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THE ASIATIC SOCIETY

(AN INSTITUTION OF NATIONAL IMPORTANCE)

1 PARK STREET • KOLKATA-700016

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ADMINISTRATOR'S PAGE

Dear Members and Readers!

It gives me immense pleasure to share that the Hon'ble Governor of West Bengal and Patron of The Asiatic Society, Dr. C.V. Ananda Bose graciously released two of our publications on 1st July 2025 at Raj Bhavan. On the same day, Shri Vivek Aggarwal, IAS, Secretary, Ministry of Culture, Ms. Lily Pandeya, Joint Secretary (Museum), Ministry of Culture and Shri Arun Kumar, Deputy Secretary, Ministry of Culture visited the Society. They were felicitated at the Humayun Kabir Hall of The Asiatic Society in the presence of all the staff members and research scholars. During their visit they were given a comprehensive tour and were briefed about the Society's rich collection and ongoing works. Shri Aggarwal along with the high officials visited the 5th Floor of the Society to look through the Library stack and the storage area of Publication. Thereafter, they visited the Library and Reprography Section where they interacted with the scholars and readers. They also visited the Museum Section where they were briefed about the rare manuscripts, after which they were guided to the Heritage Building where the facelift work along with future adoptable use of the Heritage Building was briefed to the Secretary, Ministry of Culture. Lastly, they visited the ground floor of the Heritage Building where an exhibition on Publications of the Society and Manuscripts was organised.



Shri Vivek Aggarwal and Ms. Lily Pandeya visiting the Museum of the Society

On 25th July 2025, a group comprising of 48 students and 4 faculty members from Paschimbanga Itihas Samsad visited the Society as part of their internship programme. The visit aimed to provide the students with practical exposure. Book Exhibition cum Recommendation session was organized on 7th July 2025 in the Heritage Building. 38 students along with 8 faculty members of Mrinalini Datta Mahavidyapith made an educational tour to the Society on 11th July 2025. The students visited the Library and Museum Section of the Society.

Mr. John Guy, Curator of South and Southeast Asian Art, Metropolitan Museum of Art, New York, whose research interest is in the temple arts of the Hindu-Buddhist-Jain traditions, visited the Society along with Shri Jyotirmoy Bhattacharya, Art Researcher and Curator of Art Alinda, on 17th July 2025. He was guided during his visit to the Museum Section and explained about the rich collection of manuscripts written with diverse languages and scripts.



Mr. John Guy and Shri Jyotirmoy Bhattacharya visiting the Museum of the Society

It is a great privilege to connect with all the Members and well-wishers of the Society through our various social media platforms. We look forward to your active co-operation and participation in the upcoming events of the Society.

I wish you a happy reading.

The Asiatic Society
Kolkata


Arant Sinha
Lieutenant Colonel
Administrator, The Asiatic Society



**AN ORDINARY MONTHLY GENERAL MEETING OF
THE ASIATIC SOCIETY WILL BE HELD ON
MONDAY, 4TH AUGUST 2025 AT 5 P. M. AT THE
VIDYASAGAR HALL OF THE SOCIETY**

**MEMBERS ARE REQUESTED TO KINDLY ATTEND THE
MEETING**

AGENDA

1. Confirmation of the Minutes of the last Ordinary Monthly General Meeting held on 7th July, 2025.
2. Exhibition of presents made to the Society in July, 2025.
3. Notice of Intended Motion, if any, under Regulation 49(d).
4. Matters of current business and routine matters for disposal under Regulation 49(f).
5. Declaration of members to be removed from the Society due to non-payment of Subscription under Regulation 32 of The Asiatic Society.
6. The following paper will be read by Swami Atmapriyananda:
"The Arjuna Syndrome and the Bhagavad-Gita Medicine"

1 Park Street, Kolkata-700016

Dated : 21.07.2025



Anant Sinha
Lieutenant Colonel
Administrator, The Asiatic Society

List of the Ordinary Members, whose names were announced as defaulters in the Monthly General Meeting held on 07.07.2025
as per
Regulations 31 & 32 of The Asiatic Society, Kolkata

Sl. No.	Name	Membership No.
1	Dr. G. L. Adhya	A00018
2	Santosh Kumar Adhikari	A00004
3	Khaje Alam	A00045
4	Sashi Agarwala	A00077
5	Md Amin	A00006
6	Dr. Biplab Acharyya	A00071
7	Syed Abuzar	A00072
8	Ila Rani Basu	B00010
9	Tapan Narayan Bagchi	B00002
10	Jayanti Bose	B00004
11	Moitrayee Banerjee	B00044
12	Timir Baran Banerjee	B00030
13	Sachindra Kumar Banerjee	B00024
14	R.S Basu	B00015
15	Sumitra Bhattacharjee Chowdhury	B00088
16	Sumitra Banerjee	B00053
17	Shyamal Kumar Banerjee	B00051
18	Hamida Begum	B00063
19	Sunil Kumar Bandyopadhyay	B00077
20	Alokananda Bhattacharya	B00096
21	Subir Bhattacharya	B00101
22	Dr. Sudhir Bera	B00130
23	Debamita Basu	B00276
24	Sanjib Kumar Basu	B00013
25	Abriti Bakshi	B00135
26	Anamitra Bhattacharya	B00308

Sl. No.	Name	Membership No.
27	Saurya Kumar Banerjee	B00359
28	Pranab Sankar Basu	B00341
29	Haridas Ghosh	G00012
30	Banani De	D00283
31	Sisir Kumar Ghosh	G00003
32	Saswati Das	D00261
33	Nimai Chand Dan	D00282
34	Satyabrata Dasgupta	D00303
35	Suranjana Bhattacharjee	B00418
36	Radha Madhab Bharadwaj	B00549
37	Dilip Barik	B00452
38	Salil Kumar Biswas	B00560
39	Uday Bandyopadhyay	B00467
40	Nipa Biswas (Bhattacharya)	B00425
41	Ramanuj Bhattacharjee	B00463
42	Janesh Ranjan Bhattacharya	B00535
43	Gayatri Bhattacharya	B00464
44	Mayadipa Chakraborty	C00075
45	Jayanta Chatterjee	C00023
46	Bholanath Chatterjee	C00015
47	Dr. Santi Chakraborty	C00050
48	Dr. Rama Chatterjee	C00005
49	Ratna Chanda	C00029
50	Swapna Chakraborty	C00057
51	Santosh Ranjan Chakraborty	C00077
52	Mrinal Kanti Chakraborty	C00073

Sl. No.	Name	Membership No.
53	Swati Chaudhury	C00034
54	Jayanta Nath Chaudhury	C00032
55	Hirendra Nath Chakraborty	C00065
56	Bani Chatterjee	C00004
57	Rashmohan Chatterjee	C00002
58	Jyoti Bhusan Chaki	C00087
59	Sanghamitra Chakraborty	C00190
60	Sibranjean Chatterjee	C00316
61	Prof. M.C Chaki	C00088
62	Mita Chakraborty	C00191
63	Anita Coomar	C00101
64	Bandana Chakrabarti	C00276
65	Partha Sarathi Chattopadhyay	C00221
66	Ipsita Chakraborty(Patranabis)	C00312
67	Sonali Chakraborty	C00286
68	Pratip Kumar Chatterjee	C00245
69	Dr. Pradip Chakraborty	C00321
70	Nupur Chatterjee (Banerjee)	C00317
71	Sampa Chatterjee	C00222
72	Muktinath Chatterjee	C00223
73	Arun Kumar Chatterjee	C00325
74	Rik Chattopadhyay	C00362
75	Ananda Gopal Ghosh	G00013
76	Gopal Chakrabarti	C00235
77	Saswati Chowdhury	C00351
78	Pinaki Chakraborti	C00241
79	Sitansu Kumar Dasgupta	D00056
80	Subir Kumar Das	D00148
81	Piyali Das(Mallik)	D00149
82	Ajay Kumar Gupta	G00212
83	Amarnath Ghosh	G00027
84	Sucharita Ghosh(Nee Ray)	G00195
85	Suajta Guha	G00067
86	Dr. Sanjukta Ganguly	G00037

Sl. No.	Name	Membership No.
87	Nurul Huda Gazi	G00156
88	Amalendu Ghosh	G00135
89	Dr. Anil Kumar Ganguly	G00214
90	Samir Guharoy	G00148
91	Dr. Shibaji Guha	G00048
92	Tapas Kumar Ganguly	G00036
93	Satrujit Sankar Dasgupta	D00050
94	Dr. Gouri Pada Dutta	D00011
95	Ratan Dasgupta	D00225
96	Smt. Kitty Dutta	D00006
97	Samarendra Kumar De	D00025
98	Asit Kumar Dutta	D00015
99	Ajoy Kumar Dey	D00031
100	Dinendra Prasad Gupta	G00050
101	Tarak Chakraborty	C00071
102	Ramesh Chandra Gayen	G00161
103	Mukul Kumar Chaudhury	C00042
104	Kalyan Kumar Das	D00043
105	Debjani Das	D00208
106	Atasi Debray	D00248
107	Raj Sekhar Basu	B00409
108	Dr. Bhakta Prasad Majumdar	M00052
109	Afzallah Khan	K00006
110	Dr. Biswanath Mitra	M00069
111	Sujit Kayal	K00087
112	Debabrata Mitra	M00078
113	Ratanlal Mitra	M00080
114	Mayurakshee Gangopadhyay	G00238
115	Dr. Santosh Kumar Mukherjee	M00034
116	Nivedita Mitra	M00077
117	Satish Lakhota	L00006
118	Samar Mukherjee	M00025
119	Ranju Gopal Mukherjee	M00037
120	Arati Mehta	M00091

Sl. No.	Name	Membership No.
121	Minati Kar(Vedanttirtha)	K00015
122	Dwijendra Kumar Mukherjee	M00041
123	Hembram Chandra Mondal	H00021
124	Binapani Ghosh	G00232
125	Swati Lahiri	L00004
126	Krishna Majumder(Mukherjee)	M00054
127	Shyamal Kumar Mondal	M00095
128	Dr. Bimalendu Mookherjee	M00005
129	Nirjhar Mukhopadhyay	M00238
130	Narahari Kaviraj	K00020
131	Sundarlal Mitra	M00066
132	P.K Pal	P00009
133	Sumana Mitra	M00260
134	Swadhin Kumar Mandal	M00348
135	Pushpa Mishra	M00343
136	Dipak Sanyal	S00057
137	Ajit Kumar Ray	R00128
138	Dr. Kaushik Mohan Rakshit	R00131
139	Md. Rashid	R00148
140	Ayesha Rizwani	R00035
141	Mihir Kumar Roy	R00014
142	Kisalay Mukherjee	M00336
143	Asim Roy	R00132
144	Dayamoy Modak	M00315
145	Bhaskar Mridha	M00261
146	Dr. M. Morrision	M00098
147	Aslam Parvez	P00090
148	Dr. Hassainur Rahaman	R00031
149	Dr. P.C Pal	P00007
150	Dilip Kumar Roy	R00018
151	Pushpal Kumar Ray	R00141
152	Amit Pal	P00013
153	Kanai Chandra Pal	P00014
154	Hossain Mobarak	M00103

Sl. No.	Name	Membership No.
155	Samar Pal	P00004
156	Ram Prasad Roy	R00143
157	Kaberi Sanyal	S00058
158	Dr. Mithu Mullick	M00381
159	Dipak Kumar Mukhopadhyay	M00214
160	Dwarakeswar Mondal	M00304
161	Shaswati Niogi	N00032
162	Puskarlal Saha	S00065
163	Wahab Abdul Md	M00373
164	Syamal Kumar Ray	R00139
165	Sri R.P Srivastava	S00068
166	Subrata Kumar Pal	P00061
167	Alam Muzaffar	M00392
168	Hamid Afaq Qureshi	Q00001
169	Prasanta Pathak	P00062
170	Shomosree Roy Chowdhury	R00135
171	Satish Kumar Pandey	P00073
172	Amiya Kumar Mahapatra	M00314
173	Sankar Kumar Saila	S00077
174	Dr. B.K Nayar	N00012
175	Radhika Ranjan Samaddar	S00073
176	Chaitali Pal	P00011
177	Durga Pal	P00068
178	Tapan Kumar Sasmal	S00218
179	Santanu Sarkar	S00170
180	Sibaprasanna Saraswati	S00084
181	Aparna Sarkar	S00036
182	Nikhileswar Sengupta	S00030
183	Abhijit Taraphder	T00010
184	Jaharlal Sen	S00004
185	S.R Sengupta	S00027
186	Samarendra Sengupta	S00205
187	Ranjit Sengupta	S00026
188	Shaheen Sultana	S00195

Sl. No.	Name	Membership No.
189	Alam Hossain Sk	S00280
190	Dipankar Sinha	S00213
191	Bidyut Sarkar	S00332
192	Prodyot Kumar Sen	S00210
193	Shipra Saha	S00242
194	Sikha Sarkar	S00044
195	Dr. Y. Mohendra Singh	S00046
196	Subrata Ghosh	G00019
197	Dr. Pierre Claquin	C00090

Sl. No.	Name	Membership No.
198	Rabata Priya Barua	B00071
199	Ritterpated Raimund O.A Bekar	R00036
200	Dr. Igor D Serevryokor	S00069
201	Pulak Saha	S00260
202	Shelly Saha	S00299
203	Bidyut Kumar Ray	R00091
204	Amita Majumder	M00262
205	Partha Pratim Majumder	M00259
206	Pranati Datta	D00217

The Arjuna Syndrome and the Bhagavad-Gita Medicine

Swami Atmapriyananda

Pro-Chancellor & Secretary

Ramakrishna Mission Vivekananda Educational and Research Institute

(Deemed to be University declared by Government of India under Section 3 of UGC Act)

Abstract

We may describe the Bhagavad-gita as an ‘ancient modern text’. Is it an oxymoron? No. Why? The reason could be found in the commentary (*bhashya*) of Sri Sankaracharya who uses this phrase ‘ancient, yet modern’ in the context of the Atman, the immortal Self of man. In describing the nature of the Atman, the innermost and immortal spiritual core of every being, the Bhagavad-Gita uses the word *purana*¹. Commenting on this word, Sri Shankaracharya states in his famous *bhashya* (commentary) that it is *pura api nava* (although ancient, it is yet modern)². This very phrase applies undoubtedly to the Gita text itself.

The Bhagavad-Gita is a simple text capturing the immortal dialogue between Arjuna, the representative Man (*Nara*) and Krishna, the Supreme Being (*Narayana*), the great Friend of Man (*Narasakha*). All of us are also modern Arjunas struggling with the age-old existential problems of anguish and agony, despondency and depression as Arjuna did. This divine dialogue of the Bhagavad-Gita between God and Man in the form of questions and answers describes a complex human situation common to all of humanity.

Hence the timeless and immortal appeal of the Bhagavad-Gita and its relevance to all people all over the globe at all times.

The malady that was plaguing Arjuna, which we may call the ‘Arjuna Syndrome’ is a common, universal disease among all humankind. It is breaking out as an epidemic in modern times threatening and throttling the very life and existence of human civilization today. In the Hindu philosophical and theological parlance, God is described as *bhava-roga vaidya*, the Great Physician Who cures the disease of worldliness born of *avidya* (ignorance). Sri Krishna, the *purna-avatara* (Perfect Incarnation of God), come to save humankind from the deadly disease of *samsara* (worldliness), called *bhava-roga*, administers the great medicine, the *gita-amrita*, the ambrosia called the Bhagavad-Gita. Arjuna was overwhelmed (*parayavishtah*) with great depression of mind masquerading as compassion³. Sri Krishna, the Master Physician, instantly diagnosed the disease as *kashmala* (loathsome stupidity), *klaibyam* (cowardice, unmanliness), and *kshudram hridaya-daurbalyam* (feeble faint-heartedness)⁴, tearing apart the

mask of self-imagined 'compassion' that Arjuna was wearing and exposed the camouflage. Sri Krishna, according to the commentator Sri Shankaracharya, quickly found the supreme remedy for the permanent cure of the Arjuna's disease—it was nothing less than *Atma-jnana* (Knowledge of the Atman) consisting in the direct and immediate (*sakshat, aparokshat*⁵) Knowledge and Realization of the Immortal, Immutable, Incorruptible, Unchanging, Undecaying, Eternal, Infinite Atman, the true Self of all beings⁶. The various paths to attain this Realization are the various *yogas* that Sri Krishna describes in detail throughout the whole text of the Bhagavad-Gita.

For all of us, the modern Arjunas across the globe, suffering from the same devastating 'Arjuna syndrome' in more

or less measure, in varying situations and circumstances, urgently need this 'Krishna remedy'—the supreme medicine (*paramoushadha*) to cure us, which is the ambrosia of the great Bhagavad-Gita teaching (*Gitamritam mahat*)⁷ prepared through distillation (*dugdham*) by the bhava-vaidya Sri Krishna, the Great Physician.

Notes:

¹ *Bhagavadgita*, 2.20 (that is, Chap.2, Sloka 20)

² Shankara's commentary on the above Shloka (2.20)

³ *Gita*, 1.28

⁴ *Gita*, 2.2, 3 (The translation is by Swami Tapasyanandaji, cf. *Srimad-Bhagavad-Gita*, by Swami Tapasyananda, publ. Ramakrishna Math, Chennai)

⁵ *Brihadaranyaka Upanishad*

⁶ Cf. Reference 4 above

⁷ *Gita dhyanam*

Inception of the History of Science Project in The Asiatic Society

Mira Roy

Life Member, The Asiatic Society

Strange are the ways of life. How else I would explain to myself my joining of the History of Science Project of the Indian National Science Academy housed in The Asiatic Society. But this gave me an opportunity to work with world-renowned scientists. It was a process of un-learning and learning ways of development of knowledge of the natural sciences in India by a research scholar like me. I came to know about the production of a history of the sciences. Here is the narrative.

It is well-known in academic circles that the History of Science Board at The Asiatic Society (1960), in which Professor A. C. Ukil was the Chairman, was enlarged into History of Science Division of the Academy (1965). Subsequently, it became the Indian National Commission for History of Science (1989). Reputed academics from the natural sciences, History, Culture, Epigraphy, Numismatics, Archaeology and other allied subjects were drawn in. The *Indian Journal of History of Science* (1966) has been continuing as the only committed journal.

Started as History of Science Board at The Asiatic Society, Kolkata in the year 1960 under the Chairmanship of late Professor A. C. Ukil, with an aim to reconstruct Indian scientific heritage,

the History of Science Division of the Academy has come since a long way. Enlarged in 1965 into a Commission for compilation of History of Science in India, the Board was renamed as 'Indian National Commission for History of Science' in 1989. The fifteen members of the Commission were doyens in their respective fields. It was empowered to sanction projects on the recommendations of Research Council besides providing guidance to international activities in the History of Science project. In order to further the new and emerging ideas in this branch of learning, the Indian National Commission for History of Science also publishes a quarterly journal *Indian Journal of History of Science* which is the only of its kind of journal in India, and is currently running in its 57th volume, starting from 1966. Being a refereed and acclaimed journal, contributors send their researched articles/papers for publication which get worldwide exposure and acclaim. The Indian National Science Academy published a comprehensive compendium, *A Concise History of Science in India* edited by D.M. Bose, S. N. Sen and B. V. Subbarayappa (1971). We need to acknowledge earlier attempts to look at scientific thinking and practices historically. We remember

brief vernacular tracts on science like one by Asima Chattopadhyay – *Indian Medicinal Plants* (1946), and *Chemistry and Civilisation* (1956) by Priyada Ranjan Ray – both in the Visva-Vidya Samgraha series.

Born in 1935, I joined the project in 1960 as a Senior Research Fellow; when I was 26 years old. I knew nothing about a branch of knowledge called history of science in which social scientists, particularly historians, have contributed enormously. In the ground floor of the Society premise, I was rigorously interviewed along with others whom I did not know then. I failed to satisfy Professor of Bengali, Chintaharan Chakraborty. His rebuke still rings in my ears. However, Professor of Physics Samarendranath Sen, took over my interview. On hindsight, I think my knowledge of Sanskrit indispensable for gleaning knowledge stored in ancient texts, saw me through the selection process. On my joining, he took me to the Librarian, announced my selection to him, and requested him to give me a copy of George Sarton's *A Guide to the History of Science* (1952) so that I could figure out the field. But he made no mention of his *Bijnaner Itihās* in the vernacular published in 1955 and 1958. The Professors made me read every available Encyclopaedia of the sciences in Kolkata's Botanical Survey and Anthropological Survey and the Indian Museum libraries.

In those days all notes from books and journals had to be written by all scholars on large light green note-sheets as was distinctive of a colonial office. Each numbered page would carry the name of the scholar entering the notes. The very

first question I placed before Professor Priyada Ranjan Ray was what would a take note of to do research on history of science. I was told to note the names of the Indian flora and fauna. I remember reading up all the Encyclopaedia available in the libraries of The Asiatic Society, the Indian Museum, and the Botanical Survey of India. Professor Ray insisted in Bengali that I took only focussed notes and that I should avoid all rigmarole typical of education in Arts subjects. He was fond of presentation of all data – in words or numbers, in the form of a Table. Indeed, one senior colleague made light-hearted comment about 'Professor Ray and his Tables'. He would stand by my side when I was studying, and tap my table with his fingers advising me to read and re-read every Sanskrit text. He himself had excellent grasp of the language. Incidentally, the Society had rare Sanskrit texts in its collection. We individual scholars wrote papers on the strength of our research, and were permitted to publish. I have collected all my papers already published in reputed journals and edited volumes to produce a volume *Essays in History of Sciences in India* (2019). Incidentally, this history is unlike the genre of history of science within social science frames.

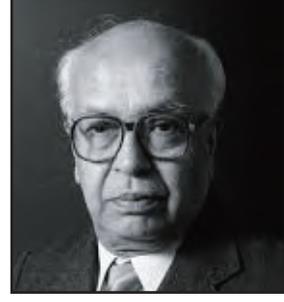
The research by the young scholars like me were closely supervised by three leading scientists: Professor Priyada Ranjan Ray, Professor Samarendra Nath Sen and Professor B. V. Subbarayappa. They had occasional meetings among themselves. However, I do not remember that we the young scholars talked among ourselves about our individual research experience.



Professor Priyada Ranjan Ray
(1888-1982)



Professor Samarendra Nath Sen
(1918-1992)



Professor B. V. Subbarayappa
(1925-2019)

Discipline was the high note in the institutional culture. I remember that any two persons talking even briefly would not escape the notice of the Librarian, Sibadas Chaudhuri. These were much before installation of CCTV cameras. He had comprehensive knowledge of books, journals and old records in the holdings of the Society. I remember arriving from Bangalore, everytime Professor Subbarayappa would head straight to the library and the Librarian. Dhiren-Babu and Ramesh Chatterjee, two Library Assistants and Sanskrit Book-Keeper Girija-Babu were of immense help to the young researchers like me. I was fortunate to have met kind and efficient librarians elsewhere also. One such librarian, whose name unfortunately fail to recall now

in the Indian Museum Library fetched *The Plants of the Bible* (1885) from the Botanical Garden Library for me. We, the research scholars, never discussed the progress of our individual assignments. There was no place to converse because a canteen worthy of name was set up rather late. Thus, research was a lonely engagement. Baidyanath Chakraborty meticulously typed whatever writing was approved by the three stalwarts.

Every morning at tea-time, I talk in bits of my experiences with my young nephew, Debraj and retired brother, Prasanta, and whoever visits. Even now, I dream about individuals in The Asiatic Society then. I am in my ninetieth year. I could be the oldest surviving Life Member of the Society, and a Sanskrit scholar.

একটি রবীন্দ্রসঙ্গীতের সুরান্তর

দেবাশিস রায়

রবীন্দ্রসঙ্গীত ও স্বরলিপি বিশেষজ্ঞ

রবীন্দ্রনাথের বেশ কিছু সঙ্গীতের আমরা সুরান্তর লক্ষ করি। গুরুদেবের জীবদ্দশায় তাঁর গীতসূচি পর্যালোচনা করলে দেখা যায় যে ভিন্ন ভিন্ন স্বরলিপিকারকৃত একই গানের স্বরলিপি একাধিক গ্রন্থে প্রকাশিত হয়েছে এবং তার মধ্যে সুরান্তর লক্ষণীয়। তাঁর প্রথম অথবা মধ্য বয়সের কোনও গানে হয়ত তিনি শেষ বয়সেও পুনরায় সুরারোপ করেছেন। সেক্ষেত্রেও ওই গানে সুরান্তর লক্ষণীয়।

‘কী রাগিনী বাজালে হৃদয়ে’ প্রেম পর্যায়ে ও প্রেম-বৈচিত্র উপপর্যায়ের গানটির রচনাকাল ২৯ কার্তিক ১৩০২, ১৪ নভেম্বর ১৮৮৫। মিশ্র কানাড়া ও একতালে নিবদ্ধ গানটির স্বরলিপি *বীণাবাদিনী* পত্রিকার ভাদ্র ১৩০৪ সংখ্যায় প্রথম প্রকাশিত হয়, স্বরলিপিকার : জ্যোতিরিন্দ্রনাথ ঠাকুর। গানটি বর্তমানে ‘বিশ্বভারতী গ্রন্থন বিভাগ’ প্রকাশিত *স্বরবিতান*-এর দশম খণ্ডে প্রকাশিত (সংকলিত)। এই গানটির একটি সুরান্তর আমরা পাই আচার্য শৈলজারঞ্জন মজুমদার গীত ভাবনা রেকর্ডসের BRC-CD-209 নম্বর, ২য় খণ্ড ‘রবির ছায়ায়’ অ্যালবাম সিডির প্রকাশিত গানে। গানটি তাল-ছাড়া ঢালাভাবে গীত। এই অনিবদ্ধ সুরটির কোনও স্বরলিপি এখনও পর্যন্ত প্রকাশিত হয়নি। সেইজন্য শৈলজারঞ্জন মজুমদার-গীত গানটির গীতরূপ অনুসরণ করে স্বরলিপি প্রস্তুত করে বর্তমান সংখ্যায় সংকলিত হল।

কী রাগিনী বাজালে হৃদয়ে, মোহন, মনোমোহন,
তাহা তুমি জান হে, তুমি জান।।
চাহিলে মুখপানে, কী গাহিলে নীরবে,
কিসে মোহিলে মন প্রাণ,
তাহা তুমি জান হে, তুমি জান।।
আমি শুনি দিবারজনী তারি ধ্বনি, তারি প্রতিধ্বনি।
তুমি কেমনে মরম পরশিলে মম,
কোথা হতে প্রাণ কেড়ে আন,
তাহা তুমি জান হে, তুমি জান।।

কথা ও সুর : রবীন্দ্রনাথ ঠাকুর

স্বরলিপি : দেবাশিস রায়

II সা মা -া নৃসা-নৃসরা-া রা -া রা রা -ঞ্জা -া রা -সা -া

কী রা ০ গি০ ০০০ ০ গী ০ বা জা ০ ০ লে ০ ০

রা -রা রা -পা -মপাঃ-মঃ-মঞ্জা -া -া -রসা সরা -সরঞ্জা -া স্ৱা সা -া

হ ০ দ ০ ০০ ০ য়ে০ ০ ০ ০০ মো০ ০০০ ০ হ ন ০

মা পা-পমা-ণা-া-াধা পমপা মজ্ঞা-া-রসা-রা-া রা-ণা-াধা পা-াধপা-াধপা
ম নোমো ০ ০ ০ হ০ ন ০ ০০ ০ ০ কী ০ ০ রা ০০ ০০

সা-রা-রজ্জরা-রজ্জরা-জ্জরা সা-া ন্সা ন্সা-রজ্জা-া জ্জরা
গি ০ ০০ ০০ ০ গী ০ বা০ জা০ ০০ ০ লে

না সর্সা-া না সর্সা নর্সর্সা-া সর্সা সর্ধা-া ংসর্গা ংসর্গা-াধা পধা-মা
তা হা ০ তু ০ মি০০ ০ জা০ ন০ ০ ০০ ০০ ০ ০ হি০ ০

মা-পা মপা-ধণাঃ-ধঃ পমা-পা মজ্ঞা-া-া-রসা-রা রা-ণা-াধা পা
তু ০ মি০ ০০ ০ জা০ ০ নো০ ০ ০ ০০ ০ কী ০ ০ রা

-াধপা-াধপা মা রা-রজ্জরা-রজ্জরা-জ্জরা সা-রা ন্সা-ন্সা-রজ্জা-া জ্জরা-া
০০ ০০ গি ০ ০০ ০০ ০ গী ০ বা০ জা০ ০০ ০ লে ০

না-া না না-নপা-না-া সর্সা র্সা-া সর্না ংনা সর্সা-া-া
চা ০ হি লে ০০ ০ ০ মু খ ০ পা০ ০ নে ০ ০

সর্সা-র্সা র্সা সর্সর্জ্জা-জ্জর্সাঃ ংসর্সা-া সর্সা-পা পণা-ধণাঃ-ঃ ংপা-া-া
কী ০ গা হি০০ ০ লে ০ নী ০ র০ ০০ ০ বে ০ ০

সর্সা-না ন্সা সর্গা ংগা ধা-া ংধা-াধা-াধা মা পা-া গা গা-মা-া
কি ০ সে মো০ হি লে ০ ম০ ন ০ প্রা ৭ ০ তা হা ০ ০

পা-ধা পা-ণা গা ধণা ংসর্গা ংসর্গা-াধাঃ-ধঃ পা-ধা-মা-া
তু ০ মি ০ জা নো০ ০০ ০০ ০ ০ হে ০ ০ ০

মা-পা মপা-ধণাঃ-ধঃ পমা-পা মজ্ঞা-া-া-রসা-রা-া
তু ০ মি০ ০০ ০ জা ০ ন০ ০ ০ ০০ ০ ০

রা-ণা-াধা পা-াধপা-াধপা মা রা-রজ্জরা-রজ্জরা-জ্জরা সা-রা
কী ০ ০ রা ০০ ০০ গি ০ ০০ ০০ ০ নী ০

ন্সা-ন্সা-রজ্জা-া জ্জরা-া
বা০ জা০ ০০ ০ লে ০

{ সা সা-া-া সর্সা গা-া-া ংধা ধা ংসর্গা ংসর্গা-াধা পা-ধা
আ মি ০ ০ শু নি ০ ০ দি০ বা ০০ ০০ ০ র ০

মপা -মণাঃ -ধঃ পা -া -া গা গা -মা পা -ধা পা -সাঁ সঁরা ধা -সাঁ
জা ০০ ০ গী ০ ০ তা রি ০ ধ ০ নি ০ তা০ রি ০

গা -ধা পা -ধপা -ধপা মা -গা -া -রগা -মপা মা -া -া } না না -া
প্র ০ তি ০০ ০০ ধ ০ ০ ০০ ০০ নি ০ ০ তু মি ০

ধনা -া না -না -পা -না না -সাঁ -া সাঁ -সঁরসাঁ -সঁরসাঁ -সঁনা সাঁ -া
কে ০ ম নে ০ ০ ম ০ ০ র ০০ ০০ ০ ম ০

-সঁরসাঁ -সঁরসাঁ -সঁনা -সাঁ -া -া -া সাঁ সাঁ -সঁরসাঁ রাঁ রাঁ -া -া
০০ ০০ ০ ০ ০ ০ ০ প র ০০ শি লে ০ ০

রাঁ -সঁরসাঁ রাঁ -া জঁরা -া -া -া জঁরা জঁরা রঁজঁরা -সঁরা রাঁ -সাঁ সাঁ -না
ম ০০ ম ০ ০ ০ ০ ০ তু মি কে ০০ ০ ম ০ নে ০

না -সাঁ ধনা -সঁরা -সঁনা সাঁ -সঁরসাঁ -সঁরসাঁ -সঁনা -সাঁ -া -া
ম ০ র ০ ০০ ০০ ম ০০ ০০ ০ ০ ০ ০

সাঁ সাঁ -সঁরসাঁ রাঁ রাঁ -া -া রাঁ -সঁরসাঁ রাঁ -া জঁরা -া -া
প র ০০ শি লে ০ ০ ম ০০ ম ০ ০ ০ ০ ০

জঁরা জঁরা জঁরা -রাঁ জঁরা -সঁমজঁরা -রঁজঁরা সঁরা -া সঁসাঁ -া
কো থা হ ০ তে ০০ ০০ প্রা ০ ৭ ০

সঁরা সঁরা সঁরা সাঁ -গা গা ধা ধপা -া পা -ধা পা -গা
কে ০ ড়ে ০ আ ০ নো ০ তা ০ হা ০ তু ০ মি ০

গধা ধা -গঁসঁনা -গঁসঁনা -গঁধা পা -ধা -মা -া মা -পা ম পা
জা ০ নো ০০ ০০ ০ হে ০ ০ ০ তু - মি ০

-ধগাঃ -ধঃ পমাঃ -মপঃ মজঁরা -া -রসাঁ -রা -া -া
০০ ০ জা ০ ০ নো ০ ০০ ০ ০ ০ ০

রা -গা -গঁধা পা -গঁধপা -গঁধপা মা -রা রঁজঁরা রঁজঁরা সঁরা সাঁ -রা
কী ০ ০ রা ০০ ০০ গি ০০ ০০ ০০ ০ নী ০

II

নঁসা নঁসা -রঁজঁরা -া সঁরা -া -া II II

বা ০ জা ০ ০ ০ লো ০ ০

Spirituality, India and Sri Aurobindo (1872-1950)

Jagatpati Sarkar

Life Member, The Asiatic Society

An English poet, Robert Browning, once told that “The moment made eternal”.

The appearance of Sri Aurobindo is really the moment made eternal in the history of the Indian spirit. He was a starting point in India of a new body of new philosophical, literary, cultural, political and social reforms by the same soul. Actually, he was a great visionary of the truths of life in Indian mind. Spirituality is indeed the master key of the Indian mind, the sense of the infinite is native to it. India saw

from the beginning and even in her ages of reason. In her ages of increasing ignorance, she never lost hold of the insight. She was alive to the greatness of material laws and forces.

She had a keen eye for the importance of the physical sciences. She knew how to organise the arts of ordinary life. But she knew that the physical does not get its full sense until this stands in true relation to the supra-physical power.

There were other powers behind this and these powers are already within man himself of which he is normally unaware. He is conscious of a small part

of himself. Man has the power of exceeding himself, of becoming himself more entirely and profoundly than he is.

India saw the myriad Gods beyond man, God beyond the Gods, and beyond God, his own ineffable eternity. India saw that there were ranges of life beyond our life, ranges of mind beyond our present mind. India, above all, saw the splendours of the

spirit. Another name of the spirit is 'Karma' or 'action'. Srimad Bhagavad Gita tells thus—

*na karmaṇāmanārambhān
naiṣkarmyaṃ puruṣo'snute
na ca saṃnyasanādeva siddhiṃ
samadhigacchati. 3-4*

This means that man cannot achieve knowledge without the performance of Karma. Without purity of mind,



a man even taking Sanyasa cannot attain the ultimate reality of Moksha. Sri Aurobindo always searched for the inner truth and law of each human, its activities, its dharma and the rule of life. This was luminous with the discovery of spirit. The spirit is here infinite of verities, and life is a lower infinite of possibilities which seeks to grow and finds its own truth and fulfillment in the light of those verities. Our intellect, our will, our ethical and our aesthetic being are the reflectors and the meditators of the same. Sri Aurobindo told "The method of the West is to exaggerate life and to call down as much - or as little - as may be of the higher powers to stimulate and embellish life. But the method of India is on the contrary to discover the spirit within and the higher hidden intensities of the superior powers and to dominate life in one way or another so as to make it responsive to and expressive of the spirit and in that way increase the power of life... . The work of the Renaissance in India must be to make this spirit, this 'higher view' of life, this sense of deeper potentiality once more

a creative, perhaps a dominant power in the world." Sri Aurobindo realised it with his own supreme thought. In his first life he was an active member of Indian freedom struggle but ultimately he turned into Life Divine. He became a spiritual man. He told in his *The Life Divine* "Spiritual evolution, and evolution of consciousness in matter in a constant developing self information till the form can reveal the indwelling Spirit". This is true that this spirituality in India can empower the humanity. The characteristic feature of Sri Aurobindo's personality became obvious in the later period of his life in his own country where he transformed from a private man to a public personality. He withdrew himself completely from eyes from even the eyes of his disciples. His image got transformed from Man to God. The whole world till today kneels with utter astonishment in this picture. His withdrawal from the mortal plain to immortal personality is really mysterious. But this is the exact perspective of Sri Aurobindo's life and works.

Summer Internship Programme

A Summer Internship Programme for the students of Calcutta Girls' College was organized at The Asiatic Society, Kolkata, from 13th June to 3rd July, 2025. A group of sixteen Semester IV students from the Department of History and Political Science of the said college participated in the internship programme as part of their new syllabus under NEP (CCF) to understand the different functions of a museum and restoration of its objects.

The whole programme comprised 15 working days with total sixty hours of contact which included lectures, Powerpoint presentations, hands-on training etc. The topics of discussions held on various days are as follows:

- Introduction to Museum and Archives
- Hands-on training on documentation of manuscripts, archival documents, paintings and other objects.
- Concept about basic Museology and Cataloguing.
- Preventive and Curative Conservation techniques
- Condition Assessment and Reporting
- Classification and Cataloguing based on Library Science
- Knowledge about Search Engine and its utilization
- Digital Preservation



The students demonstrating their projects on the day before the last day of the programme



The students of the Calcutta Girls' College visiting the Museum (left) and Library (right) of the Society

- Cultural Heritage Management and Archives and Museum
- Integrated approach of Museum Security
- Job opportunities and career pathways

Each of the students had to prepare a project the titles of which were provided to them during the programme. The students demonstrated their projects through Powerpoint presentation in presence of Dr. Pritam Gurey, Librarian, Dr. Keka Adhikari Banerjee, Curator, S. S. F. I. Alquaderi and Ms. Farhin Saba, Cataloguers of the Society on the day before the last day of the programme.

The whole programme was supervised by the Curator. From the very first day, the students were well-guided by the staff members and officials of the Society. During their training programme, they visited the Museum, Library and Conservation, and became acquainted with the rare and enriched collection of the Society and their preservation techniques. The staff members at the Museum, Library and Conservation Section shared their knowledge and gave their best efforts to guide them. On the final day of the internship programme, Lieutenant Colonel Anant Sinha, Administrator of the Society, distributed certificates among the students and wished all the best for their future endeavours.

Overall the internship programme became a successful one receiving keen interest and huge enthusiasm from the students. This will help to organize more of this kind of internship programmes in the Society's premises in the upcoming days.



Lt. Col. Anant Sinha, Administrator of the Society conferring certificate to one of the students



A group photo at the end of the certificate distribution programme

Book Release at Raj Bhavan

On 1st July 2025, The Asiatic Society celebrated a significant milestone with the release of two of its latest publications. The event was graced by the Hon'ble Governor of West Bengal and Patron of The Asiatic Society, Dr. C.V. Ananda Bose, who officially launched the publications at the Throne Room, Raj Bhavan, Kolkata. The inauguration ceremony commenced with the National Anthem. This was followed by the felicitation of His Excellency by Lieutenant Colonel Anant Sinha, Administrator of The Asiatic Society. He delivered the Welcome Address where he emphasized that the publications of The Asiatic Society are far more than just books: "they are a testament to the Society's enduring commitment to research, scholarship, and the dissemination of valuable ideas". He further highlighted that these works reflect the tireless efforts of dedicated researchers and the ever-growing importance of The Asiatic Society in shaping intellectual discourse across Asia and beyond.

The first book released by His Excellency titled *The Vedas and the Indian Civilization* authored by Samiran Chandra Chakrabarti presents the wisdom of the Vedas with a new outlook, bridging the ancient with the contemporary. It is an invaluable resource for anyone seeking to understand how the ancient Vedic tradition continues to shape the intellectual, spiritual, and social landscape of India in a simple lucid language.



Hon'ble Governor along with the Administrator releasing *The Vedas and the Indian Civilization*

The second book titled *An Illustrated Catalogue of Oil Paintings in the Collection of The Asiatic Society* by Isha Mahammad and Somnath Mukherjee opens a window into the wonderful world of oil paintings held in the collection of Society. This publication is more than a catalogue, it is a curated journey through images that reflect the aesthetic sensibilities and historical contexts of the era. This book is also a tribute to Professor Isha Mahammad who had been closely associated with The Asiatic Society for a very long time.



Hon'ble Governor along with the Administrator releasing *An Illustrated Catalogue of Oil Paintings in the Collection of The Asiatic Society*

A discourse was delivered by our Hon'ble Governor in which he highlighted the enduring contributions of Society in the contemporary world. He lauded the Society for its unwavering commitment in the world of research. As the oldest surviving publication house of India, The Asiatic Society continues to honour its rich legacy by publishing works that remain deeply relevant in today's evolving academia.

The programme ended with Vote of Thanks by Shri Dhiman Chakraborty, Controller of Finance of The Asiatic Society. At the end, everyone was requested to join for the National Anthem. The event was gracefully conducted by Ms. Sagarika Sur from the Publication Section of the Society.

Gyan Bharatam Meeting of Stakeholders

Gyan Bharatam Mission, a Government of India initiative to safeguard India's invaluable manuscript heritage for enhancing its wider accessibility and academic integration, held its inaugural meeting of the Stakeholders on 14th July,



Group photo session after the first half of the meeting on 14th July, 2025

2025 at Hotel Pride Plaza, New Delhi. The Asiatic Society one of the biggest repositories of manuscripts, was invited to participate in this meeting. Hundred delegates from fifty institutions throughout India took part in the said meeting to exchange their views. Dr. Keka Adhikari Banerjee, Curator and Dr. Archana Ray, Cataloguer of the

Museum Section represented the Society in this prestigious event.

At the onset of the meeting, Dr. Sudha Gopalakrishnan, Project Director, SAMHITA, Founder Director of NMM, spotted light on the establishment of

National Mission for Manuscripts (NMM) and its role to prepare a manuscript database for the researchers. Dr. A. V. Surya, CEO, Convergent, Professor P. R. Mukund, Founder Trustee, Tara Prakashana and Rahul Ghangas of Coin DCX were among the speakers who manifested innovative and inspiring ideas that Gyan Bharatam may implement for the future use of technologies in the field of Manuscript study and its preservation.



Dr. Keka Adhikari Banerjee, Curator, with the representatives of other institutes

The programme was inaugurated through lamp-lighting by Shri Gajendra

Singh Shekhawat, Hon'ble Minister of Culture and Tourism, Government of India followed by welcome address by Dr. Anirban Dash, Project Director, Gyan Bharatam. After that, Shri Vivek Aggarwal, Secretary, Ministry of Culture, made a presentation on the overall function of Gyan Bharatam with its aims and objectives. In his speech, he disclosed the possible target of the Mission to digitize approximately one crore manuscripts by the next five years and constitute a repository so that anyone from any part of the country and abroad may get the information about the India's rich



Shri Gajendra Singh Shekhawat, Hon'ble Minister of Culture and Tourism (right) and Shri Vivek Aggarwal, Secretary, Ministry of Culture (left) at the inaugural session of the meeting on 14th July, 2025

manuscript heritage. At this point, he also emphasized on the institutional rights and proposed that without the permission of the repository-institute no one would get the complete access of any manuscript.

Summarizing the diverse opinions received from the representatives of the participating institutions, it was resolved that the five pillars of the Gyan Bharatam Mission will be-

- Survey and Cataloguing
- Conservation and Capacity Building
- Technology and Digitization
- Linguistic and Translation Division
- Research, Publication and Outreach

Shri Samar Nanda, Joint Secretary, Ministry of Culture, and Dr. Sachchidanand Joshi, Member Secretary, IGNCA were among the other speakers at the concluding session of the meeting.

This meeting of stakeholders was the first step of Gyan Bharatam towards formalizing a structured working relationship of the Ministry of Culture with the specific institutions and partners who are working in the manuscript ecosystem and success of it lies on the collaborative efforts towards awareness, conservation, digitization, mass outreach and celebration of India's manuscript heritage in the coming future.



বন্দে মাতরম

রচনাকাল ও রচনাক্ষেত্র : কিছু অনুক্ত তথ্য

লেখক : পার্থপ্রতিম চট্টোপাধ্যায়

প্রকাশক : বঙ্কিম-ভবন গবেষণা কেন্দ্র, কাঁটালপাড়া, নৈহাটী, উত্তর ২৪ পরগণা

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বন্দে মাতরম ভারতবর্ষের এবং বাঙালির স্বাধীনতা তথা সার্বিক উপমহাদেশীয় ভারতবাসীর জাগরণের বীজমন্ত্র। এই বীজমন্ত্রটির রচনাকাল ও রচনাস্থান নিয়ে গবেষকদের নানা মত। এই বিতর্কের ক্ষেত্রে প্রাসঙ্গিক তথ্য প্রমাণের সাহায্যে বর্তমান বইটির উপস্থাপনা। আলোচ্য বইটির পূর্বে ‘বন্দেমাতরম’ এবং আনন্দ মঠ উপন্যাসের পটভূমি নিয়ে বেশ কয়েকটি বিদগ্ধ বই প্রকাশিত হয়েছিল। উক্ত বইগুলিতে ‘বন্দেমাতরম’ গানটির রচনাকাল ও রচনা স্থান নিয়ে নানা মূনির নানা মত।

সাম্প্রতিকালে আলোচ্য বইটিতে লেখক কিছু অনুক্ত তথ্যের প্রতি পাঠক সমাজের দৃষ্টি আকর্ষণ করেছেন। প্রথমটি ‘বন্দেমাতরম’-এর রচনাকাল এবং দ্বিতীয়টি তার রচনাক্ষেত্র।

রচনাকাল বিষয়ক আলোচনার লেখক গানটির রচনাকাল সম্পর্কে বিভিন্ন তথ্য নির্ভর হয়ে সিদ্ধান্তে উপনীত ১৮৭৪ খ্রিস্টাব্দের অক্টোবর মাসের ১৮ তারিখের পর কোনো একদিন। অকাট্য যুক্তি। ‘বন্দেমাতরম’ গানটি প্রথম বঙ্গদর্শন পত্রিকায় চৈত্র ১২৮৭ সংখ্যায় প্রকাশিত (২০ জুলাই ১৮৮১ খ্রিস্টাব্দ) অর্থাৎ শ্রাবণ ১২৮৮ তে। এ প্রচলন পত্র-পত্রিকার প্রকাশকাল নিয়ে এখনো আছে। বঙ্কিমচন্দ্র ‘আমার দুর্গোৎসব’ প্রবন্ধটি দুর্গাপূজার পূর্বে রচনা করেন। ঐ বছর দুর্গাপূজার সময়ও

Bengal Library Catalogue অনুযায়ী ১২৮১ কার্তিক মাস। লেখকের আলোচনাটি সমর্থনযোগ্য। ‘বন্দেমাতরম’-এর প্রকাশকাল ১৮৮১ জনগণনা অনুযায়ী সপ্তকোটি বাঙালি।

এই গানটির রচনাক্ষেত্র কোথায়? লেখকের তথ্য অনুযায়ী গানটির রচনাক্ষেত্র কাঁটালপাড়ার বাড়িতে। বঙ্কিমচন্দ্রের দাদা সঞ্জীবচন্দ্রের (পুত্র জ্যোতিশচন্দ্র) পৌত্র শতঞ্জীবচন্দ্র চট্টোপাধ্যায়ের রূপমঞ্চ পত্রিকায় ১৩৫৪ বঙ্গাব্দের ফাল্গুন ও চৈত্র-বৈশাখ সংখ্যায় লেখা দু’টি তার প্রমাণ। এই ভদ্রলোক বঙ্কিমচন্দ্রের জীবদ্দশায় জন্মগ্রহণ করেছিলেন।

বইটিতে লেখক পরিশেষে ছয়টি পরিশিষ্ট সংযোজন করেছেন যা বইটির ক্ষুদ্র পরিসরে বিষয়ের আকর্ষণকে বৃদ্ধি করেছে, যা বলাই বাহুল্য। বইটির চারটি চিত্রপত্র ‘বন্দেমাতরম’ গানের ঐতিহাসিক গান থেকে শ্লোগান, আবার শ্লোগান থেকে চিত্রকল্পে রূপান্তরকে সমৃদ্ধ করেছে।

এই ধরনের বই প্রকাশ বঙ্কিম-ভবন গবেষণা কেন্দ্রের বঙ্কিম গবেষণার নতুন পথের সন্ধান দিল অবশ্যই। সর্বাঙ্গীণভাবে বইটির রূপ-ভাবনার উপস্থাপনে লেখক এবং বঙ্কিম-ভবন প্রশংসার দাবী রাখে।

রঙ্গনকান্তি জানা

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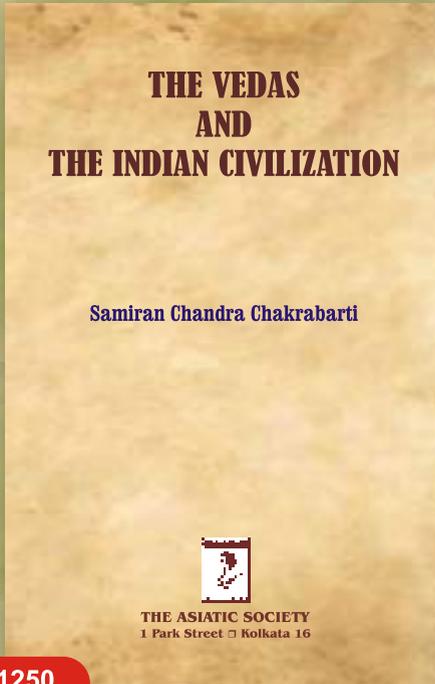
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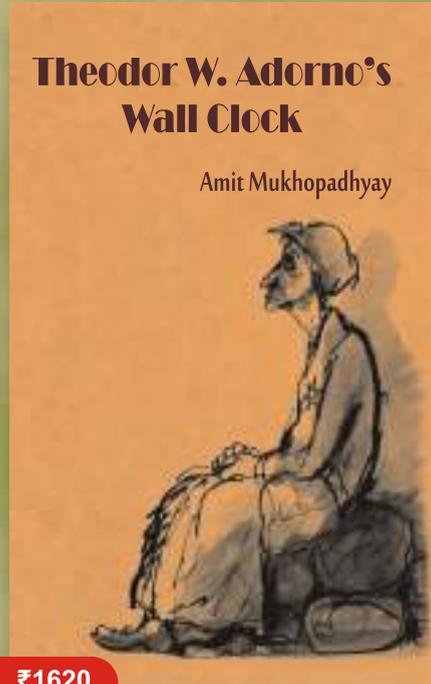
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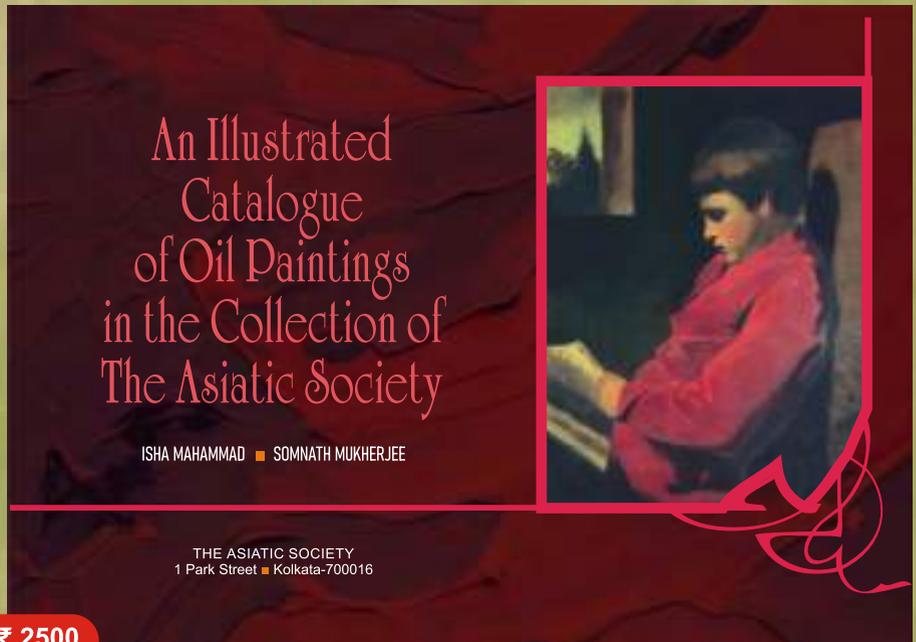
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