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agreement with it.

INVOCATION

The fact of God's endowing each individual with the intellectual faculties and sense, implies that he should not, like the other animals, follow the example of his fellows. He should exercise his own intellectual power, with the help of acquired knowledge, to discern good from bad, so that this valuable divine gift should not be left useless.

- Rammohun Roy

* * * * *

Earth provides enough to satisfy every man's needs, but not every man's greed.

- Mahatma Gandhi

* * * * *

The more honest you are, the more open, the less fear you will have, because there's no anxiety about being exposed or revealed to others.

- Dalai Lama

Editorial

The summer has been milder this season compared to the sweltering and scorching heat of the previous years, thanks to what the meteorologists call the La Nina effect. However, this relief has been short lived. This year the monsoons have come with much fury, washing away settlements, wreaking havoc in the states of Kashmir, Punjab, Himachal, Uttarakhand, Uttar Pradesh, Bihar and many other parts of Northern India, as well as in parts of West Bengal. Landslides have rendered many of the North-eastern states cut-off from the mainland. Nature is unpredictable and its moods vary from munificent to catastrophic without warning. But, much of the recent devastating weather pattern and its hurtful consequences are inflicted by the unrelenting activities of mankind in promoting its various interests.

Like all other previous instances when disaster has struck the human society, the recent tragedy has brought out the good side of human character as ordinary citizens come out to help the afflicted. From a recent report it is learnt that a factory owner in Punjab has stopped all other production in his factory to build rescue boats for the flood affected people. Many organisations from different parts of the country are pooling in their resources to help the victims. This is very encouraging because at other times our better senses go to sleep and we settle down in our own comfort zones. Still, it is heartening to see that common citizens still have the ability to rise up to the occasion when needed even though this urge to lend support usually remains dormant when we are not faced with challenges. The world today has become too engrossed in serving its own interests and there are very few examples of kindness to inspire the younger generations into acts of compassion. With wanton acts of disturbing the balance of nature glaring on their face and where malevolent actions that ruin human life and habitation become the norm, where will the future generations get the inspiration to build a just world, that is well balanced, not only ecologically but also in a just human society?

When the world around turns gloomy, small acts of kindness rekindle hope. We look back at those who lit the light of hope in the darkest hours. In this month we pay homage to Raja Rammohun Roy on his month of demise, by publishing the first part of an article on Rammohun Roy's 'Progressive Movement Towards Education and Literacy' by Shri. Rajiv Gangopadhyay. We continue with the second part of Professor Amitava Khastgir's 'Tagore and Western Philosophy'. We end with an article entitled 'Struggles – Its Importance in Life' by Shri Sanjoy Chanda.

Rammohun Roy's Progressive Movement Towards Education and Literacy

Part - 1

Rajib Gangopadhyay

Recently we are witnessing a heinous trend - anything that is not in conformity with the 'so called Hindu ideas' must be dubbed as 'defiance to Hinduism.' A few years ago, an insulting remark was made against Raja Ram Mohan Roy in the social media calling him a lackey or 'chamcha' of the British for working for and supporting the legal abolition of Sati.

There is no denying that our history has been written with prejudice but, unfortunately, in recent times it is being re-written by another set of 'so called Historians' who have taken the vow to discredit our freedom fighters and disrepute all social and religious crusaders of the British era by uncovering new facts about the "true history of our motherland"! One gentleman by the name of Rajiv Dixit, who was an MTech. from IIT Kanpur, and also regarded as a social activist, in his public speech held Raja Ram Mohan Roy responsible for the decline of Indian education system and blamed him for doing great harm to the Sanskrit language. Unfortunately, Mr. Dixit died in the year 2010 due to poisoning as he refused to undergo emergency medical treatment, citing his distrust of Allopathy!! Although Mr. Dixit is no more but there are other mischievous people who re-posted the video with the sole intention to denigrate Rammohun. In this article I would like to take up this

issue to show how the view of Late Dixit was inaccurate. It is time that we came out strongly to refute these deceitful propagandas so that people do not get away with such false facts and dishonest slander. Let us tell our countrymen what Rammohun had done for the educational reforms of our Motherland.

India at no stage of her history had never been completely illiterate. In fact, almost every village had its 'Pathshala' (village school), but the education that the boys receive there was invariably limited to the fundamentals - reading, writing and arithmetic. Though, the same was, enough for the boys to earn a livelihood for themselves and their families yet it was not meant to enlighten their minds. Rammohun was the first one to realise that the time had arrived to do something in this direction so that India would regain her proper place amongst the enlightened counties of the world. This caught his attention from the early days of his settling in Kolkata in 1814.

We may go back in history to see what efforts the authorities of the East India Company and others contributed to educating the native subjects. As the ruling authority, the Company showed no inclination to provide for proper and right education to the Indians. Warren Hastings established a Madrassah in 1781 with the intention to promote the study of the

Arabic and Persian languages and the Mohamedan Law, with the sole intent to produce well qualified officers for the Sadar Diwani and Sadar Nizamat Adalat (Courts of Justice). In 1792, Jonathan Duncan, a resident of Benares, likewise established the Sanskrit College for the so-called ‘preservation and cultivation’ of the Hindu literature and more particularly of the Hindu Laws. Both these institutions were planned for the purpose of producing ‘muftis’ or ‘pundits’ to help the European Judges in the judiciary. It was no wonder that for want of proper patronage the oriental learning came to a most deplorable state.

Lord Minto, the Governor General of India, recorded a long minute (Lord Minto’s Minute on Native Education, March 6, 1811) recommending the much-needed reform to the Sanskrit College of Benares along with the establishment of two similar institution in Tirhoot (Tirhoot Division in Bihar) and Nuddea (Nadia District in west Bengal). The execution of the schemes was entrusted to the committees, who for reasons unknown kept both the projects suspended till August 1821. On 21st August, the Governor General in Council, decided to establish an institution similar to that at Benares in Kolkata instead and this became a point of controversy. But before discussing that issue, let us look at the happenings in connection with the founding of the famous Hindu College or Hindu Mahavidyalaya.

The proposal for establishing a modern college for imparting higher education as

in the occidental universities and for the dissemination of English education was first mooted by David Hare in front of a small assembly of friends (Atmiya Sabha) in the house of Rammohun’s where it was supported whole heartedly by everyone present [1]. The resolution of the meeting was conveyed to Sir Edward Hyde East, who was then the Chief Justice of ‘Calcutta Supreme Court’ by Baidyanath Mukhopadhyay a friend of Rammohun and a distinguished member of Atmiya Sabha. By virtue of his position as the collector of the Dacca Treasury Baidyanath Mukhopadhyay was well acquainted with the Europeans of high rank. Sir Edward Hyde East was pleased with this novel idea of Rammohun and David Hare and immediately agreed to extend his help. He requested Baidyanath to gauge the mood and reaction of the natives of prominence and learning in this matter.

The demand for English education was already in this rise. So the Hindu orthodox gentlemen whom Baidyanath approached, readily supported the proposal. It was, at their request, that Sir Edward convened a meeting in his house on the 14th of May 1816. Without much ado the name of the institution was agreed upon as Hindu Mahavidyalaya. A joint committee of the distinguished Europeans and orthodox Hindu citizens was appointed to oversee the project. Unfortunately, a strong objection was raised by the conservative members in including the name of Rammohun in the committee. To avoid any stalemate, Rammohun willingly stepped aside hoping that his distancing

himself from the project would enable his orthodox countrymen to cooperate. Peary Chand Mitra wrote, 'there was no difficulty in getting Rammohun Roy to renounce his connection as he valued the education of his countrymen more than the empty flourish of his name as a committee-man [2].

The actual happenings were partly revealed in a letter dated 18th of May 1816, which was supposed to be written to J. Harrington, Judge of Sadar Diwani and Sadar Nizamat Adalat, in England by Sir Edward. Although there exists a debate in this matter but that will not be a matter of concern in the present context. Brajendranath Banerjee, the noted historian, has given an extract of the said letter in his article 'Rammohun Roy as an Educational Pioneer' which throws light on the Hindu orthodox opposition to Rammohun so far as this educational scheme was concerned.

"the meeting was accordingly held at my (Sir Edward Hyde East) house on the 14th of May, 1816, at which 50 and upwards of the most respectable Hindu inhabitants of rank or wealth attended, including also the principal pundits; Talking afterwards with several of the company, before I proceeded to open the business of the day, I found that one of them in particular, a Brahmin of good caste, and a man of wealth and influence, was mostly set against Rammohun Roy.... He expressed a hope that no subscription would be received from Rammohun Roy. I asked, "why not?" "Because he had chosen to separate himself from us, and to attack our

religion." "I do not know what Rammohun's religion is, not being acquainted or having had any communication with him; but I hope that my being a Christian, and a sincere one to the best of my ability, will be no reason for your refusing my subscription to your undertaking".....he answered readily, " No, not at all; we shall be glad of your money, but it is a different thing with Rammohun Roy"

Brajendranath seems to echo Peary Chand Mitra, 'the leading Hindus of Calcutta disliked his association with it, as he was regarded by them as a heretic.... Rammohun therefore very wisely withdrew from the movement lest the objects of the institution should be frustrated in consequence of his name appearing on the Committee of Management.' [3]. The eminent historian Dr. Romesh Chandra Majumdar, however, had put a question on the association of Rammohun with Hindu College. Dr. Majumdar without the aid of any fresh evidence concluded that the Hindu College was 'conceived by the orthodox Hindus, established by the orthodox Hindus, for the orthodox Hindus' thereby exploding what he termed as the 'Rammohun Roy myth' rather based on the letter of Sir Edward [4].

Setting aside the debate on Rammohun and Hare or Sir Edward being the prime mover for establishing the Hindu College, it may be concluded that Raja Ram Mohan Roy alone was not propagating English to reform the education system of India. Well !! then how could Rammohun

alone be termed as “chamcha” [4]. Dr. R.C. Majumdar: *On Rammohun Roy*, 1972.

References:

- [1]. Peary Chand Mitra: *A Biographical sketch of David Hare*, Reprint—1949).
- [2]. Peary Chand Mitra: *op. cit.* p:6.
- [3]. Brajendranath Banerjee: *Journal of the Bihar and Orissa Research Society* Vol. XVI, Pt II, pp:154–75.

The fact of God's endowing each individual with the intellectual faculties and sense, implies that he should not, like the other animals, follow the example of his fellows. He should exercise his own intellectual power, with the help of acquired knowledge, to discern good from bad, so that this valuable divine gift should not be left useless. - Raja Rammohan Roy

Tagore and Western Philosophy

Part - 2

Amitava Khastgir

Given the universally acknowledged Vedantic inclination of Tagore the thinker as well as Tagore the mystic-poet (particularly of the middle period i.e., from 'Kheya' to 'Balaka') one would expect him to have the greatest affinity with the Western school of Monistic Idealism i.e., with the systems of Hegel and Neo-Hegelians like Bradley, Bosanquet, Royce etc. Somewhat to our astonishment, we discover that his closest parallels are the 'Process philosophers' i.e., those who believe that Reality is a process rather than something eternally accomplished and static. The names that crop up in this context are A. N. Whitehead, Harry Bergson, as also John Dewey, the Pragmatist who is also a naturalist. But before taking up this issue, a brief reference must be made to a curious rapport between one of the all-time greats of Western Philosophy, Ludwig Wittgenstein (1889-1951) and Tagore, curious, because there is, apparently nothing in common between the two either in respect of their temperament or in their respective world views and philosophical outlook.

Wittgenstein's Philosophy begins as an investigation into the foundations of logic and as a probe into the limits of language. His theory may be regarded as 'a

speculative projection of the apparatus of empiricism'. Could anything be remote from the world of Tagore? Nevertheless, the great Austrian Philosopher, a saintly man and at the same time a lonely eccentric with the irascible temper, was fascinated by Tagore's 'Raja' rendered into English as 'The King of the Dark Chamber'. He used to recite it sometimes in its entirety to visitors, used to present copies of it to friends and made certain revisions in its language for his own satisfaction. According to Wittgenstein, religion, as well as morality and aesthetics, lie outside factual discourse. God does not reveal himself in the world, i.e., He does not reveal himself in any particular fact or set of facts. It is not difficult to see why Wittgenstein was so fascinated by the 'King of the Dark Chamber' where the king never appears on the stage and always stays hidden behind a veil of mystery and darkness. Unfortunately, Tagore, in his many visits to Europe, never met Wittgenstein.



There is an intriguing idea in the Protestant theological tradition – that of ‘Deus Absconditus’ (the absconding God): ‘God hides himself in the wonderful manner as if there were no God!’ This has a very distinct affinity with ‘King of the Dark Chamber’ where the king all along remains hidden. We do not know whether Tagore was inspired by this idea of an absentee God.

It is interesting to note that Wittgenstein’s mentor and collaborator Bertrand Russell, who had been introduced to Tagore by Rothenstein in 1912 had a poor opinion of ‘Tagore the Philosopher’ (not of ‘Tagore the Poet’). After listening to a discourse by Tagore he wrote while ‘the man was sincere and in earnest’ his simile of rivers becoming one with the ocean (to indicate the Jiva-Brahman relationship) seemed to him (Russell) conventional. Tagore’s reference to God as ‘The Infinite’ was lambasted because ‘infinity’ according to Russell in an abstract mathematical concept signifying nothing.

In view of Russell’s carping criticism of Tagore, it is perhaps ironic is that the closest affinity Tagore has with any Western philosopher, past or present, happens to be Russell’s mentor and collaborator (co-author of ‘The Principia Mathematica’) Alfred North Whitehead. Interestingly, they were exact contemporaries, born within a few months of each other. The affinity surfaces most remarkably vis-à-vis that intriguingly

fascinating idea of Jeevan-devata, a recurring refrain throughout the middle period of Tagore, and its parallel in the philosophy of Whitehead.

‘The idea [of Jeevan-devata] is a syncretism’, writes Edward Thompson, the first Westerner to have read Tagore in Bengali, ‘it is like a half-way house for this Brahmo poet – the acceptance neither of the Hindu doctrine of many incarnations nor of the usual Christian and Brahmo belief in none before the present one, but a doctrine which suggests and admits both. The idea, the poet told me, ‘has a double strand. There is the Vaishnava dualism – always keeping the separateness of the self – and there is the Upanishadic monism. God is wooing each individual and God is also the ground reality of all as in the Vedantic unification.’ (Rabindranath Tagore, Poet and Dramatist). Interestingly, Tagore himself thought Thompson completely misunderstood the idea of Jeevan-devata. Tagore himself defined the concept thus in a letter to Rothenstein in 1927: ‘The Jeevan devata, the limited aspect of divinity which has its unique place in the individual life, in contrast to that which belongs to the universe ... in Hinduism in our everyday meditation we try to realize his cosmic manifestation and thus free our soul from its bondage of the limitedness of the immediate; but for us he is also individual for the individual, working out through our evolution in time, our ultimate destiny.’ Before we turn top

Whitehead, some portions of his letter of appreciation from Tagore to Russell (dated 13th October, 1912) which contains several points of interest, deserve to be quoted. 'I read your article on the Essence of Religion With very great interest. It reminds me of a verse in the Upanishad which runs thus ..'From Him words as well as mind come back baffled, yet He who knows the joy of Brahman (the Infinite) is free from all fear.' Through knowledge you cannot apprehend Him; yet when you live the life of the infinite and are not bound within the limits of the finite self, you realise that great joy which is above all the pleasures and pains of our selfish life and so you are free from fear. This joy itself is the positive perception of Brahman. It is not a creed which authority imposes on us but an absolute realization of the infinite which we can only attain by breaking through the bonds of the narrow self and setting our will and love free' (As quoted in Russell's Autobiography). The repeated use of the term 'Infinite' vis-à-vis Russell's subsequent criticism presents an odd hiatus.

Alfred North Whitehead's life (1861 – 1947) had a remarkable point of contact with Tagore's. Apart from being exact contemporaries, both suffered an identical bereavement. Tagore lost his younger son when the latter was just eleven. Whitehead lost his younger son (killed in the First World War) when he was eighteen. Whitehead was originally a mathematician. According to Russell 'The

pain of this loss had a great deal to do with turning his thoughts to philosophy and with causing him to seek ways of escaping from belief in a merely mechanistic universe'. (The Autobiography of B. Russell.) Here are two excerpts each from the works of the philosopher-scientist and the philosopher-poet respectively, as instances of their self-transcendence and spiritual proximity: 'God gives to suffering its swift insight into values which can issue from it. He is the ideal companion who transmutes what has been lost into a living fact within his own nature ... God is the great companion ... the fellow sufferer who understands.' (Religion on the Making' 'Process and Reality').

'মৃত্যুরে লব অমৃত করিয়া তোমার চরণে
(হ্যায়ায়ে' ('খ্যা' 'সুপ্রভাত')

'ঘবে মরণ আসে নিশ্চীথে গৃহস্থারে ঘবে
পরিচিতের কোল হতে সে কাড়ে
যেন জানি গো সেই অজানা পারাবারে এক
তরীতে তুমিও ভেসছ।' (গীতিমালা)

'I shall transmute Death into immortality with a touch of your feet... When Death assails one's home at night and snatches away from the lap of one's near one, let me realise that you are my fellow-traveller in the same boat on that uncharted ocean.' [Translated by the author].

Whitehead calls his concept of God 'bipolar'. 'God has a primordial' and a 'consequent' nature to which a third

dimension is added called ‘superjective’. In His ‘primordial’ nature God is the ‘mental pole’. In His ‘consequent’ nature He is the ‘physical pole’. His ‘superjective’ nature corresponds with the tendency of other actual entities to make themselves available as objective data in the career of future agents ... the ‘consequent’ nature of God is the fulfillment of his experience by his reception of the multiple freedom of actuality in the harmony of his own

actualization For the kingdom of heaven is with us today ... What is done in the world is transformed into a reality in heaven and the reality in heaven passes back into the world. By reasons of this reciprocal relation, the love, in this world passes into the love in heaven and floods back again into the world. In this sense, God is the great companion’. (Process and Reality).

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Struggle – its Importance in Life

Sanjoy Chanda

Life is full of contrasting opposites: good and evil, summer and winter, joy and sorrow and so forth. In Chinese philosophy the concept of Yin and Yang describes the situation. However, some of these, such as joy and sorrow or good and bad, are observations reflecting our “perspective”. Something that we perceive as bad today may enable us to achieve something that we consider to be good tomorrow. Highs and lows form integral parts of the mosaic of life. Unless we experience darkness, we will never value light. Very often we have to go through a difficult phase to arrive at a happy end. To climb a mountain peak we have to go through a series of hills and valleys before we can reach the summit. Nothing comes easy in life. It is the obstacles we have to face in life, the struggles we have to endure, troubles we have to overcome, that help us to gain strength.

A man was observing a butterfly trying to come out of its cocoon. It was obviously struggling to break open its shell. The man took pity on the creature and helped it to break the shell. The butterfly came out, but it was weak, and the man was horrified to find that it was unable to fly and feed itself and watched it wither away. It was nature's way to make the butterfly to struggle to break open the cocoon, in the process gain strength to survive. If

God showered only kindness on us and provided us with all that we wanted, He would make us weak.

Difficulties are an inevitable part of life – that of an individual as well as that of a society or community. The only way to survive, to lead a meaningful life, is not to get bogged down by them. They have to be considered not as problems, but as challenges. It is only under circumstances of pressure that man's hidden potential can be realized. Unless we participate in life's battles, we shall never succeed. We must use all our problems in life as opportunities to grow and learn. Just as one who wants to build body needs to exercise, so must we go through challenges in life for our character to grow, to mature, to strengthen. Just as lifting weights makes our muscles stronger by overcoming resistance, our mind, our character need some resistance as well to grow stronger. Swami Vivekananda once said: “In a day, when you do not come across any problems – you can be sure that you are travelling on the wrong path”. It is important to learn that a defeat or a failure is, at its worst, a temporary setback. More likely, it is a test for us which teaches us how to reorganize our resources and try harder for success. I guess that all of us have heard the story of Robert Bruce and the spider. Bruce, King

of Scotland, was dethroned by the King of England. He refused to give up his country and collected a group of men to fight the King of England, but Bruce's small army of brave men lost every time they fought against the large English army. After his sixth defeat Bruce decided to give up and, tired and dejected, he took shelter in a cave. In the cave, he saw a spider trying to weave a web from one end of the cave to another. But it failed again and again. Even after failing six times, it did not give up. It tried again and succeeded on its seventh attempt. The spider's perseverance taught the king a lesson. With renewed hope and resolve he gathered his army and led them to fight bravely against the English army, defeated them and regained his throne. The moral of this story is simple: in case of failure do not give up – try and try again.

In fact, when we meet with failure, we should use that as a steppingstone for success. Every failure teaches us lessons that help us to overcome similar problems in the future. In fact, it is possible to convert our problems into opportunities. Here is a parable that demonstrates how exactly this can be done:

It is the story of a farmer and his old donkey. Normally, we consider donkeys to be stupid. But this story tells us that there are lessons that we can learn even from a donkey. One day the farmer's donkey fell down into an old well. The animal cried pitifully for hours as the farmer tried to

figure out what to do. Finally, he decided that the animal was old and the well needed to be covered up anyway. It was just not worth it to retrieve the donkey. He invited his neighbours to come over to help him. They each grabbed a shovel and began to shovel earth into the well. The donkey realized what was happening and cried miserably. Then, to everybody's amazement, he became quiet. A few shovels later, the farmer looked down the well. He was astonished at what he saw. With each shovel of earth hitting his back, the donkey was doing something amazing. He shook it off and then took a step up. As the farmer and his neighbours continued to shovel earth on the animal, he continued to shake it off and take a step up. Pretty soon, everyone was amazed as the donkey stepped over the edge of the well and happily trotted off.

Life continually shovels dirt on us. The trick to getting along well is to shake it off and to take a step up. Each of our troubles is a stepping stone. We can get out of the deepest wells just by not getting bogged down, never giving up. Shake it off and take a step up.

This lesson is applicable not only to individuals, but to communities as well. As Brahmos we are told that the Brahmo movement has lost its dynamism. We are told that Brahmo Samaj is no longer relevant in today's society. It is time we shook off these accusations and collectively stepped up to assert ourselves.

In our journey of life, we often meet with disappointments. But if our attitude is positive, they cannot create any impediment in our path. Here is a poem that teaches us to live with a positive attitude:

“I have prayed many a prayer to which no answer came,
while I waited patiently and long.

But answers have come to enough of my
prayers
to keep me praying on and on.

I have trusted many a friend who failed
and left me

to sorrow alone,
But I have found enough friends to be true
to keep me trusting on.

I have sown many a seed that fell by the
way which birds have fed upon,

But I have enough golden sheaves in my
hands
to keep me sowing on.

I have drained my cup of sorrow and pain
and gone many a way without song,

But I have sipped enough of the nectar of
life
to keep me living on and on.”

Matrimonial

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

Brahmo Samaj

197th Bhadrotsav at Sadharan Brahmo Samaj

The 197th Bhadrotsav was celebrated with due solemnity and fervour from 22nd August to 25th August 2025.

The celebrations started on 22nd August with the Udbodhan for the Bhadrotsav. Divine Service was conducted by Sutapa Roychowdhury and hymns were conducted by Tania Ghosh Poddar. Participants in the hymns were Tamali Bose, Sukla Sengupta, Doyel Chakraborty, Sudeshna Roychowdhury, Gairika Ghosh, Souru Mukhopadhyay, Kalyan Chattopadhyay and Dhritabrata Bose.

23rd August was the foundation day of the Brahmo Samaj. This date commemorates the first Brahmopasana that took place in the rented accommodation of Kamal Bose on 20th August 1828 (6th Bhadra 1750 Saka). The celebrations started with a Kirtan conducted by Kaushik De. Tamali Bose, Tania Ghosh Poddar, Dhritabrata Bose, Kalyan Chakraborty participated in the Kirtan along with Kaushik De. This was followed by Divine Service by Amit Das. The hymns were conducted by Tania Ghosh Poddar. Participants were Tania Ghosh Poddar, Sukla Sengupta, Tamali Bose, Sudeshna Roychowdhury, Souru Mukhopadhyay, Kalyan Chattopadhyay and Dhritabrata Bose. Musical accompanists were Malaykanti Das on Tabla and on Esraj.

On 27th August (7th Bhadra) Divine service was conducted by Saurav De and hymns sung by Sudeshna Roychowdhury. This was followed by a lecture session on Anandamohan Bose and the spread of Women's Education. The speaker Dr Tapati Sengupta, former Head of Dept., Dept of History, Loreto College spoke about Anandamohan Bose's contribution in women's education, setting up of Brahmo Balika Shikshalya along with his efforts on the setting up of the Sadharan Brahmo Samaj. The meeting was presided over by Debashish Raychaudhury.

On the last day of Bhadrotsav, 28th August, tributes were paid to Atulprasad Sen and Rajanikanta Sen. At the beginning a short prayer was offered by Deepanwita Ganguly. The musical programme was conducted by Nupur Chanda Ghosh.

192nd Death Anniversary of Raja Rammohun Roy: The 192nd Death Anniversary of Raja Rammohun Roy was celebrated as in previous years at the base of his statue at Kolkata maidan. Floral tributes were laid by Sadharan Brahmo Samaj, Brahmo Balika Shikshalya along with other Brahmo Samajes like Brahmo Sammilan Samaj, Bharatvarshiya Brahmo Mandir, Konnagar Brahmo Samaj, Harinavi Brahmo Samaj etc. along with affiliated organs of Sadharan Brahmo Samaj like Sadhanashram, City College, Raja Rammohun Memorial Museum etc. Sm. Surupa Dutta conducted the prayer service and the students of the Montessori division of Brahmo Balika Shikshalya sang the hymns.

106th Death Anniversary of Pandit Sivanath Sastri

The 106th death anniversary of Pt Sivanath Sastri was held at the Prayer Hall of the Samaj on 30th September. Prayer was offered by Raka Chatterjee Barman and the noted historian Sri Soumitra Sreemani spoke on the works of Sivanath Sastri. The 3rd and 4th volumes of Dharmajivan – a collection of the sermons given by Sivanath Sastri at Sadharan Brahmo Samaj mandir, was released by Sri Soumitra Sreemani.

Programme for Centenary Celebration Brahmo Mandir Baripada , Odisha

1st day 20.12.25 Saturday

10.30 am – Brahma Upasana by Balasore Brahmo Samaj

11.30 am -- Inauguration by Dignitaries

Felicitation Ceremony

Release of the souvenir

1.00 -- LUNCH BREAK

3.00 pm – Session on Topic – 1. Protect Similipal and Environment

Speakers : FD STR Chief Speaker , , Hony Chief Wildlife warden , Dr. B .Agarwalla Environmentalist and Mr.Sanjay Choudhury Journalist . Chairman of the session Dr. Debabrata Swain IFS , PCCF

5.00 pm – Tea Break

6.00 pm – Brahma Upasana by Hydrabad Deccan Brahmo Samaj

Songs by individuals from different BS followed by Mayurbhanj Chhou Dance

2nd day 21.12.25 Sunday

10.30 am – Brahma Upasana by Aniruddha Rakshit Kolkata and hymns by Kolkata Congregation

11.30 am – Session on Parliament of Religion with Humanitarian Angle of the society

Speakers : Mr. Purna Chandra Bugudai (Manab Dharma) Mr.Anil Dhir (Buddhism & Jainasm) , Dr Subhankar Ghosh (Christianity), Mr. Himakar Tata (Brahmo Samaj), Bhagini B.K.Uma (Brahma Kumaris) , Mr. Sandip Chand (Vivekananda Ashram)

Pritish Basa (Atuta Bandhan), Sashiprabha Bindhani (feminism &Brahmo Samaj), Representative from Islam and Sikhism -----

1.30 pm – LUNCH BREAK

2.30 pm – Visit to Lulung (on request)

7.00 pm – Shantibachan Prayer

Note : All programme to be held in Mandir Premises , Near Fraser hostel of M.K.C.High School , Ward no 10 , Baripada . Odisha , 757001 .

135th Session of the Brahmo Conference

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

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

Programme Schedule (Venue - Sadharan Brahmo Samaj)

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

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

Saturday, 6th Dec 2025

First Session

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

Second Session

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

Sunday 7th Dec 2025 E

Excursion Assemble at 9:00AM

Acknowledgement
For the month of August 2025

Donation

DN/GL No.	Donor's Name	Occasion	Purpose	Amount Rs.
GL - 1111	Biswajit Roy		General Fund	340
GL - 1124	Samita Das		Calcutta Congregation Fund	200
GL - 1125	Vanita Aggarwal	The Donation was on the occasion of marriage ceremony of Neha Aggarwal & Supratim Dasgupta 25th July.	General Fund	2000
GL - 1126	Pankaj Guha		Bhadrotsav Fund 2025	200
GL - 1128	Madhulika Ghosh		Bhadrotsav Fund 2025	2000
GL - 1129	Dhritabrata Bose & Tamali Bose		Bhadrotsav Fund 2025	1500
GL - 1130	Pinaki Dutta		Bhadrotsav Fund 2025	101
GL - 1132	M Ghosh		Bhadrotsav Fund 2025	1000
GL - 1134	Biswajit Roy		Bhadrotsav Fund 2025	1000
GL - 1136	Subrata Kumar Datta		Bhadrotsav Fund 2025	1000
GL - 1137	Arup Kumar Das	In memory of Late Ishita Das	General Fund	5000

Trust Fund (New)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount Rs.
T.F - 1217	Amit Ghosh	Anindita Ghosh T.F.	Education Fund	200000

Trust Fund (Addition)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount Rs.
T.F - 1218	Sudakshina kundu Mukherjee	Rabi Kundu & Indira Kundu T.F.	General Fund	2000
T.F - 1219	Sudakshina kundu Mukherjee	Ranu Kundu T.F.	Education Fund	1000
Do	Do	Ashok K. Kundu T.F.	Balya Bhavan Fund	1000
Do	Do	Probhat K. Kundu T.F.	General Fund	1000
Do	Do	Rekha Kundu T.F.	Balya Bhavan Fund	1000

NOTICE

SADHARAN BRAHMO SAMAJ

Annual Election of Sadharan Brahmo Samaj: 2025 - 2026

(A) Election of Office-bearers:

Nominations are invited for the under mentioned posts of the Sadharan Brahmo Samaj for 2025-2026 from amongst the valid members of the Sadharan Brahmo Samaj. The name for each post shall be duly proposed and seconded in writing by two valid members with their full addresses and with written consent from the candidate with his address. Eligible candidate must be at least 25 years of age and must possess the qualification of membership under rule 6 (Kha). Office-bearers shall be resident of Kolkata or its neighborhood. All nominations must reach the Samaj Office within 5 p.m. on or before 24th November, 2025. Names of valid candidates after scrutiny will be put up on the Samaj Notice Board on 01.12.2025 after 5 p.m. The last date for withdrawal of candidature will be 08.12.2025 by 5 p.m. after which date no withdrawal will be admissible.

Post of Office-bearers

1. President	---	One
2. Secretary	---	One
3. Assistant Secretaries	---	Not more than three
4. Treasurer	---	One

(B) Election of Members of General Committee for 2025-2026:

Members of the Sadharan Brahmo Samaj willing to stand as candidate for election to the General Committee of the Sadharan Brahmo Samaj for 2025-2026 are requested to send their full names and addresses to the undersigned on or before 24.11.2025 within 5 p.m. at the Samaj Office. Candidates must be members of Sadharan Brahmo Samaj for at least three years, must have completed 25 years of age and possess the qualifications of members under rule 6 (Kha) under rule 20 read with Bye-law 2 as amended on 06.12.1969. Kolkata members should be residents of Kolkata postal zone and Howrah town. Names of valid candidates after scrutiny will be put up on the Sadharan Brahmo Samaj Notice Board on 01.12.2025 after 5 p.m. The last date for withdrawal of candidates will be 08.12.2025 by 5 p.m. after which date no withdrawal will be admissible.

20.08.2025
 211, Bidhan Sarani,
 Kolkata - 700006

Biswajit Roy
 Secretary
 Sadharan Brahmo Samaj