voice against bribery, superstitious beliefs and child marriage which were prevalent in society then. The magazine also included several articles on empowering women. Apart from women related issues, he fearlessly exposed rampant corruption amongst government officials.

Campaign for widow remarriage and girl's education: In 1878, the 'Rajahmundry Social Reform Association' was founded that emphasized on widow remarriage. People opposing widow remarriage failed to prove their point and resorted to physical violence against Veeresalingam. But, he did not relent. In fact he asked his followers to visit different parts of the Andhra Pradesh

and find young men who were willing to tie the knot with widows. After tremendous efforts Veeresalingam was successful in arranging the first widow remarriage in 1881. During his lifetime he got forty widows remarried.

In his seminars, he used verses (shlokas) from ancient scriptures to convince people that re-marriage of widows was not forbidden by Hindu dharma. "Veeresalingam, spoke of the importance accorded to women's education in Ancient and Medieval India, citing the examples of Raja Bhoja and Sri Krishna Deva Raya, whose courts had many prominent women poets and scholars. He claimed that India declined only when it began to treat the women like slaves, and did not educate them."

Veeresalingam's reformist activities were appreciated far and wide. The British government recognised his achievements by conferring the title of "Rao Bahadur" in 1893.

Veeresalingam's role in eradicating social injustice against women: In

19th century, women had hardly any position in the society due to the eroding social values; therefore Veeresalingam Pantulu created awareness about the importance of women's education. He created a sensation throughout Andhra by advocating remarriage of young widows through his writings and speeches. He spoke against child marriage, evils of caste and devdasi system.

He inspired people to think rationally and freely, to love equality and freedom. Moreover, he understood the problems faced by the underprivileged women and felt the need to serve them.

Being a very courageous social reformer, Veeresalingam Pantulu never succumbed to the pressures from society. He gave a further push to the movement against the prevailing social evils through his writings and speeches. He worked persistently towards uplifting the status of the women.

Veeresalingam Pantulu lived his whole life with determination to eradicate social injustice against women; he truly made an ever-lasting impact on Telugu society. In a sense, Veeresalingam laid the foundation of modern Andhra society with the remarkable reforms he brought in the late 18th and early 19th century India. On May 27, 1919 Kandukuri Veerasalingam left the world, physically, but his legacy would live on forever. The tribute by Arudra, the famous Telegu writer reads,

"For a man who was physically weak, Pantulu garu had an iron will and determination who strengthened the nation as well as Telugu language. No title is appropriate for such a luminous personality, he is the Brahma of Modern Andhra- Arudra, famous writer."

Maharshi Vitthal Ramji Shinde

A Great Brahma, Missionary of
Prarthana Samaj and Sadharan
Brahmo Samaj

23 April 1873 - 2 January 1944

By

Dr. Sushama Joag

Maharshi Vitthal Ramji Shinde is known for his pioneering work for the downtrodden in India. He founded the Depressed Class Mission in Mumbai in 1906 and spread this work nationwide by establishing the branches of the Mission in places such as Pune, Kolhapur, Akola, Amaravati, Hubli, Mangalore, Chennai, Indore, Bhavnagar and many more. He worked ceaselessly for empowerment of the downtrodden by staying with them along with his family. It was V. R. Shinde who persuaded Mahatma Gandhi to take the problem of Untouchables on the Agenda of National Congress. Maharshi Shinde predicted Dr. Ambedkar as a leader coming from

the same community and eventually handed over the Mission to him.

Missionary of Prarthana Samaj and Sadharan Brahmo Samaj: As a boy born in a simple family with very limited income in a small town of Jamkhandi, Shinde imbibed a humanitarian outlook beyond discrimination from his parents. Impressed by the lecture on liberal religion by Rev. J. T. Sunderland of American Unitarian Church in Pune in 1895, Shinde got attracted to Prarthana Samaj while he was studying in Fergusson College for his graduation. With the inspiration derived from the veterans, Justice Ranade and Dr. Bhandarkar, he became a member of Pune Prarthana Samaj in 1898. At the suggestion of Rev. Sunderland the Unitarian Church had started a scholarship for young members of Brahma/Prarthana Samaj for comparative study of world religions in England and Shinde was selected for the same in 1901. He could join the scholarship only because of financial help from the

Maharaja Sayajirao Gaikwad of Vadodara. During the tenure of the scholarship (1901-1903) Shinde studied in depth and presented essays on Hinduism, Mohammedanism, Zoroastrianism, Buddhism and the religions of China.

After returning to India Shinde sacrificed the lucrative job in Vadodara State and chose voluntarily to fulfill the stringent condition of the scholarship to work as full time Missionary of Monotheistic religion, Prarthana/Brahmo Samaj on whatever emolument the Samaj could afford to pay him. He worked as Missionary of Prarthana Samaj until 1910, and later as Missionary of Sadharan Brahmo Samaj. As the Missionary of Prarthana/Brahmo Samaj Shinde put in enormous efforts to propagate the principles of Prarthana/Brahmo Samaj across the country. He used his organizational skills to start and set right the functioning of the Samajes at many places in Gujarat, Maharashtra and Karnataka. He reconstituted the All

India Theistic Conference and successfully organised its sessions across the country at places like Banaras, Kolkata, Surat, Lahore, Karachi during 1904 - 1913.

In 1912 Maharshi Shinde completed his compilation work on Brahma and Prarthana Samajes all over India and published it in the form of a 375 page book of Theistic Directory.

He started 'Family Prayer Circle' in Pune in 1925 wherein weekly Upasanas were conducted in families when the non-Brahmo neighbours would also participate.

Centenary celebrations of Brahma Samaj were organised at Kolkata from 19 - 25 August 1928. Upasana on 21st and lecture on 25th were two of the many contributions of Maharshi Shinde in this programme.

True Brahma : The recognition and happiness that I get in being a Missionary of Brahma Samaj can render even royal honours insignificant for me". These were the inspired words Maharshi Shinde

uttered in Dubri Brahmo Samaj on the bank of river Brahmaputra.

There are many more fields in which Maharshi Vitthal Ramji Shinde did pioneering work and contributed substantially. In every walk of life he was guided by his true devotion towards the Virtueful and Formless Brahma. He was a very noble saintly personality who incessantly put in enormous work for the upliftment and furtherance of people. He was at the same time a Maharshi and a Karmavir!

Gurdial Mallik

Birth : 7th May 1896, Dera Ismail Khan (now in West Pakistan)

Death: 14th April 1970, Bombay.

By

Smt. Rekha Shahani

As I remember him on his 50th death anniversary:

He was a divine soul endowed with unusually high qualities of head and heart. Away from the limelight of publicity, he led a simple and saintly

life, completely dedicated to the service of humanity. His constant endeavour to reduce human suffering wherever he found it, was in the forefront. He loved children and often played funny pranks with them. It was this mingling of gaiety and saintliness in him which made him Chachaji (uncle) to hundreds and thousands of men and women, young and old, poor and rich.

After completing his college, his father wanted him to go to Karachi and help his brother in business, but chachaji's mind was set on Shanti Niketan. After taking his father's permission, he reached Shanti Niketan in August 1919. It was C. F. Andrews who had fixed his meeting with Rabindra Tagore, the Poet. Chachaji was told that the Poet was weak after a serious illness and would spare only 5 minutes. Mallik entered the room, bowed to the Poet and stood silently. The time was over but the Poet did not say anything. Chacha ji bowed to take leave and the Poet raised his right hand and placed it

over the youth's head and looking into his eyes said "I have known you since ages. There is a place vacant for you in my Ashram and you can occupy it".

Chacha ji fell at the poet's feet in respectful obeisance.

In that illuminating moment, Chacha ji shared later that he forgot whether he was from the frontier, or a Punjabi or even an Indian. He felt that he belonged to all and all belonged to him. The whole world was his. His Poet became his Gurudev.

Soon after that he joined as a teacher of English in Shanti Niketan. From 1919 to 1946 he was associated with Tagore in Shanti Niketan. After the Poet's death in 1941, Chachaji felt a sense of loneliness and slowly drifted to other places. Gurdial Mallik also met Gandhiji and had a close relationship with him. He journeyed several times between Shanti Niketan and Sabarmati Ashram and drank deep from those fountainheads of values and ideals of love, humility and service. He was greatly

influenced by Tagore, Gandhi, Andrews, the Sufis of Sind and the Bauls of Bengal who played a great role in moulding his life and philosophy. He worked with Dr. Besant and had great connection with Jamshed Mehta of Karachi and Madam Sophia Wadia of United Lodge of Theosophists, with whom his friendship lasted till the very end. The Brahma Samaj, specially the Nava Vidhan Movement of Keshun Chander Sen had a special fascination for him. He used to say that the only way to the present day ills of the world and India was the harmony of all religions.

Around 1920, through some mysterious way Chachaji was drawn to Babu Nandlal Sen, the nephew of Shri Keshub. Through him he came in contact with (Premdas) Dr. Reuben, the singing apostle of Karachi, and his whole family. Dr. Reuben used to dance in ecstasy while singing the praises of the Lord and so would Chachaji. After Partition, Chachaji was given a Quit

Order by the Pakistan Government for speaking against the creation of Pakistan, as he said that God is all love and harmony and not hate and division. The valuable gift, a gown given by Poet Tagore was left behind which he never got back. After coming to Bombay from Karachi, he came and stayed with his old friend Shri M. C. Setalvad at Juhu.

In some mysterious way, the whole group of Karachi Brahma Samaj which had spread out in various parts of India, finally settled at Chembur in Bombay. My father-in-law Mr. Hiranand Jagasia was in Bombay before Partition and was the first textile engineer of the country. The then government assigned about 175 plots to the Tathai community in Chembur after partition. Chachaji renewed his old association and visited Chembur and often stayed there.

After the opening of the new Brahma Mandir at Khar, he visited it every Sunday morning and offered prayers and sang hymns. From 1956 to 1968

he regularly visited Simla Samaj during the summer season, ministering to the spiritual needs of the congregation. Here he conducted classes on Keshab's Jivan Veda, Brahma- Gito Upanishad and Sadhu Samagam. From 1961 to 1968 Bombay Samaj Group also joined him at Simla. Meditation and prayers became the main features in the morning and kirtan in the evening. His prayers at Simla are nothing short of inspiration as if God was speaking through him.

Throughout the 74 years Chachaji's life was a living application of his belief that love of mankind is the greatest service that man can render to God.

Truly did he live up to the ideals of his two great teachers, the Poet and the Mahatma, for, as he himself said "One taught him the truth of love, the other the love of truth". Chachaji wrote a great deal, both in English and Hindi. Besides the 'Hound of Heart' and 'Divine Dwellers of the Desert' (about the Sufis of Sind), he

had also translated several of Premchand's stories into English. His 'Gurudev and Gandhi' and 'Gitanjali: A Study' are both available in Hindi and Gujrati.

I was still in primary school when he passed on but I still remember his Sunday prayers, sitting with him after his sermons and playing with his white long beard. My elder brother is called Ravindra and when my younger brother was born in 1966, Chachaji immediately told my mother "Ravindra ka bhai Surendra". We also had one more connection. Our home is called Shanti Niketan.

I have stories and stories to share about him because my husband Ashok was his Sarthak (Charioteer) official driver who would take him from Chembur to Nepean Sea road to his niece & to Juhu to Mr Setalvad's home. During those drives Chachaji shared his spiritual life with him. Till this day we have bhajans in Chembur everyday & on Sundays a busload of members come from there.

We are indeed blessed.

Raja Ram Mohan Roy's Birthday - 22nd May, 1772

A story about Raja Rammohan Roy

Presented by Debanjan Roy

Source: Author: Shashibhushan Basu, "Raja Rammohan Roy", Language: Bengali

There was a garden adjoining Rammohan Roy's house. A Brahmin used to come from this garden every day to pick flowers for the worship of the deity. One day while picking flowers, he put his clothes on a branch of a tree and started picking flowers. At that time, a servant of Rammohan Roy put aside the clothes of the Brahmin. When the Brahmin finished plucking up flowers, the Brahmin came back to take his clothes and began to look around.

Rammohun Roy called the Brahmin and asked him the reason why he was wandering around the garden and what he was searching for. When the Brahmin explained the reason, Raja assured him, "You do not have to worry about it. Even if you lose it, you will get another one." Saying this,

Rammohun Roy engaged in religious discussions with him and motioned to one of his servants to bring the clothes.

At the Raja's behest, the servant brought back the garment and returned it to the Brahmin. Raja then asked the Brahmin, "Are you now satisfied?"

The Brahmin said, "Why should I be satisfied with something which I already possess?"

Then the Raja looked at the decorated flowers and said, "Whose flowers are these?"

The Brahmin said, "These belong to the Supreme Lord."

Then Rammohun said, "If the flowers belong to the Supreme Lord, then why should he be satisfied if you offer him his flowers?"

**General Committee, Office Bearers and Executive Committee of
Sadharan Brahma Samaj for the year 2019-2020**

General Committee Members (Kolkata)

- | | |
|----------------------------------|--------------------------------|
| 1. Samik Sengupta | 21. Tamali Bose |
| 2. Sova Roy | 22. Jayasree Das |
| 3. Sourav De | 23. Salil Kumar Hajra |
| 4. Khuku Roy | 24. Prasenjit Ray (Dipu) |
| 5. Sangeeta De | 25. Pronab Ranjan Roy |
| 6. Tapobrata Brahmachari | 26. Mina Mukherjee |
| 7. Sudakshina Kundu
Mookerjee | 27. Indrani Roy |
| 8. Sutapa Roychowdhury | 28. Dhritabrata Bose |
| 9. Tania Ghosh | 29. Mitali Ganguly |
| 10. Snigdha Pain | 30. Arpita Kundu |
| 11. Raka Barman | 31. Nirmal Chandra Brahmochari |
| 12. Rahul Basu | 32. Bijan Chanda |
| 13. Utpal Bose | 33. Pranati Das |
| 14. Elora Chakrabarty | 34. Maya Bose |
| 15. Surupa Datta | 35. Debjani Brahmachari |
| 16. Pradyot Basu | 36. Prasun Ganguly |
| 17. Sandhya Deb | 37. Arunabha Nandan |
| 18. Kasturi Chakrabarty | 38. Jitabrata Bose |
| 19. Diptima Ghatak | 39. Mousumi Chatterjee |
| 20. Rita Chakrabarty | 40. Rebecca Rakshit |

General Committee Members (Mofussil)

- | | |
|------------------------------|-------------------|
| 1. Arup Mukherjee | 4. Sumit Biswas |
| 2. Uma Mukherjee | 5. Arup Kumar Das |
| 3. Kalyanmoyee Chattopadhyay | 6. Sreeparna Das |

- | | |
|----------------------------------|-----------------------|
| 7. Amalendu Biswas | 16. Sudhabindu Biswas |
| 8. Sucheta Pradhan | 17. Kishore Biswas |
| 9. Koushik Biswas | 18. Pronati Biswas |
| 10. Brahmomoyee
Chattopadhyay | 19. Arnab Mitra |
| 11. Chitralkha Biswas | 20. Lina Biswas |
| 12. Kakuli Biswas | 21. Rinku Biswas |
| 13. Atindra Biswas | 22. Mohua Chatterjee |
| 14. Sanjay Chakrabarti | 23. Snigdha Mitra |
| 15. Debasis Das | 24. Krishna Mandal |
| | 25. Sujit Kumar Mitra |

Office Bearers

- | | |
|-------------------------|---------------------|
| 1. Amitananda Das | President |
| 2. Pradip Chakrabarti | Secretary |
| 3. Koushik De | Treasurer |
| 4. Madhulika Ghosh | Assistant Secretary |
| 5. Subrata Kumar Datta | Assistant Secretary |
| 6. Supratim Chakrabarty | Assistant Secretary |

Executive Committee (Elected Members)

- | | |
|--------------------------|------------------------------|
| 1. Rahul Basu | 7. Tania Ghosh |
| 2. Tamali Bose | 8. Mina Mukherjee |
| 3. Utpal Bose | 9. Sudakshina KunduMookerjee |
| 4. Tapabrata Brahmachari | 10. Arunava Nandan |
| 5. Elora Chakraborty | 11. Rebecca Rakshit |
| 6. Sourav De | 12. Pronab Ranjan Roy |

NEWS

190th Maghotsava at Sadharan Brahma Samaj

The 190th Maghotsava 2019 was celebrated by Sadharan Brahma Samaj with solemnity. On the eve of 190th Maghotsava 3rd Magh 1426, 18th January 2020, Inaugural service of Maghotsava takes place at Prayer Hall with Kirtan conducted by Smt. Kamalika Bandopadhyay and Sri Arindrajit Saha. Thereafter Divine service was offered by Smt. Kalyanmoyee Chattopadhyay and hymns were sung by Smt. Kamalika Bandopadhyay and Sri Arindrajit Saha along with other members of the group.

On 4th Magh 1426, 19th January 2020 at 10.00 am, Yuva Utsava of this year jointly celebrated by Bharatbarshiya Brahma Mandir, Brahma Sammilan Samaj and Sadharan Brahma Samaj, was held at Sadharan Brahma Samaj. Devine Service was conducted by Sri Amit Das and hymns were sung by Brahma Youth conducted by Smt. Taniya Ghosh Poddar.

On 5th Magh 1426, 20th January 2020 at 6.30 pm a lecture meeting on Sivanath Sastri was organized. Short Prayer was offered by Sri Siddhartha Brahmachari. New reprinted version of "Dharmajiban,- 1st part" written by Sivanath Sastri was released by Sri Baridbaran Ghosh. Lectures were delivered by Sri Baridbaran Ghosh, Sri Soumitra Srimani and Sri Rajat Sanyal. Sri Prasun Ganguly was presided over the meeting.

On 6th Magh 1426, 21st January 2020 at 3-30 pm handicraft exhibitions of Brahma Samaj Mahila Bhavan and Konnagar Mahila Bhavan was inaugurated in the Samaj compound behind the Mandir of the Sadharan Brahma Samaj.

In the evening Musical Programme was organized after a short prayer offered by Sri Sourav De. Thereafter musical pragramme started with Brahmasangeet sung by several members of of Sanskritiki Kolkata.

On 7th Magh 1426, 22nd January 2020 at 6.30 pm a Lecture Meeting on the occasion of Maharshi Debendranath Tagore's Death Anniversary was organized. Smt. Sutapa Roychowdhury offered a short prayer. Speakers were Smt. Manjula

Basu and Sri Subhankar Chakraborty. Sri Amitananda Das was presided over the lecture meeting.

On 8th Magh 1426, 23rd January 2020 at 12.30 pm at Sadharan Brahma Samaj, “Balak Balika Sanmelaan” (Children gathering) was organized. There were competitions of drawing, singing and recitation. The Prize distribution programme was commenced after a short prayer with hymns by the students of Brahma Balika Shikshalaya Montessori section. Smt Saswati Samyal was the chief guest. She narrated stories to the children present and distributed the prizes to successful competitors. At 5-30 pm, students of Brahma Balika Shikshalaya Montessori section performed a dance drama in the Samaj compound. Refreshments were arranged for all the children.

At 6-30 PM a programme for “Kishor Kishori” was held with a competition of songs and recitation. The Balak Balika Sammelaan & programme for Kishor Kishori was conducted by Smt Raka Barman.

Mahila utsava was observed on 9th Magh 1426, 24th January 2020. At 9-30 am Baitalik and at 10am Divine service was conducted by Smt Jayashree Bhattacharya. Hymns were sung by ladies of Brahma Samaj conducted by Smt. Elora Chakraborty.

In the evening, a musical programme on Brahmaangeet titled ‘Brahmaangeeter Ekal O Sekal’ was organised. A brief prayer was offered by Sri Amit Das. 17th Edition of Brahmaangeet published by Sadharan Brahma Samaj was formally released by Smt. Pramita Mallick. The entire programme was conducted by Smt. Pramita Mallick and Sri Agnivo Bandopadhyay with a bunch of musician and singers of Bhawanipur Baikali Association. A large number of members and guests attended to programme.

On 10th Magh 1426, 25th January 2020, at 4.00pm. a prayer meeting and nagar sankirtan was arranged in the Brahma Balika Shikshalaya conducted by Sri Supratim Chakraborty. At 6 PM Kirtan was held in the Samaj compound and in the prayer hall, evening Divine Service was offered by Sri Siddhartha Brahmachari and hymns were conducted by Sri Supratim Chakraborty.

11th Magh 1426, 26th January, 2020, was observed by a whole day Utsava. The Prayer Hall of the Samaj was decorated with flowers. At 8am kirtan was rendered conducted by Sri Supratim Chakraborty followed by Baitalik. At 9.30am special Divine Service was offered by Sri Debasish Roychowdhury and hymns were conducted by Sri Suranjan Roy.

At 6-30pm evening Divine Service was conducted by Sri Sanjib Mukherjee and hymns were sung by students of Brahma Balika Shikshalaya. The whole day Utsava was concluded with the Kirtan “Aji Gao Re Anande Sabe Joy O Brahma Joy”

On the same day evening at 5-30 pm Maghotsava was celebrated with solemnity jointly by the three Brahma Samajes at the Maharshi Bhavan organized by Sadharan Brahma Samaj. The Divine Service was conducted by Acharjyas from three Samaj namely Smt Sutapa Roychowdhury of Sadharan Brahma Samaj for Udbadhan, Smt. Sunanda Roychowdhury of Brahma Sammilan Samaj for Aradhana and Sri Sourav De of Bharatbarshiya Brahma Mandir for Nibedan. The hymns were offered by members of “Baitanik”.

On 12th Magh 1426, 27th January 2020, in the morning, Utsava of Sadhanasram was observed in the prayer hall of the Samaj. Sri Salil Hajra conducted Divine Service and hymns were sung by the inmates of Brahma Samaj Mahila Bhavan.

In the evening 6-30 pm Annual General Meeting of the Sadharan Brahma Samaj was held.

On 13th Magh 1426, 28th January 2020, at 6-30 pm, “Santivachan” was held with Divine Service conducted by Sri Aniruddha Rakshit and hymns were sung by “Suchana” conducted by Smt. Rita Chakraborty.

Utsava at Krishnanagar Brahma Samaj

The annual festival of Krishnanagar Brahma Samaj was observed on Saturday, 29th February 2020 at 11 am in the samaj premise.

At the beginning Shri Supratim Chakraborty and others rendered Kirtan. Thereafter Shri Aniruddha Rakshit conducted the divine service and congregational hymns were conducted by Shri Supratim Chakraborty. Other hymn singers were Shri

Ujjwal Banerjee, Smt. Taniya Ghosh, Smt. Suparna Nandi, Smt. Elora Chakrabarty, Smt. Krishna Majumdar, Smt. Mousumi Chatterjee and Smt. Debjani Brahmachari.

At the end of the programme all the devotees took part in love-feast.

Domestic News

Death Anniversary

45th death anniversary of Late Raja Chattopadhyay, Son of Late Ritendranath Chattopadhyay was observed by his sister Smt. Soma Chattopadhyay on 24/01/2020 at Behala residence. In this regard Divine Service was conducted by Sri Sanjoy Dasgupta and hymns were rendered by Smt. Soma Chattopadhyay. Smt. Soma Chattopadhyay donated Rs. 100/- (One hundred only) to Sadharan Brahma Samaj.

Adya Sraddha

Somnath Singha, eldest son of Late Pratap Chandra Singha and husband of Smt. Papia Singha expired on 11th January, 2020.

The Adya Sraddha ceremony of Late Somnath Singha was held on 23rd January, 2020 morning at his younger brother Shri Indranath Singha's residence at P-101, CIT Road, Kolkata – 700014. Smt. Sunanda Roy Chowdhury conducted the divine service and hymns were sung by Shri Supratim Chakrabarty. Shri Indranath Singha, younger brother of the deceased and Ms. Trishita Das, niece of the deceased paid homage to the departed soul of Late Somnath Singha.

Adya Sraddha

Rekha Ghosh, daughter of Late Binoybhushan Majumder and Late Saraswati Majumder and wife of Late Nirmalendu Ghosh of Chetla expired on 24th January, 2020.

The Adya Sraddha ceremony of Late Rekha Ghosh was held on 2nd February, 2020 evening at her residence at 20D, Paramhansa Dev Road, Chetla, Kolkata – 700027. Smt. Sunanda Roy Chowdhury conducted the divine service and hymns were

rendered by Shri Supratim Chakrabarty and Smt. Elora Chakrabarty. A brief life-sketch of Late Rekha Ghosh was read out by her granddaughter Smt. Amrita Biswas. Smt. Maitreyee Dutta, eldest daughter of Late Rekha Ghosh paid homage to the departed soul of her mother.

Adya Sraddha

Manish Kumar Ghosh, youngest son of Late Binoybhushan Majumder and Late Saraswati Majumder and wife of Late Chittaranjan Ghosh and Late Lilarani Ghosh of Bhowanipore and husband of Smt. Jharna Ghosh expired on 2nd February, 2020 at the age of 74 years.

The Adya Sraddha ceremony of Late Manish Kumar Ghosh was organized by his only son Shri Rajarshi Ghosh on 14th February, 2020 evening at 26/1A, Prince Baktiar Shah Road, Kolkata – 700033. Shri Tapabrata Brahmachari conducted the divine service and hymns are rendered by Shri Supratim Chakrabarty & Smt. Elora Chakrabarty. A short life-sketch of Late Manish Kumar Ghosh was read out by his in-law Shri Tapas Dutta. Late Manish Kumar Ghosh's son Shri Rajarshi Ghosh, brother Shri Ashis Ghosh and sister-in-law Smt. Anindita Das paid homage to the departed soul of Late Ghosh.

Interested readers may subscribe for our English / Bengali Journal "The Indian Messenger" / "Tattvakaumudi" (তত্ত্ব-কৌমুদী). Subscription form is provided in this issue in the last page. The said form is also available in the website of the Sadharan Brahma Samaj at www.thesadharanbrahmosamaj.org or subscribe online at <https://goo.gl/MFzdxxy>

Acknowledgement
For the month of December, 2019

Donation

DN/GL NO.	Donor's Name	Occasion	Purpose	Amount Rs.
DN/a - 1046	Bina Das		Mahila Bhavan Fund	200/-
DN/a - 1047	Chitra Das		Mahila Bhavan Fund	2,480/-
GL - 1114	Salil Kr. Hajra & Sudip Hajra		Maghotsava Fund	1,500/-
GL - 1118	Krishna Majumdar		Mandir Floor Repairing Fund	1,000/-
GL - 1120	Sandhya Deb	On the Occasion of 2nd death Anniversary of Late Abhijit Deb	Building Repair Fund	500/-
GL - 1121	Sundar Rao		Building Repair Fund	400/-
GL - 1123	Saktipada Dana		Maghotsava Fund	50/-
GL - 1125	Supratim Chakraborty		Maghotsava Fund	500/-
GL - 1126	D. J. Bose		Mandir Floor Repairing Fund	1,000/-

Trust Fund (New)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount Rs.
T.F - 1065	Indrajit Chatterjee	Indrajit Chatterjee T.F.	D.O. Account Fund	500/-
T.F - 1066	Papia Chatterjee	Papia Chatterjee T.F.	D.O. Account Fund	500/-

Trust Fund – (Addition)

T.F No.	Donor's Name	Name of T.F.	Purpose	Amount Rs.
T.F - 1067	Samita Das & Premomot Das	Budhankar Das T.F.	Maghotsava Fund	500/-

Acknowledgement**For the month of January, 2020****Donation**

DN/GL No.	Donor's Name	Occasion	Purpose	Amount Rs.
DN/a - 1048	Joydip Halder	On the occasion of death anniversary of Juthika Halder	Mahila Bhavan Fund	500/-
DN/a - 1049	Samir Chakraborty and Kasturi Chakraborty	For Admission of 2 inmates.	Mahila Bhavan Fund	2,480/-
DN/a - 1050	Sandhya Deb & Surajit Deb	On the occasion of death anniversary of Late Amiyo Deb & Ila Deb for admission to higher classes of inmates.	Mahila Bhavan Fund	1,000/-
DN/a - 1051	Aditya Banerjee	In memory of Late Namita Banerjee	Mahila Bhavan Fund	10,000/-
GL - 1132	Asish Kr. Pain		Maghotsava Fund	3,000/-
GL - 1144	Krishna Majumdar		Maghotsava Fund	500/-

GL - 1145	Basudeb Poddar		Maghotsava Fund	500/-
GL - 1151	Ratna Kumar	In memory of her husband Late Arup Ratan Kumar 2nd death anniversary.	I.B.F. Fund	500/-
GL - 1152	Salil Kr. Hajra		General Fund	200/-
GL - 1153	Krisanu De		Maghotsava Fund	200/-
GL - 1155	Biswajit Roy		Maghotsava Fund Darjeeling Brahmo Samaj	5,000/- 2,500/-
GL - 1156	Sutapa Roychowdhury		Maghotsava Fund	1,000/-
GL - 1163	Samar Sinha		Maghotsava Fund	400/-
GL - 1165	Premomoy Das & Samita Das		Maghotsava Fund	3,000/-
GL - 1172	Nandini Raha		Maghotsava Fund	500/-
GL - 1173	Bithi Chatterjee		Maghotsava Fund	100/-
GL - 1174	Madhulika Ghosh		Maghotsava Fund	10,000/-
GL - 1177	Ketaki Bagchi		Health Camp Fund Maghotsava Fund S.N.B. Eye C. Center Fund	1,000/- 5,000/- 12,000/-
GL - 1178	Indira Sengupta		Mandir Floor Repairing Fund	4,000/-
GL - 1180	Jyoti Das		Maghotsava Fund	101/-

GL - 1182	Goutam Sengupta & Sunandita Sengupta		Maghotsava Fund	500/-
GL - 1183	Bina Das		Maghotsava Fund	1,000/-
GL - 1185	Ajanta Acharya		Maghotsava Fund	5001/-
GL - 1191	Soma Chottopadhyay	On the occasion of death anniversary of Raja Chattopadhyay	General Fund	100/-
GL - 1192	Aditi Banerjee		Maghotsava Fund	500/-
GL - 1193	Sunanda Das		Maghotsava Fund	200/-
GL - 1195	Soumitra Banerjee & Papia Banerjee		Maghotsava Fund	100/-
GL - 1196	Sibnath Sil		Maghotsava Fund	100/-
GL - 1199	Sukumar Poddar		Maghotsava Fund	1,000/-
GL - 1200	Sutapa Pal		Maghotsava Fund	500/-
GL - 1201	Amit Mitter		Maghotsava Fund	200/-
GL - 1205	Goutam Chatterjee		Maghotsava Fund	500/-
GL - 1206	Maya Shaw		Maghotsava Fund	50/-
GL - 1207	Maitrayee Guha & Jayati Guha		Mandir Repair Fund	300/-
GL - 1208	Jibananda Guha & Maitrayee Guha		Maghotsava Fund	300/-
GL - 1210	Dhritabrata Bose		Maghotsava Fund	3,000/-

GL - 1211	Biswajit Roy		Mandir Floor Repairing Fund	5,000/-
GL - 1212	Subrata Kr. Datta		Mandir Floor Repairing Fund	5,000/-
GL - 1213	Pradip Chakraborty		Maghotsava Fund	5,000/-
GL - 1217	Ranjit Kumar Sarkar		Maghotsava Fund	200/-

Trust Fund – (New)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount Rs.
T.F - 1073	Asis Kr. De	Asis Kr. De T.F.	D.O. Account Fund	500/-

Trust Fund – (Addition)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount Rs.
T.F - 1068	Jaydeep Halder	Juthika Halder T.F.	Calcutta Congregation Fund	2,000/-
T.F - 1069	Balyadan Collection	Balyadan Fund	Maghotsava Fund	703/-
T.F - 1070	Sunanda Das	Sulata Singha Roy T.F.	Mahila Bhavan Fund	500/-
T.F - 1071	Suchita Deb & Surajit Deb	Bumba Deb T.F.	General Fund	100/-
T.F - 1072	Ratri Halder	Ratri Halder T.F.	D.O. Account Fund	400/-

T.F - 1074	Suhita Guha	Prasanta Guha & Ramala Guha T.F.	Library Fund	6,000/-
		Maya Deb T.F.	Library Fund	6,000/-
		Mira Guha T.F.	Library Fund	6,000/-
T.F - 1075	Goutam Chatterjee	Ishan Chatterjee & Prafullabala Chatterjee T.F.	I.B.F. Fund	1,000/-
T.F - 1076	Subhajyoti Sadhukan	Subhajyoti Sadhukan T.F.	D.O. Account Fund	200/-
T.F - 1078	Jibananda Guha & Maitrayee Guha	Debojyoti Barman & Pritikana Barman T.F.	Education Fund	300/-
T.F - 1079	Jibananda Guha & Maitrayee Guha	Amitabha Guha & Niharika Guha T.F.	Building Repair Fund	300/-

Acknowledgement

For the month of February, 2020

Donation

DN/GL No.	Donor's Name	Occasion	Purpose	Amount Rs.
DN/a-1052	Bina Das		Mahila Bhavan Fund	200/-
DN/a-1053	Amrita Mitra		Baniban Brahmo Samaj Fund	5,000/-
DN/a-1054	Asish Basu	Donation for admission of 2 inmates.	Mahila Bhavan Fund	2,480/-
GL - 1225	Biswadeep Chowdhuri		Maghotsava Fund	7,000/-

GL - 1228	Kuntal Singha Roy	On the occasion of 1st Birth Anniversary of Lagnajita Singha Roy on 4th February 2020.	General Fund	1,000/-
GL - 1229	Susmita Banerjee		Maghotsava Fund	500/-
GL - 1241	Amrita Mitra		Mandir Floor Repair Fund	5,000/-
GL - 1250	Khuku Roy		Maghotsava Fund	500/-
GL - 1253	Salil Kr. Hajra		Building Maintenance Fund	300/-
GL - 1258	Madhulika Ghosh		Krishna Nagar B. S. Utsava Fund	1,000/-
GL - 1259	Surupa Datta & Subrata Kr. Datta		Konnagar Brahmo Samaj Fund	200/-

Trust Fund – (New)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount Rs.
T.F – 1082	Dipalok Dutta	Dipalok Dutta T.F.	D.O. Account Fund	500/-
T.F – 1083	Kallol Dutta	Kallol Dutta T.F.	D.O. Account Fund	500/-

Trust Fund – (Addition)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount Rs.
T.F - 1081	Sriparna Nandi (Guha Roy)	Sriparna Nandi T.F.	D.O. Account Fund	400/-

Acknowledgement
For the month of March, 2020

Donation

DN/GL No.	Donor's Name	Occasion	Purpose	Amount Rs.
DN/a-1055	Bina Das		Mahila Bhavan Fund	200/-
DN/a-1056	Samir Das	On the occasion of Adaya Sradha of Late Sandip Kr. Das on 01.03.2020	Mahila Bhavan Fund	2,500/-
DN/a-1057	Samir Das	On the occasion of Adyasradha of Late Sandip Kr. Das on 01.02.2020	Sadhanasram Fund	2,500/-
DN/a-1058	Biswajit Roy		Konnagar Brahmo Samaj Fund	1,500/-
GL-1269	Biswajit Roy		Krishna Nagar Brahmo Samaj Fund	1,500/-
GL-1279	Prabir Roy		Maghotsava Fund	500/-

Trust Fund – (New)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount Rs.
T.F - 1084	Paromita Chakraborty	Paromita Chakraborty T.F.	D.O. Account Fund	500/-

Trust Fund – (Addition)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount Rs.
T.F - 1085	K. Brahmanandan	K. Brahmanandan T.F.	D.O. Account Fund	200/-

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NOTICE

SADHARAN BRAHMO SAMAJ

Annual General Meeting to be held on 27/01/2020 Sunday at 6 P.M.

Venue: Sadharan Brahmo Samaj Prayer Hall

AGENDA

1. President's speech under Rule 14.
2. Annual Report of the Sadharan Brahmo Samaj for 2018-2019
3. Audited Accounts of the Sadharan Brahmo Samaj for 2018-2019 (March, 2019)
4. Declaration of the results of the Election of the office bearers of the Sadharan Brahmo Samaj for 2019-2020
5. Declaration of the results of the Election of the members of the General Committee of Sadharan Brahmo Samaj for 2019-2020 (Kolkata & Mofussil)
6. Greetings
7. Appointment of Auditor for 2019-2020
8. Miscellaneous.

Members of the Sadharan Brahmo Samaj are requested to attend.

Date: 20.09.2019
211, Bidhan Sarani,
Kolkata - 700006

Biswajit Roy
Secretary
Sadharan Brahmo Samaj

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