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Indian Messenger Committee:
Amit Das, Editor
Salil Kr. Hazra, Secretary
Subrata Kumar Datta, Jt. Editor
Premomoy Das
Biswajit Roy
Gautam Neogy
Ketaki Goswami
Kasturi Chakraborty

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Jt. Editor: Sri Subrata Kumar Datta

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in agreement with it.

INVOCATION

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

- Keshub Chandra Sen

* * * * *

I love you when you bow in your mosque, kneel in your temple, pray in your
church. For you and I are sons of one religion, and it is the spirit.

- Khalil Gibran

* * * * *

Know well what leads you forward and what holds you back, and choose the
path that leads to wisdom.

- Buddha

Editorial

Whenever we talk of the month of November – we invariably think of the nineteenth day of the month which is the birthdate of the greatest and most powerful social reformer of the nineteenth century. John Stevens in his latest book writes “his visit to England made him a celebrity. Many Britons regarded him as a prophet of world-historical significance.” It is Kehsub Chandra Sen – a deeply devout person, a brilliant orator, a saint and a social reformer.

Keshub was born here in Kolkata at Coolutola in 1838. At the age of 17 he started Coolutola Evening School for the young people of the neighbourhood, at the age of 19 he started a society called “Goodwill Fraternity” to give discourse on religious matters. Hundreds began to flock into the services of the Samaj to hear him speak and listen to the songs composed by Satyendranath Tagore, the second son of Maharshi Debendranath.

It was here during one of the discourses he found Debendranath in his audience. Though there would be ups and downs the bond between them never waivered. At the age of 21 Keshub along with his friends staged a play on widow remarriage. Iswar Chandra Vidyasagar was present in the audience and could not hold back his tears. In 1859 he set up the Brahmo School and in 1860 he began publishing tracts which was the call of the new Brahmoism and the first chapter was called, "Young Bengal, this is for you". Debendranath recognized the zeal in Keshub and awarded him the title of Brahmananda on 13th April 1862.

Keshub Chandra Sen was a great reformer. Not satisfied with the moderate stance of Debendranath in regard to social reforms, a formal schism took place in 1866 and the Brahmo Samaj of India was formed. The tenets of the Brahmo Samaj of India at this time were the following: (1) The wide universe is the temple of God. (2) Wisdom is the pure land of pilgrimage. (3) Truth is the everlasting scripture. (4) Faith is the root of all religions. (5) Love is the true spiritual culture. (6) The destruction of selfishness is the true asceticism

On 24th January 1868, Keshub laid the foundation stone of his new church and the newly constructed chapel was consecrated on 22nd August 1869. In the Navavidhan Symbol he declared, "we believe in the Church Universal, which recognise in all prophets and saints a harmony, in all scriptures a unity and though all dispensations a continuity, which abjures all that separates and divides and

always magnifies unity and peace, which harmonises reason, faith and Bhakti, asceticism and social duty in their highest forms and which shall make of all nations and sects one kingdom and one family in the fullness of time." This is essentially the message of India – which was a synthesis among religions.

Universalism was further strengthened by publishing of four books - Gour Govinda Roys' work on the Gita, P C Mozoomdar's book The Oriental Christ, Aghor Nath Gupta's study on Buddha and Girish Chandra Sen's Tapasmala - life of Muslim saints and his Bengali translation of Koran and Hadis. There was also a Pilgrimage to the Saints - special service held in the memory of great men like Moses, Socrates, Sakya, The Rishis, Christ, Muhammad, Chaitanya, Scientific men.

After his return from England we find Keshub working for the labourers and workers. The Indian Reform Association was set up in 1870. A night school for the education of the working classes was opened. Cheap literature- Sulabh Samachar and a journal were started to print out the evil effects of drink. To educate girls and women, he opened the Normal School for girls and the Victoria Institution for women in 1871. Bharatashram was set up in 1871 where members of the Samaj will live in a commune.

With Keshub Chandra Sen, new principles of thought and actions were brought into the Samaj. He remodelled all the rites and ceremonies of Hindus according to Brahmo doctrines and took only reason and conscience as his guide. It was Keshub who brought the mystic sage of Dakhineswar – Ramakrishna Paramhansa into social limelight.

Keshab Chandra Sen believed that a new church would arise which would be destructive of rituals, ceremonies, idolatry and sectarianism. Unimportant differences would be erased, and a community of feelings and interests would be developed. This was echoing Rammohun's thoughts of Service to God is Service to Man.

As observed by Max Muller, Keshub Chandra Sen came to believe that 'Jesus and Moses, Chaitanya and Buddha, Mohammed and Nanak should all become one before God. His New Dispensation was to embrace and unify all religions, all scriptures, and all-prophets in God, and India was to be the birthplace of that all-embracing religion. Keshub succeeded in making the Brahmo movement a dynamic force throughout the country and winning over thousands of young men to the Brahmo faith. He was a sincere believer in universal harmony and a profound

scholar of world religions. He was an universalist, a liberal social reformer and an educationalist, he made Brahma, Samaj a real force all over Bengal and was the first to start an All-India movement by religious and social reforms.

Another great Brahma whose birth and death anniversary falls in November is the famous scientist Indian polymath, physicist, biologist, biophysicist, botanist and archaeologist – Jagadish Chandra Bose. He was a plant physiologist and physicist whose invention of highly sensitive instruments for the detection of minute responses by living organisms to external stimuli enabled him to anticipate the parallelism between animal and plant tissues noted by later biophysicists. Bose's father sent him to study in a vernacular school. Bose writes "In the vernacular school, to which I was sent, the son of the Muslim attendant of my father sat on my right side, and the son of a fisherman sat on my left. They were my playmates. I listened spellbound to their stories of birds, animals and aquatic creatures. Perhaps these stories created in my mind a keen interest in investigating the workings of Nature. When I returned home from school accompanied by my school fellows, my mother welcomed and fed all of us without discrimination." This was the spirit of universalism and secularism the Brahma Samaj always stood for. We also have accounts of Bose recording Brahma-sangeet in his laboratory in Presidency college using the phonograph machine which was his invention.

In November we also the death anniversary of the Indian historian, author and parliamentarian – Kalidas Nag. A close associate of Sukumar Ray, Kalidas Nag was also a member of the Monday Club –where the members were free to express their opinions about the world at large. As a parliamentarian he served a term in the Rajya Sabha between 1951 to 1954. Kalidas Nag was a great author. His biggest contribution is the English Works of Rammohun where he was the editor along with Debajyoti Barman. He also wrote books like History of a Greater India, Art & Archaeology Abroad, Greater India etc.

We look at the lives of these great men and strive to imbibe their ideals – it will the best homage offered to them if we can even take a part of their teachings in our day to day lives.

The Philosophy of Mahatma Gandhi

Prof. Santanu Sen

More than seventy years have elapsed since the assassination of the leader of the Indian anti-imperialist movement, Mohan Das Karam Chand Gandhi. The years of dramatic struggle to liberate the great nation from the colonial yoke are becoming part of increasingly remote history. The passions about the appraisal of the extraordinary particularly in the European eye and controversial figure of the "Rebellious Fakir" as Winston Churchill the British Prime Minister a vehement opponent of decolonisation described Gandhi almost subsided. But there is a sustained interest in his ideological and political legacy, his role in Indian history a view of India's past and future.

For all the contradictions in his behaviour, he was a man of striking integrity, less fiery now a days the debate around him is sure to continue for a long time to come. M.K.Gandhi is associated with a whole era in his country history, the era when modern India and the people who until recently largely determined it's image, were in the making. It is

natural for all the political forces and all the schools of social-political thought to strive to formulate their attitude towards Gandhi. The interpretation of his legacy is one of the important hall mark of every political platform.

It has been recognised that history is made by the masses. However, it is the individual that becomes the historical symbol of the age. M. K. Gandhi, Jawhar lal Nehru and his daughter Indira Gandhi have come to be part of historical symbolism inherent in the political consciousness of political life of the Indian people. The symbolism has spread beyond the boundaries of the country because Gandhiji and Nehru's activities and legacy features many of the qualities typical of the age marked by the liberation of colonial and dependent countries from foreign oppression.

"Gandhism" a set of political, moral, ethical and philosophical concepts, advanced by M.K. Gandhi. In the course of Indian people national liberation struggle is a phenomena associated in national consciousness,

with the many years of fighting for independence against British imperialist rule. "Gandhism" is also a factor in today's ideological, political and class struggle. This explains the importance of studying "Gandhism", its actual content and historical role.

M.K.Gandhi's distant ancestors were retail grocers. His grand father and father however came to be minister in tiny Gujarat principalities and the family prospered. In the mid of 19th century, Porbander was a remote provincial town whose life was governed by ancient traditions.

"Jainism" India's most distinctly nonviolent religion was and still is predominant in Gujarat. Although Gandhi's parent's belonged to the Vaishnava sect of Hinduism, they too were strongly influenced by Jainism.

The family ardently observed all right and traditions. As a child, Mohandas was engaged to be married three times. His first two fiancés died and he was for the last time engaged at the age of seven. He was married at thirteen.

Just as many other young people, in his youth Gandhi was sceptical about the traditional way of life. The desire to escape Hindu conservatism

prompted his decision to continue his education in England. The community saw it as a defiance of tradition and the Bombay members of the Bania caste obstructed him. From September 1889 to June 1891 M.K.Gandhi lived in England studying law first with the inner Temple and since 1891 at the university of London. Here after a brief period of absorption in the life of the metropolitan elite, he became a nostalgic and drawn to Indian national traditions, whatever reminded him about them in England attracted his attention -- the vegetarian society, Islam, Christianity and the Theosophy of Elena Blavatskay and Annie Besant. Theosophy made him interested in the sacred scripts of his own country. He was also influenced by Brahma Samaj, on behalf of Bramhananda Kesab Chandra Sen.

Many of those from the colonies who came to London for an education embraced the metropolitan culture and lost touch with their native land and turned into foreigners in their own home countries. This was not the case with Mohan Das Karam Chand Gandhi.

He never adopted the British mode of life and the liberal bourgeois values and ways of the 'victorian age'. In London, the foundation for his native attitude to European civilization was laid. In 1893 M.K. Gandhi left for South Africa. He became a legal advisor for a Gujarat Trade company. That year acts of race discrimination against the Indian émigrés became especially blatant. M.K. Gandhi placed himself at the head of the anti-racist movement that emerged in the Indian community. He called on his compatriots to resort to civil disobedience. The long and bitter struggle led to a compromise with British authorities in South Africa. As a result, the position of the Indian émigrés somewhat improved more importantly participation in the movement taught them dignity and determination to defend their civil rights.

M.K. Gandhi never intended to stay in South Africa long. However, he spent 20 years of his life there. This period proved to be of decisive importance for the formulation of his character and views. It is while in South Africa that he fully appreciated his own country's humanitarian culture and traditions. It is there that

he challenged race discrimination and inequality and his world outlook was shaped by his dedication to non-violence and his moral principles. Although in his spiritual quest M.K. Gandhi proceeds from the principles of Hinduism and Jainism, he also relied on what was consonant with them in western culture which he continuously studied since his days in England.

Particularly close to his heart were the ethical ideas of reformed Christianity free of dogmas and rites. His desire was to turn away from bourgeois values and urban civilization that isolates man from nature and seek moral self-improvement in a natural environment. Hence his interest was in Thomas Carlyle, Henry Thoreau, the great passion Author Leo Tolstoy.

Gandhi's years of South Africa were marked by an intensive search for an ethical ideal which in his view was to be associated with social and political activity. This was a continuation of the work he stated in London, but here among the members of an oppressed Indian community, M.K. Gandhi concentrated not only the issue of personal spiritual development but also on that of social

injustice and ways to combat it. He was attracted by the struggle against oppression and despotism, no matter where and how it was waged. Because reconciling with injustice was originally alien to him. In his articles he wrote about the courage of Russian revolutionaries and their preparedness for resolute action. He was especially supportive of the general strike. "We too can resort to the Russian remedy against tyranny", he commented.

Although he was attracted by the revolutionary movement of the masses of a manifestation fearlessness and commitment, in his personal quest he was inspired by the public stance of Lev Tolstoy.

M.K.Gandhi's European friend encouraged his interest in the writings of great humanist. He found Lev Tolstoy, view of ethical and social issues to be strikingly consonant with his own and ready described himself as "A humble follower of that great teacher". Following the example of the Indian patriot who had asked Lev Tolstoy to express his solidarity with the Indian people oppressed by the British colonisers on October 1, 1909.

He sent him a letter describing the struggle waged by the Indians hit by race discrimination in Transvaal to assert their dignity by non-violent methods. He asked for the writer's permission to have his "Letter to a Hindu" translated and circulated among them. In his reply, Lev Tolstoy wished M.K.Gandhi every success and stressed the similarity of their principles. For M.K. Gandhi, Lev Tolstoy had high esteem and remained great to him. V. Lenin has every reason to maintain in his plan for the unfinished "Notes of a publicist", a "Hindu Tolstoy Follower".

There can hardly be any doubt that he meant M.K.Gandhi. The activities of the latter attracted the attention of the founder of the world's first working people's state.

It goes without saying that there was significant difference between Gandhi and Lev Tolstoy's view. This is primarily accounted for by their different areas of activity. Lev Tolstoy was above all, an author and a moral philosopher while Gandhi did a lot to adjust Lev Tolstoy's individualistic, purely and classically personal doctrine to a public

movement. This called for a noticeable shift in emphasis and for an elaboration on Lev Tolstoy's ideas. With Lev Tolstoy, it is non-violent resistance, Tolstoy seek personal improvement. Gandhi adds to his personal influence exerted on other people in the course of mass, group or individual resistance. Tolstoy focuses on the general ideals of good and justice, while Gandhi stresses concrete political goals.

It was in South Africa that Gandhi's invincible mettle as a public figure first manifested itself. For him moral improvement and social commitment were inseparable, Isolation, retirement into oneself and eternal self contemplation were alien to him. Fighting against social and political injustice was part of his personal moral code. Combining ethics and politics was Gandhi's lifelong pre-occupation. Although he did not deem & possible to tolerate evil, he thought it to be immoral and contrary to the sublime spiritual goal to resort to all available means in fighting it. He found a way out in introducing non-violence in politics through the elaboration of the theory and practice of non-violence resistance.

“Satyagraha” – means persistence in pursuing the truth. This brings into sharp focus, its ethical and to an extent, individual oriented resource consonant with the traditional rules of ‘righteous behaviour’” widespread among the Indian's main, religion. What appears to suggest individualistic attitudes soon results in collectivism and involvement in a mass movement. M.K. Gandhi's calls to refuge to be unrighteous, never to compromise against one's conscience, never participate in or subjugate to injustice and be prepared to courageously face the consequences of your own righteous behaviour invariably met with enthusiastic response of the people who were inclined to take part in public actions and felt that they were getting moral and religious support. They felt that their moral standards, challenged by the unjust social order, demanded that “Truth seeker” should turn into political fighters. By bridging the gaps between the ethical and the political Gandhi, created an exceptional opportunity for the mobilization of the masses.

This opportunity was all the more practical because joining the ‘Satyagraha’ did not call for special

preparation, training or engagement in a conspiracy. All that was needed was determination and avoidance of any support even passive, to injustice. "Satyagraha" made it possible for everyone to immediately contribute to the common cause to be drawn into politics and become politically conscious.

"Satyagraha" proved invaluable in a country with a population inexperienced in political struggles and divided by commercial and caste barriers. It allowed for two forms of resistance, non-cooperation and civil disobedience. Non-cooperation involved refusing to work for the Govt., above in the army and the police, boycotting elections to the colonial representative bodies, boycott state schools, demonstratively refusing to accept state decorations and awards restoring to arbitration instead of turning to official judicial bodies, boycotting imported goods, halting business activities etc. Civil disobedience means a direct defiance of the authority and their law.

"Satyagraha" was preceded and accompanied by propaganda work. It envisaged increasingly aggressive

activity and eventual involvement of all means of resistance. Those were applicable and effective methods of exerting pressure and stirring up and mobilising the masses. The right choice of the method of confrontation ensured mass participation in the resistance movement. Choosing the salt monopoly a target of civil disobedience action as a part of the (1930-1931) initiative was an appropriate move. The monopoly affected everyone and by breaking it every one could become a fighter for independence.

Similar methods are widely used in all democratic movements, especially in their initial stages. Further on, the logic of resistance usually leads to a transition to more resolute forms of struggles. M.K. Gandhi's approach was different in that he ruled out this transition, made absolute of the nonviolence principle, elevated it to the status of a religious dogma and turned it into an obstacle in developing other methods of struggles.

UNIFICATION OF THREE SMAJES

[Published in Brahma Public Opinion, March, 1879]

Babu Raj Narain Bose's letter, which our readers will find in the correspondence column, raises a very important question for the consideration of Brahma Samajes in Calcutta is a "consummation to be devoutly wished for". No one for one moment will question. But how far this is possible in the present state of affairs is rather a difficult question. The letter set out in our respected correspondent's communication, deserve more than a passing notice, while admitting the disadvantages of a split so ably and luminously pointed out in their letters. We beg to offer a few remarks on the causes of separation noticed in them and we think it is necessary to do so to see how far unification is possible.

Mr. Mahadeo Govinda Ranade says "there is nothing really distinctive between the foundations of the three separate organisations in your city. It clears he disputes relates to men and their government and has no justification for its continuance any longer in the bosom of a community which should give an example to the world of its Catholic toleration and

expansiveness." The italics are ours. We beg to join issue with this distinguished Brahma on the sentiments contained in the first part of the sentence quoted. We think our friend will find, on a persual of the history of the two schisms which have already vent the Brahma Samaj, that there is something distinctive in each of the "three separate organisations "We do feel it our bounden duty to protest strongly against the idea that the dispute relates to men and their government. No such thing. The dispute is, and has always, been, for principle. When Babu Kesub Chander Sen separated from the Adi Samaj, was it on any personal ground? No, it was because the Adi Samaj would not countenance inter Marriage, allowed persons who wore the upavit (holy thread)to preach from the Vedi, and was so very conservative as regards social progress, that it was found next to impossibility to continence together. Yet was it because the venerable Debendra Nath Tagore, who was the government, wore any upavit himself or was backward in anything spiritual or moral? No. If

that were the case, the matter would have personal, and then our friend could have said, "the dispute relates to men and their government," Even up to date there is a difference of opinion as to the principle upon which the religious, moral or social reformation of our country is to be carried on. Our respected correspondent, Babu Raj Narain Bose, only the other day, at the annual meeting convened for doing honor to the memory of Raja Ram Mohun Roy, said that he was strongly of opinion that we should improve the Hindoo society by remaining in its midst, and not by coming out of its pale, that we should only introduce so much of reform as the Hindoo society in its present state can bear without causing any disruption, and slowly and gradually raise and improve the tone and character of that society. We differ as to the principle itself. We consider the principle is erroneous. Had Rajah Ram Mohun Roy not cut himself off from orthodox Hindoo society, he could not succeed half as much as he actually did. Had he not defied the Hindu society by breaking through the caste system and gone to Europe to enrich his mind with the lore of western sages, could he have

given a new impetus to the national feeling? We think not. He could never have succeeded to raise his countrymen to his own level if he had not given a distinctive feature to his movement-- a feature not at all Hindu so far as his religious and social reformation was concerned. Why did not Pundit Ishur Chander Vidyasagar's widow marriage system work well? The learned Pundit devoted much of his time and labour and almost emptied his pocket towards its furtherance and even got the legislature to take under its wing. The issues of such a marriage yet he did not succeed and why? Because it was a mere patch work, an attempt to reconstruct the old Hindu system with new materials, true, but on its old foundation. We have got good reasons to differ from Babu Raj Narain as to the principle, yet do we for that less respect and honour him? No. The fight is of principle, not men.

Again on the occasion of the second schism, have the fight been about men and not about principle when the doctrine of inspiration was carried so far as to sanction an idolatrous marriage and since then that doctrine has been held to justify a man furthering upon the Lord his own sins

and weaknesses, when we are told there are persons especially elected to preach the savings truths of religion and that those persons are irresponsible being so far as their mission is concerned, when we are told that a mediator is absolutely necessary between us and our God. A kind of Ghatak (match maker) for bringing alliance between us and our Lord, is it possible we ask Mr. Ranade, to continue in the same church? Is it a dispute which relates to men and then government? We hope not. It concerns vital principles of our religion, and there is nothing left but to separate. But we do not say therefore unification is not possible. There is a Catholic platform on which we can meet, make the first principle of religion not this or that religion but of religion, we say, the basis of theism leave doctrines and creeds asides, and we can certainly shake hands with each other and unit to further the spread of true religion and morality in India. The existence of one true God, who governs the universe, sees the hearts of every human being, from whom nothing can be concealed, who is Unchangeable, Immutable, Good, Merciful who is incapable of doing or

commanding us to do a wrong, is all that is necessary to unite us. He is the God of the Hindus, the Christians, the Mahomedans, the Jews and the Gentiles. He is the God of the Brahmos. The necessity of prayer, future world inspiration such as we believe in, is all converged by the attributes which we ascribe to God. This is the universal basis upon which we can build the huge fabric of national unity in all matters -- religions, social, moral and political. Raja Ram Mohun Roy laid the foundation of this fabric and we dare say, if we adhere to the first principles, laying aside differences in doctrines, in creeds and forms of ritual, we may yet agree and unite. We thank the writers of the several letters mentioned in Mr. Bose's correspondence and we shall only be too glad to welcome any attempt to bring about a re-union of the three Samaje's. There must be forgiveness and forgetfulness on all sides and all differences as to the details of an elaborate creed must be buried, make religion our creed, and we shall succeed. So long as we are weak, fallible beings, differences as to details of a creed shall exist and there is no golden way out of it. But that

should not stand in our way of uniting to regenerate our country. Let the divided forces unite and it will be impossible for the country to withstand these united forces. We think the unification possible on the only broad and catholic basis which we propose and move other. We think we have shown that there are differences of principles in the three Samajes. There must be a natural ground on which these differences can either be reconciled or put by for individual men – the units of an organisation, and other principles, about which there can be no difference of opinion, must be made the foundation of unity and strength.

6 March 1879

To the Editor of Brahmo Public Opinion

Dear Sir,

Many sincere and well-meaning Brahmos, especially a good number of such residing in the mofussil, deplore the present split in the Brahmo Camp and its division into three parties. They deeply regret that a religion, which began with preaching the brotherhood of man,

should lead to quarrels and dissensions and mutual bickering and jealousies among its followers. They are however aware that difference of opinion is inevitable among frail and imperfect men and that difference of opinion leads to the formation of parties. They do not so much lament difference of opinion as the non-existence of a common bond of union among all classes of Brahmos. Mr. Mahadeo Govinda Ranade, subordinate judge of Nasik, wrote, to me under date the 29th August last :- I take this opportunity of suggesting that the time has come when the subject of the separation or schism in the Brahmo faith should attract the serious attention of all your leading reformers.

Since the late unhappy disputes (he here alludes to the Kutch Behar marriage agitation) this necessity has increased a hundred fold. There is really nothing distractive between the foundations of the three separate organisations in your city. The dispute relates to men and their government and has no justification for its continuance any longer in the bosom of a community which should give an example to the world of its catholic toleration and expensiveness.

If your local schisms were made up, the foreign churches in the N.W. Provinces, Onde, and the independent movement in our own part of the country will all consent to swell the union and we shall have realized the highest and noblest fruits of Rajah Ram Mohun Ray's labours in laying the foundations of a theistic movement broadcast all over the country. Owing to your schism, such a fusion becomes impossible. We cannot persuade ourselves that it is our duty to show a preference to any one of our parties and this cautious and questioning spirit increases the alienation and distrust of each other's love and constancy.

The work is of course, a very arduous one. Let the three churches conduct their lordship separately and administer their funds and institutions separately, but let there be one confession of faith based on the foundations which Rajah Ram Mohun Roy celebrated and which your Patriarch and yourself and Babu Keshub Chander sen and the missionaries and Babu Shiva Nath Sastri and Babu Nabin Chunder Roy have laboured so well to complete. You may count upon receiving to the fullest extent the sympathies of the

friends on this side of India. This is a subject which weighs much upon my mind.

We are such a handful in the midst of opposing or indifferent multitude that it is sheer vanity to expect our labours will bear any fruit while this state of things is allowed to continue. In the Report of last Anniversary gathering of the Prarthana Samaj at Ahmedabad, held on December last, kindly forwarded to me by Rai Bahadur Bholanath Sarabhai, President of that Samaj, it is said that " a body of followers begin, believing in the same principle of religion, having the same social status, keeping the same ends in view and acting in the same direction to accomplish those ends should for slight differences, either real or fanciful break up into violent parties arrayed against one another in the very place where it originated, is a circumstance full of melancholy foreboding and sufficient to bring upon its members the scorn and ridicule of the whole world," Rao Sahib Mahiput Ram – Upram, Secretary of the said Samaj, in his letter dated the 7th January last, says:- "If the Calcutta Brahmos were united they could do much more than they

can in their present lamentable condition, Their internal quarrels, jealous and disruptions are very harmful. An united movement in all the provinces of India is highly desirable, may it is necessary for success, though perhaps under our present state it is not possible”,

How could a common feeling of union so anxiously desired by well – meaning Brahma of the same stamp as the content of the noted letters quoted above, be promoted among the members of our community? The three separate organizations, entertaining such different views and principles, cannot surely be placed under a common Board of Direction; I think the proposed union is feasible, if we make Raja Ram Mohun Roy, the founder of our common Church, the centre of such union. That a union founded on such a centric possible, has been amply exemplified by the meeting that lately took place in the house of our Prophan Acharya, Babu Debendra Nath Tagore to honour his memory. Brahma of the times of Raja Ram Mohun Roy, Brahma of Adi Brahma Samaj, Brahma Samaj of India and the Sadharan Brahma Samaj down to the new youthful members of our community who as

belong to no party and are the really catholic Brahma amongst us, were present at the meeting. It was indeed a pleasant sight to behold. That the said meeting will bear some fruit, was anticipated not only by the Brahma of Calcutta but also by those of other places. Mr. Vaman Abaji I Moduk, Principal of the Surat High school, a jealous Brahma wrote to me under date the 15th January, “I look upon you as one of the few who thorough appreciate the noble life and labours of the illustrious founder of our church and hence I appeal to you in his name, whose memory you are all going to honour in a special way this year. I ask in the name of the great Raja Ram Mohun Roy whether the present strife and division amongst you at Calcutta are agreeable to his spirit which must be watching over the church with a paternal solicitude. How can you, thus divided, pray to worship God as his children? Cannot you and Babu Keshub and some moderate leaders of the Sadharan Brahma Samaj movement heal up the differences and worship God and honour the memory of Ram Mohun Ray together? Dear brother, try and God will help you.” Mr. Yashwant Purshottam Manerikar, Secretary of

the Bombay Prarthana Samaj says in his letter of the 3rd January last:- “We are sorry. We cannot avail ourselves of this happy opportunity to go over to Calcutta and attend the meeting which comes off on the 19th instant in honour of the memory of Rajah Ram Mohun Ray but humbly hope that this solemn occasion will well serve to remind all the Brahmans connected with the three sections of the Brahmo Samaj of the common cause they have solemnly espoused and a falling of the unity will at last-germinate on the solemn occasion which all differences removed and forgotten, will subsequently result in a Reunion of the three section,” Brahmans of other places than Calcutta who

anticipated such results from the meeting as are expressed in the above extracts be glad to see that their anticipations have been fulfilled.

It is to be highly desired that the meeting in honour of the memory of Rajah Ram Mohun Ray would settle down into an annual institution.

Yours Truly

Calcutta Rajnarain Bose

[Brahmo Public Opinion

March, 1879. Vol I, No. 49, Page 560]

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For the month of October, 2019

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DN/GL No.	Donor's Name	Occasion	Purpose	Amount (₹)
DN/a-1048	Bina Das		Mahila Bhavan Fund	200/-
GL - 1041	Samarbrata Rakshit	On the occasion of Adya Sradha ceremony of late Satya brata Rakshit	Medical Aid Fund	2,000/-

GL - 1048	Biswajit Roy		Publication Fund	28/-
GL - 1049	Basudev Poddar	Bhadratsava	General Fund	500/-
GL - 1050	Sunanda Chatterjee		General Fund	500/-
GL - 1051	Biswajit Roy		General Fund	1,000/-
GL - 1052	Subrata Kr. Datta		General Fund	1,500/-
GL - 1057	Sabita Maitra		I.B.F. Fund	12,000/-

Trust Fund (New)

T.F . No.	Donor's Name	Name of T. F.	Purpose	Amount (₹)
TF -1058	Dola Ghosal	Dola Ghosal T.F.	D.O. Account Fund	500/-
TF-1059	Subroto Ghosal	Subroto Ghosal T.F.	D.O.Account Fund	500/-
TF-1060	Barun Chanda	Barun Chanda T.F.	D.O. Account Fund	500/-

Trust Fund (Addition)

T.F . No.	Donor's Name	Name of T. F.	Purpose	Amount (₹)
TF-1061	Salil Kr. Hajra	Jayati Hajra T.F.	General Fund	200/-

NOTICE

SADHARAN BRAHMO SAMAJ

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

Venue: Sadharan Brahma Samaj Prayer Hall

AGENDA

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

Members of the Sadharan Brahma Samaj are requested to attend.

Date: 20.09.2019
211, Bidhan Sarani,
Kolkata - 700006

Biswajit Roy
Secretary
Sadharan Brahma Samaj