

Founded in 1883

Reg. No. RNI 5097/57

The
Indian Messenger

ORGAN OF THE SADHARAN BRAHMO SAMAJ

Mainly Devoted to Religious, Social, Moral and Educational Topics

Vol. 139

KOLKATA, February 7 & 21, 2021

Nos. 3 to 4

Published by:
Sadharan Brahmo Samaj, Kolkata
Phone: 2241-2280
Email: brahmosamaj.sadharan@gmail.com
Web: www.thesadharanbrahmosamaj.org

Online Edition of The Indian Messenger:
im.thesadharanbrahmosamaj.org

Indian Messenger Committee:
Amitananda Das, Editor
Biswajit Roy, Secretary
Sudakshina Kundu Mookerjee, Jt. Editor
Goutam Neogi
Jayati Gupta
Pradyot Basu
Aniruddha Rakshit
Rahul Basu
Sheelbhadra Das
Arnab Nag

Printed & Published By:
Sri Biswajit Roy on behalf of Sadharan
Brahmo Samaj; 211, Bidhan Sarani,
Kolkata - 700006

Editor : Amitananda Das
Jt. Editor: Sudakshina Kundu Mookerjee

Email: theindianmessenger@gmail.com

CONTENTS

	Page No.
INVOCATION	32
Editorial	33
The Father of Modernism /The Lost Icon of Modernism - Argha Kr Banerjee	35
Rishi Raj Narayan Basu - Aniruddha Rakshit	38
Women and Science (Part - 4) - Sudakshina Kundu Mookerjee	44
NEWS	50
Acknowledgement	53

Views of contributors/authors are personal
and The Indian Messenger is not necessarily
in agreement with it.

INVOCATION

Cultivate the habit of being grateful for every good thing that comes to you, and to give thanks continuously. And because all things have contributed to your advancement, you should include all things in your gratitude.

- Ralph Waldo Emerson

* * * * *

Some of you say, "Joy is greater than sorrow," and others say, "Nay, sorrow is the greater." But I say unto you, they are inseparable. Together they come, and when one sits alone with you at your board, remember that the other is asleep upon your bed.

- Kahlil Gibran

* * * * *

When I have known my duty, I shall fearlessly do it at all costs, without caring if in discharging it I lose or retain wealth, honour or even my life.

- Sivanath Sastri

Editorial

Language is a powerful tool. It is related to the history of mankind, it is also a cultural marker. Basically language is a code for communication, be it verbal or otherwise. The mighty humans to the smallest living beings, all have their own languages that differ greatly from species to species. The more advanced the animal is the more complex is this code of communication. But all animals depend on this power to interact with their fellow beings. It is essential for survival. Some animals of simpler order may have their instinctive languages. But we human beings have very advanced mode of expressing ourselves.

The verbal language that we use today may have originated many thousands of years ago to help the primitive men and women to survive in a very adverse environment. The language evolved as human society progressed. If it initially meant for coming together for survival but soon it matured to express the various sentiments and emotions that held the human society together and gave expressions to their sense of aesthetics and spirituality. As civilisation progressed and its needs increased the ability to merely express verbally was not adequate. Invention of scripts gave permanence to thoughts and in recording of information. Language became the biggest means of inspiring masses with noble ideas woven mystically in wonderful languages to touch the souls and shape the civilisations.

However, as there were many languages that varied from region to region, people to people, it also became a means of keeping people apart. Often language differences were deliberately made to keep people separated according to caste, creed or gender. For example, the exclusive use of Sanskrit by the priestly classes and the elite society including only the men in our country in the past for generations managed to keep the common people in ignorance and in relatively humble state. Raja Rammohun Roy's attempt at translating the Upanishads in the language of the common man was a step towards eradication of such artificial discriminations. The same sentiments were echoed in the sages of the Bhakti movement who used the vernacular to reach to the masses.

Even in the political history of nations, language had been used as a weapon of domination of one race over the other. Every conqueror had tried to subjugate the

conquered by imposing foreign languages on the oppressed and preventing the natural and native languages to flourish. This is because language is not only a means of expression, it is an identity of the people, a source of their pride, an expression of their aspirations and therefore have a deep emotional connect.

February is the month when we look back at the power of language and its overwhelming appeal. UNESCO in 1999 declared 21st February as the International Day of the Mother Language in order to pay tribute to the martyrs of 'Bhasha Andolan', a struggle of the people of then East Pakistan for the recognition of their Mother tongue Bengali as a national language. Paying tribute to the martyrs, United Nation decided to promote the awareness of the multicultural and multi-linguistic heritage of the human civilisation. A resolution was adopted at the United Nation's General Council to observe the International Mother Language Day across the world to uphold all languages in order "to promote the preservation and protection of all languages used by peoples of the world".

What poet Atul Prasad Sen says in his song 'Moder Garab Moder Asha, 'Out Pride and our Hope' in praise of his mother tongue Bengali, holds equally well for all languages of the world since it is our mother tongue in which 'as a child we have first called out to our mothers and when the journey of life comes to an end this will be our language of expression as we surrender to our Maker!'

The Father of Modernism /The Lost Icon of Modernism

By Argha Kr Banerjee

'Our futurity will be in the measure of the greatness of Rammohan Roy'—

Rabindranath Tagore

In his lecture as President of the Preliminary Meeting of the Rammohan Roy Centenary held at the Senate House, Calcutta on 18th February 1933, Rabindranath Tagore, hailed Raja Rammohan Roy as the inaugurator of 'Modern Age in India'. Extolling his immense contribution, Tagore observed: 'He was born at a time when our country having lost its link with the inmost truths of its being, struggled under a crushing load of unreason, in abject slavery to circumstance. In social usage, in politics, in the realm of religion and art, we had entered the zone of uncreative habit, of decadent tradition and ceased to exercise our humanity. In this dark gloom of India's degeneration Rammohan rose up, a luminous star in the firmament of India's history, with prophetic purity of vision and unconquerable heroism of soul'. Yet in the post independence

era, Rammohan Roy's quest seems to be by and large ignored except the limited confines of the Brahma Samaj. With religious extremism and brutal acts of terrorism raising its nasty head around the world perhaps Raja Rammohan Roy's liberal moderate philosophy and life has never been more relevant. Today when bloggers are being targeted for airing their views, crime against women is on the rise, caste and identity claiming precious lives, the predicament of the state is evident given its interference with the social and moral conduct of the polity

Rammohan's contribution as a socio-political and religious reformer is today merely a subject of educational texts but the efficacy of his ideas is yet to move beyond routine texts and percolate down to the inner recesses of the society at large. Rammohan's vehement protest that ultimately led to the abolition of the sati system in the country was not his lone accomplishment. His championing of the cause of monotheism, rejecting

polytheism and idol worship was not only unique but extremely relevant even today, especially the obduracy against reforms. A staunch advocate of western education, he vehemently opposed caste system, championing the cause of women's liberation and internationalism.

Born into a traditional Brahmin family, Rammohan's potency as a free thinker evolved largely because of his enlightened education in Persian, Arabic, Sanskrit and Bengali. He even journeyed to Tibet to study Buddhism. His enlightened thinking and opposition to idolatry frequently incurred the wrath of numerous quarters, including his family members and other conformist dogmatic religious leaders. Published in 1805, Rammohan's treatise in Arabic, *Tuhfat-ul-Muwahhidin* or a 'Gift to Monotheism' ran into a lot of controversy. After settling down in Calcutta, he founded the Atmiya Sabha, which provided a unique forum for free discussions on theological issues. In recurrent debates, Rammohan vanquished his adversaries on the issue of idol worship. Rooted in the purity of the Upanishadic doctrines Rammohan

upheld the purity of monotheism and rooted for a universal religion. Referring to his own self as a Hindu Unitarian, he denounced all false rituals and corrupt practices present in the society: 'Because Unitarians believe, profess, inculcate the doctrine of divine unity, a doctrine which I find firmly maintained both by Christian scriptures and by our most ancient writings commonly called the Vedas.' As most of us aware, Rammohan's indefatigable efforts contributed to the abolition of the custom of Sati on 4th December 1829 by Lord William Bentinck. This culminated in a stiff social resistance led by the traditional Hindus under the guidance of Raja Radhakanta Deb, who advocated the repeal of the Sati act.

Netaji Subhas Chandra Bose hailed Rammohan Roy as 'the apostle of a religious revival' who tried to purge Hinduism of social impurities and paved a way for regeneration on the true principles of Vedantism. Dr Brajendranath Seal celebrated Rammohan as 'the father of Modern India' who fought for a 'Universal Religion'. In straight denouncement of caste system, child marriage,

dowry system, sati, polygamy, animal sacrifices, Brahma movement also espoused the cause of women's emancipation through reforms in law, education, besides advocating widow remarriage.

Today when so called intolerance and religious fundamentalism is on the rise, no other personality is more relevant in the current socio-political scenario as Raja Rammohan Roy. In the words of Tagore, Rammohan 'knew that the ideal of human civilization does not lie in isolation of independence but in the brotherhood of interdependence of individuals and nations.' As Indians, Tagore reminds us, we have a greater responsibility: 'We in this country, however, owe a special responsibility, not only of

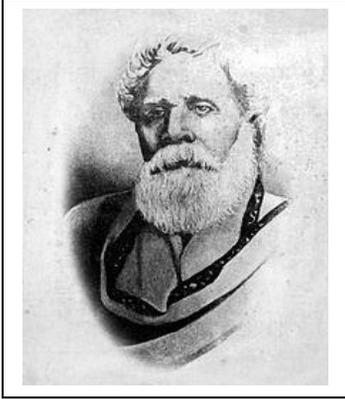
bringing to light his varied contributions to the Modern Age, but of proving our right of kinship with him by justifying his life, by maintaining in every realm of our national existence the high standard of truth which he set before us.' The apathy of governments at the state and central level is not only shocking but enigmatic, as ideals or role models of tolerance and liberalism offering panacea to most pressing socio-political ills plaguing the world are being sadly ignored.

(The writer is Dean of Arts, St Xavier's College, Kolkata)
Phone: 09874624978 Email:
banerjeeargha@hotmail.com

Tribute

Rishi Raj Narayan Basu

By Aniruddha Rakshit



Rajnarayan Basu was born on 7th September, 1826, in Boral, a village in 24 parganas of the Bengal presidency. His father Nanda Kishore Basu, who hailed from his ancestral village of Garh Gobindpur, Kolikata, was a disciple of Raja Rammohan Roy and also acted as one of the secretaries of the great reformer. He came to Calcutta in the year 1833 to be admitted to the school of one Sambhu Master. This was the year when Raja Rammohan Roy passed away on 27th September, in Bristol, UK. Rajnarayan was only seven years old then. Next year (1834) he was admitted to the school run by David Hare Esquire. He was marked for the

brilliance of his intellect at an early age.

Calcutta was then in the throes of social churning. Maharshi Devendranath Tagore had started the Tatwabodhini Sabha in 1839. Rajnarayan was influenced by the progressive thoughts of the day. He took admission in Hindu College (later to be named Presidency College) in 1840 and passed the junior and senior scholarship examinations in flying colours in the years 1841 and 1842 respectively. He was drawn to the intellectual movements of his time. Among his class mates were the Young Bengals like Bhudeb Mukhopadhyay, Madhusudan Dutta, Gaurdas Basak, Pyari Churn Sircar, Ramgopal Ghosh, Jnanendra Mohan Tagore and others. Rajnarayan and Michael Madhusudan Dutt, introduced Western elements in Bengali literature. He helped Kishori Chand Mitra in writing the biography of Raja Rammohan Roy. He secured the

highest scholarship of the Hindu College in the annual examinations of the year 1843. It was also the year when Devendranath Tagore was initiated in to the Brahmo Dharma along with eighteen others on 7th Poush.

Rajnarayan completed his college in 1844 and travelled to Gaur and Rajmahal. His father passed away in 1845. It was in that year he met Maharshi Devendranath Tagore and was deeply influenced by his philosophy. He was initiated into Brahmoism formally in the year 1846. He also became a member of the Tatwabodhini Sabha. Rajnarayan undertook a boat ride with Devendranath from Uluberia to Barddhaman and was much inspired by the latter.

Rajnarayan was initially married to Prasannamoyee Mitra in 1843. After her untimely death, he married Nistarini Devi of Hatkhola, Calcutta in 1847, in which year he again accompanied Maharshi to Nabadwip by boat. Rajnarayan was getting closely associated with Maharshi.

In 1849 Rajnarayan joined Sanskrit College as a second teacher under

Pundit Ishwar Chandra Vidyasagar, acting as the Principal. As a member of the Young Bengal he was dedicated to nation building and believed in starting at the grass roots to shape the India of the future. Rajnarayan was appointed the Head Master of Midnapur Zilla School on 21st February, 1851, where he served till 1866. He was an educationist par excellence. His innovative approaches in teaching proved to be landmark. He abolished corporal punishment in order to build a bond between the teacher and the taught. He shifted from the rote learning to interactive teaching and used eloquence and humour in his teaching to draw even the most indifferent pupil to his studies. In order to promote physical fitness of the students he introduced lawn tennis and gymnasium in his school. He preferred his students to sit on benches without back support so that they could hold their spine erect. He emphasised moral education and building of character of his students were equally important as other instructions. After the inspiration of his late teacher Henry Vivian Derozio he introduced debating among his

students. When the Bailley Hall Public Library was opened he became its first honorary Secretary. He promoted female education in Midnapur where he started schools and adult education for adult and illiterate women. He founded a school in Boral in 1856 that later became a high school.

His close association with Maharshi continued as he often accompanied Devendra Nath Tagore in many of his sojourns to spread the ideals of Brahma Dharma. He even sailed to Assam with him. He was nominated to be the President of Adi Brahma Samaj more than once. Rajnarayan undertook the renovation of Midnapur Brahma Samaj in 1952. This Samaj was founded in 1841 by Shri Shibchandra Deb. Rajnarayan started writing extensively from 1853, starting with 'Drarmatatwa Dipika, Brahomosadhan' and 'Defence of Brahmaism'. He translated the Upanishads in English. Rajnarayan took part in the widow remarriage movement of Pundit Ishwar Chandra Vidyasagar. Alongside his social reform movements, Rajnarayan continued his close association with Maharshi as

he accompanied him to Rajmahal in 1860.

Rajnarayan founded the Society for National Feeling in 1861 which gradually gave birth to the Hindu Mela and consequent national movement. He started a Society for the 'Prohibition of Drinking' or 'Surapan Nibarini Sabha', first of its kind in India. In the same year and published the 'Prospectus of a Society for the Promotion of National Feeling among the Educated Natives of Bengal.' Before Michael Madhusudan Dutt left for England on 6th June 1862 he sent his immortal poem 'Banga Bhumir Protii' to Rajnarayan with his parting letter.

Rajnarayan's eldest daughter Swarnalata Devi was married to Dr. Kriashnadhan Ghosh, a civil surgeon, in 1864, in a befitting ceremony. Swarnalata and Krishnadhan were the parents of Aurobindo Ghosh, the great revolutionary turned sage.

Rajnarayan was however, afflicted by cerebral ailment in 1866 for which he had to leave for Calcutta on a two year-long medical leave. He was actively involved in the Brahma Samaj movement till 1879. He also

supported national movements and took part in the Hindu Mela that was started by Nabagopal Mitra in 1867. The 'Jatiya Gaurav Sampadani Sabha' in Medinipur started by Rajnarayan inspired Navagopal Mitra later inspired to start the 'Jatiya Mela', which later became known as the Hindu Mela and played a very important role in instilling patriotism in the people of in late nineteenth century. This was the for-runner of the national movement and ultimate formation of the Indian National Congress.

After his medical leave expired, Rajnarayan was unable to join back to his school due to ill health. He continued to stay on in Calcutta but visited Allahabad, Agra, Lucknow, Kanpur, Bhagalpur and Kanauj on missionary work for the Brahma Samaj whenever his health permitted such undertakings. He was an active proponent of Female emancipation and female education.

During this time Rajnarayan was active in promoting the spirit of nationalism as the Chairman of the Sanjivani Sabha, delivering inspiring orations on both religious and

national themes, writing on Bengali language and literature. He was the President of the ninth session of the Hindu Mela in 1875. In the same year he wrote a short history of his alma mater Hindu College on the occasion of its reunion.

Rajnarayan spent the last part of his life at Deoghar where he moved in 1879. In 1881 his fourth daughter Lilabati was married to Krishna Kumar Mitra, who was also a devoted Brahma and a zealous leader of the independence movement. Rabindranath Tagore composed songs for the occasion and Narendranath Datta, who later became Swami Vivekananda, sang at the wedding ceremony.

In 1883 when Surendranath Banerjee was imprisoned, Rajnarayan decried the imprisonment. At Deoghar he founded the Deoghar Samity and Deoghar Book Club in 1884, inaugurated the 'Conversation Circle, and opened a nursing home to treat leprosy. He proposed for a Hindu National Congress. During 1885-88 he was indirectly associated with Indian National Congress and wrote speeches for Congress. He started his

autobiography in 1889, which was a great portrayal of his contemporary time. However, he did not complete it. He became a member of Bangiya Sahitya Parishad in 1893-94, whose name was changed from Bengali Academy of Literature at his suggestion. Rajnarayan made a far-reaching contribution to the religious-spiritual literature of Bengal.

His son-in-law Krishnadhan passed away in 1893 whereby his grand-son Aurobindo returned to India from England. Rajnarayan settled in Deoghar where he was visited by Rabindranath Tagore, Vivekananda, Sibnath Shastri, Bijoy Krishna Goswami and other illustrious sons of India to whom he was a source of inspiration. Rajnarayan Basu was a product of the Bengal Renaissance. He was an intellectual who believed in monotheism. In spite of his saintly presence he had a wonderful sense of humour. He was a nationalist, a prolific writer of prose and devoted his life to the service of his countrymen. He was given the honorary title of Rishi or Sage because of his wisdom and the spiritual life he led. He was unwavering in his beliefs, ideals and

devotion to duty. He was inspired by a genuine love for his country. He lived in strict austerity and financial constraints throughout his life. But he had left behind a wonderful legacy of nationalistic spirit among his descendents which include his son-in-law Krishna Kumar Mitra, his grandsons revolutionaries Aurobindo Ghosh, Barindranath Ghosh, his son Yogindranath Bose, who was also a calligrapher, his daughter Mrs. Lilabati Mitra.

Rajnarayan suffered from paralysis and breathed his last on 18th September 1899.

Sri Aurobindo paid his tribute to his maternal grand-father Rajnarayan in a beautiful sonnet:

My Grandfather—Rajnarayan Bose
[1826–1899]

Not in annihilation lost, nor given.

To darkness art thou fled from us
and light,

O strong and sentient spirit; no more
heaven

of ancient joys, no silence eremite
received thee; but the omnipresent
thought

of which thou was a part and earthly
hour,
took back its gift. Into that splendour
caught
thou hast no lost thy special
brightness. Power
remains with thee and old genial
force
unseen for blinding light; not darkly
larks;
as when a sacred river in its course
dives into ocean, there its strength
abides

Not less because with because with
vastness wed and works
unnoticed in the grandeur of the
tides.

References:

1. *Legacy of Midnapur – Rishi Rajnarayan Basu by Shri Haripada Mandal; www.midnapur.in*
2. *Rajnarayan Basu, Wikipedia*
3. *Atmcharit by Rajnarayan Basu*
4. *Rajnarayan Basu: Between Religious Intuition and Ecstatic Vaisnavism by Ankur Barua; BRILL, Pp 61-84*

Women and Science Part - 4

By Sudakshina Kundu Mookerjee

If the last decades of the nineteenth century saw some distinguished women doctors, the women started entering other fields of science as well from the beginning of the twentieth century. But their foray in the still new field of science was an uphill task and it met with severe challenges.

Janaki Ammal (4th November 1897 to 7th February 1984) was Botanist. Her field of study was Cell Biology. Janaki was one of the first women scientists in India who was awarded the Padma Shri in 1977. She had the rare honour of being awarded Honorary Doctorate (DSc Honoris Causa) by the University of Michigan, from where she earned her doctoral degree. Janaki Ammal was a Botanist and a Cytogeneticist par excellence.

Born to Dewan Ek Krishna, a sub-judge of Tellichery, Kerala, one among his nineteen children, six from his first wife and thirteen from the second, Janaki inherited her father's

love for nature and science. She



finished her schooling from Tellichery and moved to Madras (Chennai now) to study in Queen Mary's College and Presidency College (Madras) for her Honours degree in 1921. Janaki received a prestigious scholarship and went to USA to earn her Masters Degree in 1925. She had to persuade her family against marrying her off. Janaki started teaching in Women's Christian College after graduation in 1921 and before she moved to the USA for her post graduate studies. On return she joined Maharaja College, Trivandrum, from 1932 to 1934 before joining the sugarcane breeding station at Coimbatore as an expert

Cytogeneticist. Janaki's research produced the high yielding variety of sugarcane through manipulation of polyploid cells through cross-breeding of hybrids. This variety of sugarcane could thrive in the harsh climates of India. Her research also furthered the analysis and geographical mapping of sugarcane in India. When Janaki Ammal joined the Indian Institute of Science as a research fellow selected by C. V. Raman, she had to face great resistance from her male colleagues, her gender and her caste proved to be the source of the problems she encountered.

Kamala Sohonie (18th June 1911 to 28th June 1998) was the first Indian



woman to be awarded a Ph.D. degree in Science in India. Her specialisation was Biochemistry. Kamala's father Narayanrao Bhagwat and brother

Madhavrao were both renowned Chemists. Inspired by her brother who was among the first students of (Tata) Institute of Science, Bangalore (presently Indian Institute of Science) Kamala applied for scholarship to the Institute after she had secured first class first from Bombay University. However, her application was turned down by none other than Sir C. V. Raman, since the Nobel Laureate was not comfortable with allowing women in his research laboratories. Kamal did not accept this refusal lying down. Being a believer in Gandhian philosophy, she started Satyagraha in Raman's office till he allowed her admission. However, it was a conditional one as she was on probation for one year and her decorum in the laboratory would be such as not to distract her male co-workers! Her determination, discipline and sincerity paid in the long run and after her probationary period she was permitted to work under her teacher Sri Sreenivasaya. Her efforts won and she opened the door to other female researchers. She studied the nutritional roles of proteins and vitamins in milk, legume and pulse in Indian food habits. Kamal worked in

Cambridge University, UK, as well. She worked on the nutritional benefits of the palm extract Neera brought her the Rashtrapati award.

Bibha Chowdhuri (1913-1991) was the first woman particle physicist of India, whose contributions remained overshadowed by the men who guided her. Her name figures in context of her guide Dr. Debendra Mohan Bose, and seldom remembered for her pioneering contributions, until very recently.



Bibha was born to Dr. Banku Behari Chowdhuri, a medical practitioner and Urmila Devi, who belonged to the Brahmo Samaj. The liberal ideas she was brought up in imbued in her the quest for knowledge and the courage to pursue a career in science, a rarity among women in her times. She was

the only lady student in the Masters Degree class at the Calcutta University. In 1936 she was the third woman to receive a post graduate degree in Physics from the University. Just like Kamala Shohonie before her, she was initially rejected by Professor D.M. Bose to work under him at Calcutta University. However, her determination forced him to relent. She moved to Bose Institute in 1938 when D.M. Bose joined the institute as its Director. She continued her untiring work in experimental particle physics under him and is credited to have discovered the subatomic particle 'meson' by using photographic plates. The research papers authored jointly by Bibha and Bose were published in the reputed research journal 'Nature'. The World War II was raging at the time and Bibha's group could not manage to get the more sensitive photographic plates which were used by Cecil Powell seven years later to detect the 'pion's and 'muon's by using the same technique proposed by Bibha Chowdhuri.

She left India to pursue her doctoral work abroad and in 1945 she joined

experimental physicist and Nobel Laureate Patrick M. S. Blackett at the cosmic ray research laboratory in Manchester. During her stay in Manchester she was first acknowledged for her pioneering work. She returned to India in 1939 and worked in Tata Institute of Fundamental Research till 1957 after which she joined Physical Research Laboratory (PRL) in Ahmedabad, Gujarat. She retired voluntarily in 1960 from PRL and moved back to Calcutta (Kolkata) where she continued her research in high energy particles.

The International Astronomical Union paid her the much deserved honour by naming a white-yellow dwarf star 340 light years away from the Earth, in the Sextans constellation, ‘Bibha’ after her.

Professor Asima Chatterjee (23rd September 1917 to 22 November 2020) left her indelible mark in the field of organic chemistry and phytomedicine. She had been a student of Acharya Prafulla Chandra Roy and derived inspiration from him to study the medicinal properties of

Indian plants. A graduate of Scottish



Church College she received her master's degree in chemistry from Calcutta University in 1938. She was the first woman in to be awarded a D.Sc. from an Indian University. It was in the year 1944 and under the guidance of Dr. P.K.Bose. She also worked in the University of Wisconsin, USA, California Institute of Technology, Pasadena, N.L.university, Zurich. She joined the University of Calcutta in 1950, and became the Khaira Professor of Chemistry, a most prestigious chair. Asima Chatterjee was a legendary teacher and researcher. She is credited to have developed anti-epileptic and anti-malarial drugs. She was a Fellow of the Indian National Academy and the Rajya Sabha.

Rajeswari Chatterjee was one of the first women engineers of India. She was born on 24th January 1922 in Karnataka to B.M. Shivaramajah, who was an advocate in Nanjangud. She started her school in a special English School founded by the grandmother Kamamma Dasappa, who was one of the first women graduates in Mysore. Kamamma worked untiringly for educating widows and deserted women.



Rajeswari graduated in mathematics and earned her post graduate degree in the same subject. She topped in Mysore University in both the examinations. Thereafter she joined Indian Institute of Science (IISc), Bangalore, as a research student in the department of Electrical Engineering. Her ambitions of working under Sir C.V. Raman were quashed when he refused to guide her stating that she

had no degree in Physics. After the WWII she went abroad on scholarship to the University of Michigan, Anne Arbor, USA, and earned a master's degree in Electrical Engineering. As per the conditions of her scholarship she had to train under the Division of Radio Frequency Measurements in National Bureau of Standards, Washington D.C. She then worked on her doctoral studies and received her Ph.D. in 1953. On her return she joined the Department of Electrical and Communication Engineering at IISc, Bangalore. She married Dr. Sisir Chatterjee, her colleague at IISc.

References:

1. *The Pioneering Female Botanist Who Sweetened a Nation;*
www.smithsonianmag.com/science-nature/pioneer
2. *Meet India's First Women Ph.D. in Botany – She is The Reason Your Sugar Tastes Sweeter;* by Sanchari Paul, November 16, 2016,
www.thebetterindia.com/stories
3. *The Scientist Lady: Indian Academy of Sciences,* by

- Vasumathi Dhuru;
www.iasac.in
4. Kamala Sohoni: *Breaking All Barriers – Live History India*;
www.livehistoryindia.com
5. *Remembering Bibha Chowdhuri*, www.tifr.res.in
6. *Bibha Chowdhuri: A Missed Nobel Prize and An Unfulfilled Prophecy* by Julie Jacob, 14 January, 2021
7. *Asima Chatterjee* by S.C.Pakrashi; www.ias.ac.in
8. *Remembering Rajeswari Chatterjee IISc's First Woman Engineer* by Sridevi Venkatesan and Subhayan Sahu, www.connect.iisc.ac.in

Interested readers may subscribe for our English / Bengali Journal “The Indian Messenger” / “Tattvakaumudi” (তত্ত্ব-কৌমুদী). The said form is available in the website of the Sadharan Brahma Samaj at www.thesadharanbrahmosamaj.org or subscribe online at <https://goo.gl/MFzdxy>

NEWS

191st Maghotsava at Sadharan Brahma Samaj

This year 191st Maghotsava was celebrated at Sadharan Brahma Samaj in a smaller way compared to other years due to Covid-19 pandemic situation. Programmes were conducted on digital platform and in Samaj prayer hall with limited number of devotees.

On 20th January, 2021 (6th Magh, 1427) in the evening Worship through songs was organized after a short prayer offered by Smt. Madhulika Ghosh. Shri Supratim Chakrabarty conducted the musical programme along with other members. This programme was organized on zoom digital platform.

On 23rd January, 2021 (9th Magh 1427) Mahila utsava was organized at the prayer hall of the Samaj, it was also live web casted through YouTube channel of the Samaj. Divine service was conducted by Smt. Sunanda (Rakhi) Roy Chowdhury.

On 24th January, 2021 (10th Magh, 1427) at 4.30 pm prayer and kirtan conducted by Shri Supratim Chakrabarty at Brahma Balika Shikshalaya. In the evening at Samaj premises Kitran was conducted by Shri Supratim Chakrabarty. Devine service was conducted by Shri Salil Kumar Hajra and hymns were conducted by Shri Supratim Chakrabarty.

25th January, 2021 (11th Magh, 1427) on the occasion of 191st Foundation day of Brohmomandir, in the morning at 9:00 am Kirtan was conducted by Shri Supratim Chakrabarty. Divine service was conducted by Shri Sanjib Mukherjee and hymns were conducted by Shri Koushik De. The entire programme was live web casted through the YouTube channel of Sadharan Brahma Samaj. Around 200 devotees attended the programme in Samaj prayer hall. New reprint of the book "Dharmajiban – 2nd part" by Pandit Sivanath Sastri published by Sadharan Brahma Samaj was released by Shri Sanjib Mukherjee after the divine service. Packed lunch was served to all attendees.

Same day in the afternoon at 3:30 pm Maghotsava was celebrated jointly by the three Brahma Samajes at the Maharshi Bhavan, Jorasnako organized by Sadharan Brahma Samaj. The Divine Service was conducted by Shri Salil Kumar Hajra and

Smt. Sunanda (Rakhi) Roychowdhury on behalf of Sadharan Brahma Samaj, Brahma Sammilan Samaj and Bharatbarshiya Brahma Mandir. The hymns were offered by members of “Baitanik”.

Same day (11th Magh 1427) in the evening at 6:30 pm in Sadharan Brahma Samaj prayer hall, divine service was conducted by Shri Salil Kumar Hajra, Kirtan and Hymns were conducted by Shri Koushik De.

On 28th January, 2021 (14th Magh, 1427) at 6:30 pm, “Santivachan” was held at Samaj prayer hall. Divine service was conducted by Shri Tapabrata Brahmachari and hymns were conducted by Smt. Tania Ghosh.

Annual Festival of “Sadhaasram”

The annual festival of “Sadhanasram” was held in its prayer hall at 210/6B, Bidhan Sarani, Kolkata – 700006 on 1st February, 2021 morning. The divine service was conducted by Shri Salil Kumar Hajra and hymns were rendered by Shri Supratim Chakrabarty, Shri Tirthankar Basu, Smt. Gargi Mitra, Smt. Tania Ghosh, Smt. Elora Chakrabarty and Smt. Chandana Talukdar. Shri Amit Kumar Paul assisted the choir by playing khol.

Domestic News

Adya Sraddha

Lila Sen, daughter of late Satish Chandra Roy and late Aruna Roy of Belur, Howrah expired on 21st December, 2020 at the age of 83 years. The Adya Sraddha ceremony of Late Lila Sen was held on 3rd January, 2021 morning at Sadhanashram, 210/6B, Bidhan Sarani, Kolkata – 700006. Shri Tapabrata Brahmachari conducted the divine service as also read out from scriptures. Hymns were rendered by Shri Supratim Chakrabarty, Shri Sourav Sengupta, Smt. Sumana Mukherjee, Smt. Sucharita Bhattacharya and Smt. Elora Chakrabarty. A short life-sketch of late Lila Sen was read out by Shri Birsingha Roy and Smt. Sanghamitra Bose, brother and sister of the deceased. Smt. Smt. Chhanda Samadhar, another sister of late Lila Sen sent an obituary from U.S.A. which was also read out.

Adya Sraddha

Mrinmoy Kumar Das, son of late Satish Chandra Das and late Renuprova Das of Sinthee, Kolkata expired on 23rd December, 2020. The Adya Sraddha ceremony of Late Mrinmoy Kumar Das was held on 3rd January, 2021 morning at his residence at 3A, Raja Apurba Krishna Lane, Sinthee, Kolkata - 700050. Smt. Joyita Banerjee conducted the divine service as also read out from scriptures. Hymns were rendered by Smt. Roshmi Das Mondal, Smt. Arpita and Smt. Madhumita Das. A short life-sketch of late Mrinmoy Kumar Das was read out by Smt. Moumita Das Mondal and Smt. Roshmi Das Mondal daughters of the deceased.

Death Anniversary

19th Death Anniversary of Late Ritendra Nath Chattopadhyay was observed by his daughter Smt. Soma Chattopadhyay at her Behala residence on 2nd January, 2021. In this regard divine service was conducted by Shri Sanjoy Das Gupta and hymns were rendered by his daughter Smt. Soma Chattopadhyay. Donations were made to to Sadharan Brahma Samaj Rs. 100/- and to Bharatbarshiya Brahma Mandir Rs. 100/-.

Death Anniversary

The first death anniversary of late Anup Kumar Sarkar was observed on 6th January, 2021 morning at his residence at 30/1, Kalipada Mukherjee Road, Behala, Kolkata – 700008. Shri Supratim Chakrabarty conducted the divine service and read out quotations of great men and also read out from scriptures. Hymns were rendered by Shri Subiandra Nath Thakur. Shri Anindya Kumar Sarkar, eldest son of late Anup Kumar Sarkar spoke on various aspects of life of his late father. Shri Arnab Sarkar, younger son of late Anup Kumar Sarkar reminisced on his father's various activities. Miss Alipse Sarkar, granddaughter of late Anup Kumar Sarkar chanted a sloka in memory of his grandfather.

Acknowledgement
For the month of January, 2021

Donation

DN/GL No.	Donor's Name	Occasion	Purpose	Amount Rs.
DN/a - 1082	Snigdha Ali & Sampa Das	On the occasion of Adya Sradhya of Nandini Raha.	Library Fund	10,000/-
DN/a - 1083	Tridip Sarkar	On the occasion of Adya Sradha of his wife.	Library Fund	1,000/-
GL - 1474	Asis Kr. Pain		Maghotsava Fund	2,000/-
GL - 1475	Tuhinanshu Kr. Poddar		Maghotsava Fund	250/-
GL - 1478	Madhulika Ghosh (on behalf of late Nandini Raha)		General Fund	400/-
GL - 1481	Snigdha Ali & Sampa Das	On the occasion of Adya Sradhya of Nandini Raha	Building Repair Fund	5,000/-
	DO	DO	Maghotsava Fund	5,000/-
GL - 1485	Madhulika Ghosh		Maghotsava Fund	10,000/-
GL - 1487	Supratim Chakraborty & Elora Chakraborty		Maghotsava Fund	500/-
GL - 1491	Biswajit Roy		Maghotsava Fund	5,000/-
GL - 1494	B. Bhowmick		Maghotsava Fund	500/-
GL - 1499	Bina Das		Maghotsava Fund	9,000/-
GL - 1500	Dhritabrata Bose		Maghotsava Fund	2,000/-
GL - 1501	Samir Sinha		Maghotsava Fund	400/-
GL - 1502	Mina Mukherjee		Maghotsava Fund	100/-

GL - 1507	Basanti Mallick		Maghotsava Fund	51/-	
GL - 1508	Anuradha Sarkar		Maghotsava Fund	30/-	
GL - 1510	Soma Chatterjee	Behala towards 19th death anniversary of Ritendra Nath Chatterjee 2nd anniversary Roma Chatterjee.	General Fund	200/-	
GL - 1512	Sova Roy		Maghotsava Fund	200/-	
GL - 1513	Maya Bose		Maghotsava Fund	150/-	
GL - 1514	Subrata Dasgupta & Supratim Dasgupta		Maghotsava Fund	3,000/-	
GL - 1520	Goutam Chatterjee		Maghotsava Fund	500/-	
GL - 1524	Soumen Pal & Family		In memory of late Amala Pal wife of late Manabendra Pal	General Fund	1,000/-
GL - 1525	Sutapa Roychowdhury			Maghotsava Fund	500/-

Trust Fund – (Addition)

T.F. No.	Donor's Name	Name of T.F.	Purpose	Amount Rs.
T.F - 1094	Sourav Chatterjee	Sourav Chatterjee	D.O. Account Fund	100/-
T.F - 1095	Goutam Chatterjee	Ishan Chandra and Prafullabala Chatterjee T.F.	I.B.F. Fund	1,000/-