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Government of India



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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!

A very warm welcome to all the members and readers of this month's Bulletin of the Society. We are delighted to have you with us and hope you enjoy reading this issue, which brings together news, updates, activities, and contributions from our Society.

Twenty-nine students and two faculty members from Batch II of the Interdisciplinary Course (IDC) in Library and Information Studies, Loreto College, Kolkata, visited The Asiatic Society on 20 July 2026 as a part of their educational visit. The visit provided the students with an opportunity to familiarise themselves with the Society's rich library collections, archival resources, heritage and to gain valuable insights into the preservation and management of historical and scholarly materials.

An exhibition on Healing Systems was organised by the Museum Section of The Asiatic Society from 20 to 22 July 2026. The exhibition presented an insightful overview of traditional healing practices and knowledge systems, highlighting their historical, cultural, and intellectual significance. A seminar commemorating 150 years of 'Vande Mataram' was organised at The Asiatic Society on 22 July 2026.

The Asiatic Society organised an academic lecture entitled 'History of Vedic Science in the Light of Mathematics' on 28 July 2026. The lecture was delivered by Professor (Retd.) (Dr.) Manjusha Majumdar, who explored the historical and intellectual dimensions of Vedic scientific traditions, with particular emphasis on their relationship with mathematical thought and knowledge systems.

The Asiatic Society organised two special lectures on 30 July 2026 on the occasion of 133rd birth anniversary of Professor Prasanta Chandra Mahalanobis, the eminent scientist, statistician, and visionary. Distinguished speakers were Professor (HAG) Probal Chaudhuri, Professor Swagatam Das and Professor Tapati Mukherjee.

The Asiatic Society conducted a specialised Training Programme on 'Phone, WhatsApp and Email Etiquette' for its staff members on 30 July 2026. The programme was designed to enhance administrative efficiency, strengthen professional communication standards, and promote the responsible use of digital platforms in official correspondence.

The Asiatic Society participated in the National Workshop on 'National Digitisation Drive with States/UTs and Stakeholders', organised by the Ministry of Culture, Government of India, under the Gyan Bharatam Mission. The workshop was held at The Ashok, New Delhi, on 31 July 2026. As a Gyan Bharatam Cluster Centre, The Asiatic Society presented its ongoing work and progress in the field of manuscript digitisation, highlighting its efforts towards the preservation and digital dissemination of India's valuable manuscript heritage. The Society also showcased glimpses of two important digitisation initiatives, Vidyavanika and Anukriti.

The Asiatic Society, contributed to the 11th BRICS Culture Ministers' Meeting and the 3rd BRICS Culture Working Group Sessions, held from 5 to 8 August 2026 in

Bhopal, by showcasing two significant mathematical manuscripts from its distinguished collection—Lilavati and Rekhanita.

The Asiatic Society organised a Commemorative Programme on the occasion of the 85th Death Anniversary of Kabiguru Rabindranath Tagore on Friday, 7 August 2026. As a part of the programme, school students were invited to participate in Rabindra Sangeet and/or Recitation competitions. The programme aimed to encourage young students to engage with and appreciate the enduring literary, musical, and cultural legacy of Kabiguru Rabindranath Tagore, while fostering a deeper connection with his timeless contributions to Indian culture.

The Asiatic Society as a Gyan Bharatam Cluster Centre, hosted a one-day Memorandum of Understanding (MoU) signing programme with its partner centres on 11 August 2026. The programme was graced by Shri Amlanjyoti Saha, Special Secretary & Director, Directorate of Archaeology & Museums, Government of West Bengal, and Shri Kajal Bhattacharya, Joint Director, Directorate of Archaeology & Museums, Government of West Bengal, and State Nodal Officer, Gyan Bharatam.

On 13 August 2026, The Asiatic Society, Kolkata, as a Gyan Bharatam Cluster Centre, formally signed and exchanged two MoUs with its partner institutions, the Indian Museum and Victoria Memorial Hall. The signing marks a significant milestone in strengthening institutional collaboration towards the preservation, digitisation, and dissemination of India's rich manuscript heritage under the Gyan Bharatam initiative.

On the occasion of Partition Horrors Remembrance Day, The Asiatic Society organised a lecture entitled 'Partition Horrors: Impact on Literature, Poetry and Novel' on 14 August 2026. A lecture was delivered by Dr. Sankar Prosad Chakraborty, who explored the profound impact of the Partition of India on literature, poetry, and the novel, examining how the experiences, memories, and human consequences of Partition have been reflected and preserved through literary expression. The Asiatic Society organised an exhibition of books on the Partition of India, along with a silent march to commemorate and remember the victims and survivors of the Partition.

The Asiatic Society proudly observed the 80th Independence Day with great patriotism, dignity, and reverence. The celebrations commenced with the hoisting of the National Flag by the Administrator of The Asiatic Society, in the presence of employees, members, and research fellows. The occasion also marked the 154th Birth Anniversary of Rishi Aurobindo, which was commemorated with reverence and respect. Floral tributes were offered and garlands were placed as a mark of homage to the great philosopher, visionary, and nationalist. The celebrations reflected the enduring spirit of patriotism, cultural heritage, and intellectual legacy that continues to inspire generations. The Asiatic Society also hoisted flags at its two other premises—Raja Rajendralala Mitra Bhavan, Salt Lake, and Ballygunge—with great pride, patriotism, and solemnity.

To commemorate the 80th Independence Day, The Asiatic Society also presented 3 special exhibitions dedicated to celebrate the nation's rich history, cultural heritage, and intellectual legacy:

1. 1857: The First War of Independence — An Archival Visual Journey

Organised in collaboration with Art Alinda Archive, the exhibition presents an archival visual account of the First War of Independence of 1857, curated by Jyotirmoy Bhattacharya offering an insight into one of the most significant chapters in India's struggle for freedom. The exhibition was formally inaugurated by Shri K. K. Mishra, Joint Secretary, Ministry of Culture, Government of India.

2. Exhibition of Books on India's Independence

A curated collection of books commemorating India's freedom movement and highlighting the historical, political, social, and intellectual dimensions of the nation's struggle for independence.

The exhibition brings together significant publications that offer valuable insights into the Indian freedom struggle, its leading figures, and the ideas that shaped the making of modern India.

3. The Tricolour and the Light of Wisdom: Interpreting India's National Flag through Buddhist Thought

An insightful exhibition organised by the Museum Section of The Asiatic Society, exploring the deeper philosophical and symbolic significance of India's National Flag through the lens of Buddhist thought and wisdom.



Lieutenant Colonel (Dr.) Anant Sinha, Administrator, The Asiatic Society felicitating Shri K. K. Mishra, Joint Secretary, Ministry of Culture, Government of India.

A MoU was signed between The Asiatic Society and the Sanskrit Text Society, Oxford, United Kingdom, on 17 August 2026. The agreement marks an important step towards strengthening academic and scholarly collaboration between the two institutions and promoting the study, preservation, and dissemination of Sanskrit texts and India's intellectual heritage.

On 18 August 2026, a team from The Asiatic Society, comprising of Dr. Pritam Gurey, Librarian, Dr. Keka Banerjee Adhikari, Curator, Shri Sudip Halder, Centre Coordinator, Gyan Bharatam Cluster Centre (GBCC), and a representative of CBSL, Technology Partner, visited the Visva-Bharati Lipika Manuscriptorium (Manuscripts Repository Centre) regarding the initiation and execution of manuscript digitisation under the Gyan Bharatam Mission.

The Asiatic Society celebrated the 227th Birth Anniversary of James Prinsep on 20 August 2026 with an exhibition featuring a curated selection of rare books, journals, and lithographs from its collections on James Prinsep and his works.

On 20 August 2026, The Asiatic Society signed two MoUs with Brainware University and Loreto College (Autonomous), Kolkata. These collaborations mark a significant step towards strengthening academic cooperation, research collaboration, and knowledge exchange between the institutions. The partnerships also seek to promote the preservation, study, and dissemination of India's rich cultural and intellectual heritage.

A team from The Asiatic Society undertook an official visit to Santipur Sahitya Parisad, a Partner Centre under The Asiatic Society's Gyan Bharatam Cluster Centre, to conduct a survey of its manuscript collection. The visit also focused on reviewing the Centre's preparedness for the commencement of digitisation activities under the Gyan Bharatam Mission. The initiative forms part of the Society's ongoing efforts to strengthen institutional collaboration and facilitate the systematic preservation, digitisation, and dissemination of India's invaluable manuscript heritage.

The Asiatic Society is proud to contribute to this landmark initiative, thereby reaffirming its steadfast commitment to the preservation, promotion, and dissemination of India's invaluable literary and cultural heritage for the benefit of the present and future generations.

We sincerely appreciate your continued interest, support, and participation. Your enthusiasm and involvement remain the driving force behind the Society's activities and achievements. We look forward to your continued cooperation and active engagement in the Society's forthcoming programmes and initiatives.

I wish you a happy reading.

The Asiatic Society
Kolkata



Dr. Anant Sinha
Lieutenant Colonel
Administrator, The Asiatic Society



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**AN ORDINARY MONTHLY GENERAL MEETING OF
THE ASIATIC SOCIETY WILL BE HELD ON
MONDAY, 7TH SEPTEMBER 2026 AT 5 P. M. AT THE
ASIATIC SOCIETY, 1 PARK STREET, KOLKATA - 700016
IN HYBRID MODE**

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

AGENDA

1. Confirmation of the Minutes of the last Ordinary Monthly General Meeting held on 3rd August 2026.
2. Exhibition of presents made to the Society in August 2026.
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. The following paper will be read by Shri Arunendu Banerjee:
'Conservation, Restoration of Heritage House of Sarat Chandra Chattopadhyay'

1 Park Street, Kolkata-700016

Dated : 18.08.2026

Dr. Anant Sinha
Lieutenant Colonel
Administrator, The Asiatic Society

Conservation, Restoration of Heritage House of Sarat Chandra Chattopadhyay

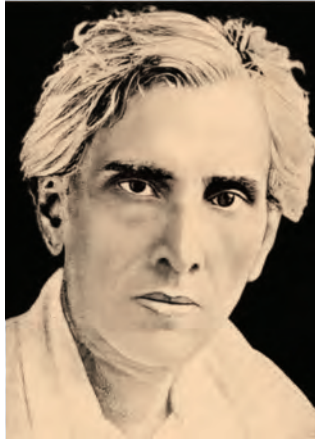
Arunendu Banerjee

Life Member, The Asiatic Society

Sarat Chandra Chattopadhyay (15 September 1876 – 16 January 1938), eminent novelist and writer, constructed cottage architecture in village Samtaber, Howrah District, on the river banks of Rupnarayan River. He lived here for almost twelve years, from 1926 to 1938. This river-view cottage in natural village environment with landscaped gardening was his favourite destination of living, writing, social work in ecologic rural environment. His vision was also to understand by personal experience of village life, rural society and deep natural world. Front side long corridor in building and adjacent garden represents architecture of invitation and his association with local villagers, quite often visited by them. He was friendly and co-operative with them always. His vision was to live and work in rural civilisation where more than ninety percent of Indian population lived. He was friend and writer of *Palli Samaj*- rural society in true sense.

Due to floods and years of lack of

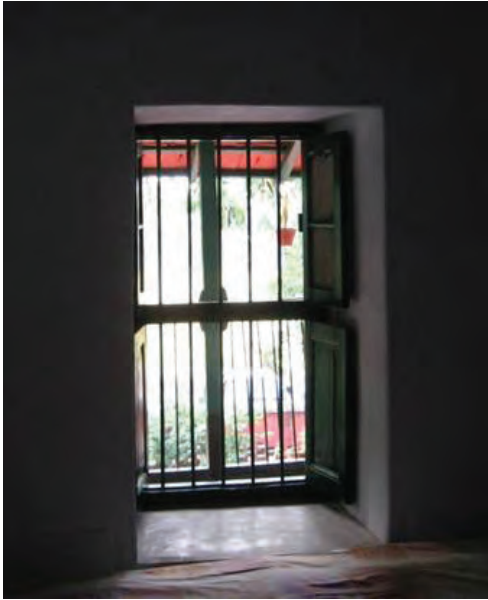
comprehensive building maintenance his loving residential cottage was in dilapidated condition. West Bengal Heritage Commission, Government of West Bengal, declared this built heritage as protected monument, some years ago.



As a Consultant, appointed by Heritage Commission, the writer of this article was responsible for preparation of conditional survey of the built-heritage of National Importance with detailed technical project report and work specifications, also probable work-estimation as per norms for heritage conservation, restoration and retrofitting work to bring back the memorable

cottage-building in condition.

As the Consultant visited and inspected the building condition at site in Samtaber village near Panitras, Howrah district, also connected by Deulti railway station. It was a shocking experience of observing the extent of dilapidation and fractured building walls, unstable timber load-bearing columns, truss, roof tiles, and floorings. Writer's personal furniture,



Room Interior with river-view window.

interior-rooms and even his favourite and significant writing-room with writer's table, chair all were in dilapidated stage, needing urgent restoration and conservation work. Detailed technical project report was prepared and site-work started soon. The Consultant was requested also to supervise and undertake site-work inspection, time-to-time, to complete the conservation and restoration work as per project report and nearest to original condition of building architecture and interiors as far as possible near to build-heritage and architecture.

Another side of extraordinary brilliance of Sarat Chandra's life and work are revealed here, as planner of this outstanding ecologic river-view cottage architecture. His planning also



Sarat Chandra's Habitat at Samtaber, after restoration.

represents combined design vision of folk-architecture of Bengal and architectural experience of Burma, now Myanmar. His ideas and ideals of environmental architecture is expressed by this building design combination of mud-built walls and timber-framed tile roof structure, garden, ponds, courtyard and sitting *chatal*—hard stand in the western-end overlooking River Rupnarayan and its folk civilisation.

Sarat Chandra after returning from Rangoon settled in a rented house in Baje Shibpur, Howrah in 1916. He always wished to build his own house by his own choice and planning. In this period, he visited his elder sister—Anila Devi's house located in Gobindopur village in Panitras, Howrah, near Rupnarayan River. He was moved by the river-centric natural beauty with slowly moving boats and rural natural green world. He decided to settle in this locality, and build his house near the riverland. In 1919, Sarat Chandra purchased the land in Samtaber at the end of Gobindopur village near river bank. Gopal Das was a well known *sutradhar*—mason in this village with multiple building skills, and he was invited by Sarat

Chandra for building his house by writer's own vision and planning. Finally two-storied eight-sloped tile roof, mud-built wall, and timber-framed cottage-styled architecture was created with gardens. Twin ponds for men and women, with ghat steps were built for his own family, associates and nearby villagers. He also developed paddy fields. Cottage with front and interior courtyards, gardens were completed by 1923–24.

Wise uncoded natural rural level technical knowledge living through ages in India, as knowledge heritage, was rightly utilised and respected by Sarat Chandra; shows his mind for our own omnipresent natural skill-based knowledge in deep rural society. Paddy fields and ponds were developed simultaneously for socio-economic sustainability. Local mud and husk were utilised for building work. Land area after digging earth were utilised for development of twin ponds also by rainwater harvesting, surrounded by banana trees in series for earth stability, green aesthetics and utility values. Adjoining grass edges of ponds are friendly to the development of natural ecology and pisciculture which was



Interior courtyard after restoration.

undertaken in ponds for fishes. Bamboo plantations are in north-west corner of the front garden. These are parts of creative economy in rural areas.

He and his wife started living here from 1926. Building orientation is scientific and aesthetically planned. In western sides, the flowing river and expanses of horizon are most-fitting to imaginative mind of writer. He received solace of mind, sitting and writing overlooking river ecology. Entry gate, garden and twin ponds built by him are in southern sides. Dhangola-rectangular granary, puja-room, kitchen, and washroom are in northern side. Eastern side is the single-storied living cottage with trees for his associate Pati Babu and his family; they looked after him and his wife, Hiranmoyee Devi. Due to planned building architecture and free-space orientation with trees in open sky vault, fenestration values—fresh air, sunlight and river breeze are in abundance contributing to ecologic vitality of the habitat.

Green-built habitat of environmental quality brought ecological and biological vitality in the writer's living design, full of natural energy, supportive to his philosophy of life and work, which also expresses his green-minded vision. Cottage-styled building area is around 315 sq.mtr, each in ground floor and first floor. Front garden, rear side courtyard, western side tree and bamboo plantations area is around 1650 sq.mtr. He planted flower and fruit trees here including, rose, jasmine, mallika, banana trees and others. Systematic conservation, restoration and retrofitting work was undertaken involving skilled *sutradhars* – with multidisciplinary building knowledge. They are related to and descendants of

Gopal Das and family from the same village, who were earlier responsible in successfully building this elegant cottage by Sarat Chandra's design-planning. He created an inclusive village-habitat within a village like a storyteller, where villagers also assembled.

After the completion of conservation, restoration and retrofitting work, building is in stable condition, fit to reuse for visitors and also as interpretive display-museum on life and works of Sarat Chandra in his loving Samtaber cottage-folk architecture on Rupnarayan riverbank and his living design with natural and human society. However, full scale living museum possibilities are created for large numbers of visitors, scholars, students and scholars – visitors from places in India and abroad. During ongoing conservation work, it was noticed large number of visitors daily visited here to witness and experience Sarat Chandra's house. But they could not be accommodated due to ongoing work in progress and also for their safety. During restoration, conservation work all-round scaffolding and coverings of damaged building were used for the work, and also for human and mud-built building safety. It is observed that Sarat Chandra being one of the most popular and well-read writers in India; also for large number of movies are made in many languages based on the great writer's work, visitors' interests are immense. A number of dramas also are staged based on his literature. Large number of visitors from all over the places were waiting for the re-opening of the heritage building and garden. After a couple of years of sustained all-round holistic participatory skilled efforts, finally heritage conservation work was completed. After conservation

work of building and gardens, following details are obtained, important for regular heritage maintenance work in the future. Furniture, daily use items, art-artefacts used by Sarat Chandra are also restored and displayed, fit for visitor's interest.

Main building is two-storied load-bearing mud-built walls and mud-lipping walls of average thickness between 900mm to 1000mm and with lime-based colour wash. Timber supporting frames are repaired, restored and painted by retrofitting work. They are load-bearing timber-designed columns, roof truss, ceiling frames, veranda railings, four-sided veranda frames and platforms. Floorings and stairs are finished with cement-based deco-design surface in rooms, veranda and *chatahs*—hard stands. Floorings in first floor and stairs are restored as per original structures built with combination of double-layered flat tiles, supported by timber *kari*—long beams and *barga*—short beams and fished with deco-design cement topping. Lime-surki mortars are used in between floor tiles, as per original building structure. Staircase is with same structural system with cement-based deco-design toppings. Eight-sloped roof timber truss, members, ties are holding burnt clay Raniganj roof tiles with lapping and crests. Most of the tiles are renewed with original matching tiles due to damages and rooftop painting was also undertaken as per original design. Renewed painting works are undertaken matching with the heritage building. Mud-built and mud-lipping drop ceilings with sliced bamboos were used as bamboo-mud concreting in first floor rooms for temperature-controlled cooling effects in interiors using organic natural materials. Due to severe damages,

mud-based bamboo reinforced timber-framed drop ceiling are restored as per original work. All round photo survey and location mapping with built dimensions were undertaken during submission of project report. Photo survey reports are useful while cross-checking heritage conservation work; and also for future archive and records. Similar locationwise photo reports in progress of work are also submitted for future maintenance work.

Boundary walls around the property are re-worked, restored and painted. Main entry gate is from south side near access road. Front long veranda after steps from plinth level in ground floor is around 12 sq.mtr. Wooden heritage sitting bench is here; visitors from village and places from Calcutta (Kolkata) and others used to come and meet him. Sarat Chandra's famous writing-room is in ground floor; area around 6.5 sq.mtr; smaller in size, larger in dimensions of life and creative work. Writing table is timber-built with polished wood curved signage of 'SC'. Chair, bookshelves, easy-resting reclined chair, his walking stick are preserved and restored. There are two windows in his writing-room, one facing the river and another window-facing garden. Entry door is from front veranda, adjacent to bedroom in ground floor. This room is historically significant. Number of his outstanding literary works are undertaken from here. Some of them are *Shoroshi* (drama) from his novel *Dena Paona*; *Rama* (Drama) from his novel *Palli Samaj*; *Sesh Prasna*; *Taruner Bidroho*; *Swadesh o Sahitya*; *Sreekanta* (fourth part); *Vijaya* (drama) from his novel *Datta*; *Bipradas* (novel); *Anuradha*, *Sati*, *Paresh* — compilation of short stories; *Sarat Chandra's Granthabali* (sixth and seventh

volume) and others. Interestingly, his remarkable revolutionary novel, *Pather Dabi* was published in book form in 1926. This year, 2026, is also centenary year of his published novel of protest against British misrules, India's freedom to save India. Meaningfully in 1926, Sarat Chandra and his wife, Hiranmoyee Devi entered in their cottage-building to live permanently in Samtaber, in rural society of Bengal. *Pather Dabi* was earlier published in series in *Bangabani* magazine. Syama Prasad Mookerjee and his brothers were closely associated and managed the magazine publication.

All doors and windows are restored and finished with matching painting. Average floor height is around 3.35 mtr. Two rooms are in ground floor. First is bedroom, is around 15 sq.mtr, with interiors and furniture – bed cot, wardrobe, writing desk, bookshelf, sittings, wall clock, personal items; with river-faced windows in west, and in south, north. He was regular radio-listener; a valve-radio also exists in his room. Homeopathy medicine box with medicines are kept in ground floor bedroom. Sarat Chandra regularly provided medicines to sick villagers and children. In many occasions, he himself used to attend patients in villages at their home. During severe spreading of cholera, malaria, flood, he himself reached to sick villagers with medicine, affectionately caring for the sick people. Adjacent utility-room is around 12.5 sq.mtr., with all sided windows and doors. Furniture and accessories are kept here. Polished wood-carved puja pedestal, ornate throne for idols of 'Radha-Krishna', in white marble for regular puja is placed in one corner of this room. Idols were presented by Chittaranjan Das. He

was frequent visitor here to meet Sarat Chandra. Bidhan Chandra Roy and other renowned personalities, editors, publishers and writers of Bengal used to meet him here. Earlier, idols were in Puja room, separately in northern side of inner courtyard. Double sloped Puja-room is restored to original form, before it was in grossly dilapidated condition. Circulatory covered veranda is in all sides of the cottage, enhanced natural ventilation and invited sunrays for the eco-habitat. There is a river-view-wide *chatal*—hard stand veranda, around 6 sq.mtr; adjacent to spacious river-facing garden with trees in west and bamboo plantations in north-west corner. This *chatal*—hard stand area was one of the favourite zones of Sarat Chandra; quite often he used to sit prolonged hours in this place overlooking river-view sky-scaped horizon. It may be marked as thinking zone of a wise and creative writer.

Rear side courtyard in north, is daily-living functional area. Puja-room, two-sloped square grain storage, and kitchen are located here. There are well-designed geometric pattern washrooms near northern end boundary wall with sewerage outlets. Open roof brick wall-built washroom architecture in geometric forms are so designed without any door, but not losing the privacy. This is one of the brilliant design-zones of the creative writer's habitat. One door is connected to adjacent garden and other door is connected to his associate, Pati Babu's house, built by Sarat Chandra. Kulungi, of Bengal folk architecture designs are used in this cottage including one in wall near doorway to adjacent house. Rear side courtyard is designed for comfort and easy accessibility for his wife, Hiranmoyee

Devi for day to day household chores. Space divisions of the habitat are well planned and need-based, as reflective mirror of planner; it is speaking and still expressing as storyteller of his life in built forms.

First floor is reached by well-laid stairs and it flows into large space of south-facing long veranda, around, 12.5 sq.mtr. Veranda offers leisure in natural view, and in his private hours of living. Adjacent bedroom, used by Sarat Chandra is elegantly designed with space planning, around, 15.5 sq.mtr. Number of windows offer natural fenestration from all sides. Bed-cot is placed near the river-facing window. Walls, flooring, ceiling, doors, windows are restored and painted new. Furniture and daily use items of Sarat Chandra are restored and polished. Next is well-designed and ventilated bedroom, also restored, area around, 13.5 sq.mtr. This room used by his wife, Hiranmoyee Devi. Bed-cot and other furnitures are also restored. Interestingly, one ornamented-designed Burmese box is kept in one corner of the room. Probably carrying memory of writer's earlier days living in Rangoon.

All-round circulatory veranda in all sides of rooms in first floor offers design vitality. Natural view and river view offers habitat's living pleasures. Natural view from cottage is more elegant at this level. From long veranda, space flows into northern corner, where just sized washroom is designed with functional use, around, 3.5 sq.mtr. This washroom is also restored. There is a timber bridge in between main cottage and earlier built library, that was abolished. But only ground floor plinth was in existence, carrying the past memory. From an

eyewitness, it is revealed it was a double-floored cottage, around, 3.2 sq.mt each built by Sarat Chandra. Ground floor was kitchen and first floor was his library. His large book collection is now kept in nearby library. List of books and journals in his library is available in record, showing his deep reading of books of varied subjects, including English literature. Charles Dickens was his favourite writer. Large collection of books on science and *Golden Book of Tagore* presented by Rabindranath to him are in the record of his library collection. He used to spend long hours here in his library in a delightful, comfortable well-ventilated all side window-opening area.

In first-floor, River-facing west side veranda there is a flexible timber tray with hinges and stays; raised enquiry during the work. It is revealed from aged Pati Babu, who was once associated to his *Jija*, that Sarat Chandra was a piles-patient, and during painful period, he used to continue his writing while standing. Similar writing stand was discovered in his ground floor bedroom. He was incorrigible optimist and passionate to his sadhana, spirit of writer's creativity. His wholehearted social service, help and sacrifice for poor villagers are memorable and outstanding. In spite of many obstacles, he, without losing heart, went ahead for development of *Palli Samaj*, rural society. His brother, Swami Vedananda, disciple of Ramakrishna Mission also lived with Sarat Chandra in later days. He was sick and suffered for some years and died here.

After spending and actively working in literature and social welfare for almost twelve years here, due to severe illness, he had to leave his ever-favourite cottage in tears, and went to his house in Calcutta

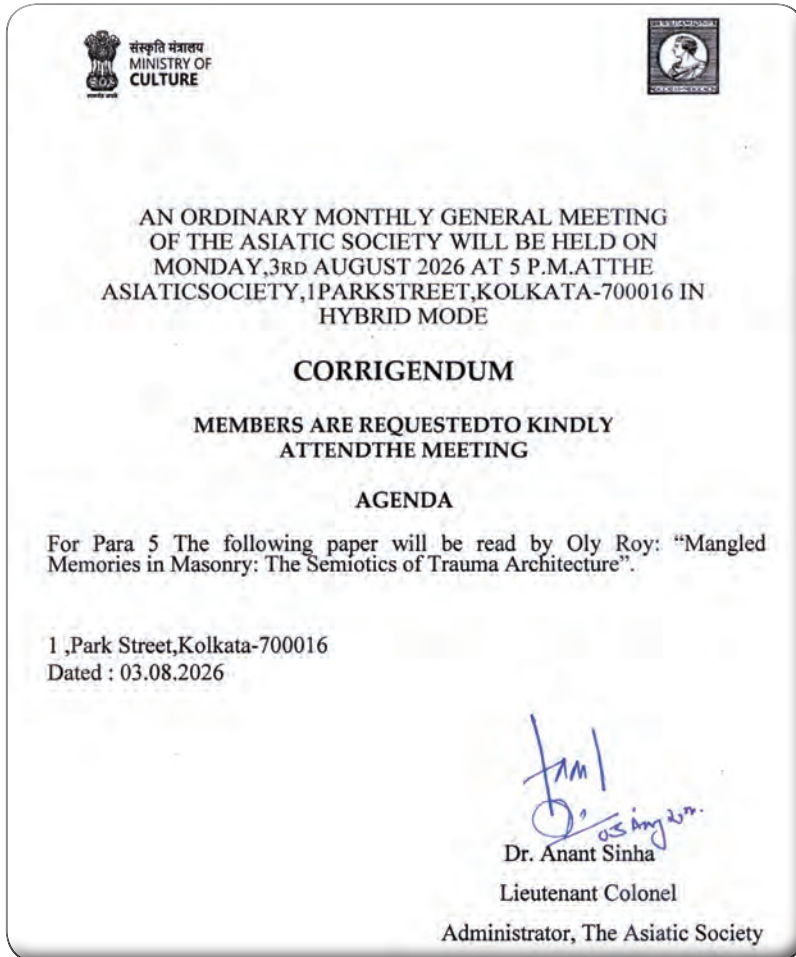
(Kolkata) for treatment. He said while leaving his favourite Samtaber cottage, this river-centric habitat in rural society is like a human-spirit, unforgettable love and passion in his life. He died on 16 January, 1938 in Calcutta (Kolkata). Rabindranath expressed his pain by writing, “Jahar amar sthan premer asane.../ ...Desh hridoy tare rakhiache bari’...”, meaning, ... ‘he has invaluable and eternal seat of love in his motherland, people of his country will remember him, forever...’. Earlier in 1936, Rabindranath met Sarat Chandra in his house in South Calcutta (Kolkata) and said Sarat Chandra could enter into hearts of Bengal by his outstanding literary work.

There were *Samadhi* of Sarat Chandra, Swami Vedananda and Hiranmoyee Devi, lying neglected beyond earlier boundary wall of building area. During conservation, restoration work by the permission of district authority three *Samadhi* areas were taken inside the heritage premise and new boundary wall was constructed taking the memorials into the protected heritage zone.

This place witnesses large number of visitors, in fair season; it crosses even around three to four thousand. Their earnest interest on Sarat Chandra in Samtaber village by River Rupnarayan and rural natural environment indicates possibilities of full scale living text museum as cultural heritage destination. His life and work may be presented as living interpretive museum and archive space. Digitised displays including his

digitised manuscripts by touchscreen, moving images, library, computer facilities can be accommodated here for research scholars from India and abroad. His life and work are still living as most read, researched, and observed by screen-stage performance. Numbers of translations in many languages in India and abroad are made. Living museum, with digitised archive, writer’s manuscripts, photos and research centre may be arranged in near future. Sarat Chandra is still continued as one of the most popular and eminent writer in India and abroad. Bengali and Indian language and linguistic would be more accepted. Opportunity for possible development of creative economy is also observed. Built-Heritage, literature and river-natural-heritage tourism may be organised to also enhance local socio-economic development. Rural Level Homestay tourism with small electric vehicles and bicycles would also enhance pollution-free creative economy for local village residents. Local food would also be added attractions. Annual ‘Sarat Mela’ is being organised here, and with museum and archive, this heritage centre may be utilised for national events. Sarat Chandra in Samtaber, Rupnarayan River and rural level natural ecology may be given fitting cultural priority by Destination Tourism and Research Centre, in national and international levels.

This year marks the 150th Birth Anniversary of Sarat Chandra Chattopadhyay.



Abstract of Paper read in the Monthly Meeting of August 2026

Mangled Memories in Masonry: The Semiotics of Trauma Architecture

Oly Roy

Research Scholar, Department of English, Cooch Behar Panchanan Barma University

Collective processes of trauma which originate from sustained historical violence, including, but not limited to racist brutality, ethnographic persecution and even class domination have found representations that are both socially-specific and psychologically-perspicacious. Apart from oral and

written narratives, these representations can find semiotic translation in the form of various sculptural and architectural renderings such as interactive and sophisticated exhibitions, memorials and museums. Since semiotics looks at the oppositional relationship of things as key to communication and cognition, this signification helps in encompassing a broader range of experiences. Explored from the perspective of semiotic manifestation, architectural renderings of collective psychological trauma must be understood as different from mere buildings as they suggest the existence of extrinsic meaning beyond the governing functionality of the structure itself.

The architecture of contemporary museums inspires active relationships between space, exhibitions, installations and visitors. Memorial museums combine the archival tasks of historical museums with the commemorative function of memorials. Their designs occupy central place in public discourse as they exert influence well beyond their doors. These designs have often been a part of sincere debates with regard to the role they play in terms of creating national identity as well as identity for victims, survivors and perpetrators. Since trauma plays a seminal role in significantly altering the life and identity of both its victims and perpetrators, representation and narration of trauma is often a socially,

politically and philosophically challenging endeavour. Architecture has the ability to confront reality and represent it in the form of long enduring forms. Thus, collective trauma which often struggles to find specific representation and unified historical narration can attain semiotic reflection in the form of structural or architectural designs that delineate the core essence of the trauma as perceived through the socio-political as well as psycho-philosophical lens.

Built on this complex system of relationships generating meaning from form, my study attempts to investigate the semiotics of architectural trends in select trauma museums to show how these spaces emerge as sites of memory and engage in self-reflexive meditations based on the 'politics of nostalgia'. The museums selected for this study include The Jewish Museum, Berlin (Germany) which explores ideas of collective shame and remembrance, The National Museum for Peace and Justice and The Legacy Museum located in Montgomery Alabama (USA) which capture the incomprehensibility of racist atrocities and consequent invisibility imposed on the Black community and The Tuol Sleng Genocide Museum in Phnom Penh (Cambodia) which works towards the creation of a collective and national identity by freezing the memory of past political brutalities in the country.



The Asiatic Society



Founded in 1784

(An Institution of National Importance declared by an Act of Parliament)

And

(An Autonomous Organization under Ministry of Culture, Government of India)

Ref. No:ASK/Elections/1

Date: 24th August 2026

Notice of Election Regulation 37(c) (amended)

Notice is hereby given that:

1. An election is to be held of the Office-bearers and other Members of the Council of the Asiatic Society, Kolkata for 2026-28 for each of the following positions (seats):

- i. President – [One Seat]
- ii. Vice-President- [Four Seats]
- iii. General Secretary- [One Seat]
- iv. Treasurer- [One Seat]
- v. Library Secretary- [One Seat]
- vi. Publication Secretary- [One Seat]
- vii. Philological Secretary- [One Seat]
- viii. Biological Science Secretary- [One Seat]
- ix. Physical Science Secretary- [One Seat]
- x. Medical Science Secretary- [One Seat]
- xi. Historical & Archaeological Secretary- [One Seat]
- xii. Anthropological Secretary- [One Seat]
- xiii. Joint Philological Secretary- [One Seat]
- xiv. Council Members- [Four Seats]

2. The details in this regard are as under:-

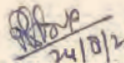
Sl No	Subject	Date and time
1.	Availability of Nomination Forms.	From 27 th August, 2026 (Thursday) to 7 th September, 2026 (Monday) between 12:00 hrs and 15:00 hrs.
2.	Submission of nomination forms by the candidate or his/her proposer.	On any working day (including Saturday) between 12:00 hrs and 16:00 hrs not later than 7 th September, 2026 (Monday) (upto 16:00 hrs).
3.	Scrutiny of nomination papers received by the Asiatic Society.	9 th September, 2026 (Wednesday) at 11:00 hrs.
4.	Publishing of valid nominations on the office Notice Board of the Society.	9 th September, 2026 (Wednesday) after 15:00 hrs.
5.	Notice of withdrawal of candidature may be delivered by a candidate or his/her Election Agent	11 th September, 2026 (Friday) before 15:00 hrs
6.	Publishing the final List of contesting candidates on the Office Notice Board	11 th September, 2026 (Friday) after 17:00 hrs.

[Signature]
24/8/26

ELECTION NOTICE

	and also displayed on the website of the Society	
7.	Polling in the event of election being contested.	8 th October, 2026 (Thrusday) at the premises of the Asiatic Society, Kolkata- 700016 from 10:00 hrs to 17:00 hrs.
8.	Counting of votes in the event of the election being contested and polling of votes done.	8 th October, 2026 (Thrusday) from 18:00 hrs onwards at the premises of the Asiatic Society, Kolkata at 1 Park Street, Kolkata- 700016.

3. Lieutenant Colonel (Dr.) Anant Sinha, Director, the Asiatic Society, Kolkata is the Authorized Person of the Election Committee at Humayun Kabir Hall of the Society at 1 Park Street, Kolkata- 700016.
4. Each nomination paper shall bear the signature of the candidate, the proposer and the seconder. The candidate, the proposer and seconder shall be Members eligible to participate in the election provided that no member shall propose and second more than the number of available positions in the Council as above.
5. A member can offer himself/herself as a candidate for the election to only one of the available positions in the Council.
6. A member can file the nomination or vote in the elections only if he/she fulfils the conditions of being a member of the Society.


24/01/26
Chairman, Election Committee
The Asiatic Society, Kolkata

Reiki Therapy : The Ancient and Eternal Wisdom

Atreyi Maitra

Former Associate Professor (History), Bangabasi College, Main

The Ancient Wisdom

The word Reiki comprises two words of Japanese Kanji language. Rei means Universe or Cosmos and ki means Energy or Life-force. It denotes Cosmic/ Universal Energy or God Energy/ The Force. Over the ages, this creative and sustaining power underlying the boundless multiverse has been named differently in different places.

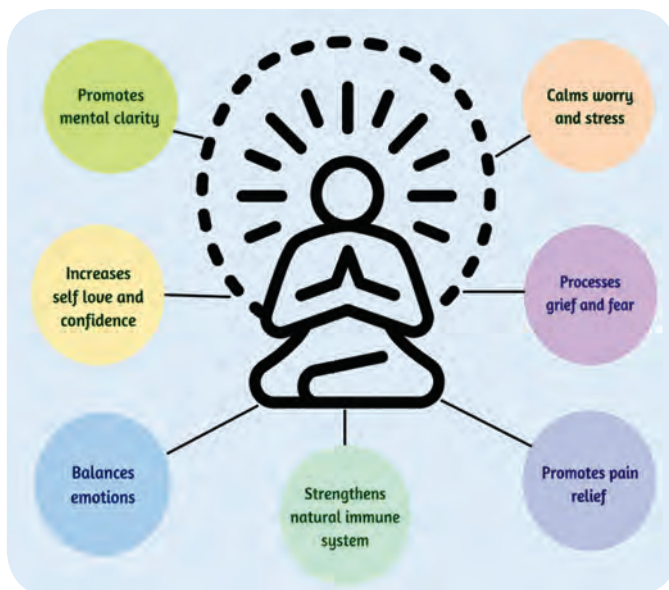
In Japan it is Ki, in China it is Chi, in Christianity it is named Spirit and in Indie tradition Prāṇa. The power is one, without the second. It is omnipresent, omnipotent and omniscient.

The basis of Reiki therapy is the enormous healing power of this Energy. The power is used primarily for self-healing and if necessary, for healing others. It is also termed as Touch-healing or Touch therapy or Hands-on healing system, as healing is imparted by the touch of two palms.

The Vedas and the Upanishadas have beautifully expounded the basic philosophy of healing. Rita(রিত) or the Cosmic Order is governed by Cosmic Laws, which are mathematical, infallible and eternal. According to the Vedic Seers, there must be a conscious effort

to be in perfect rhythm with the Cosmic Laws to maintain the Social Order or Discipline and Discipline in individual and family life. The value system, the reflection of Cosmic Laws, consists of the core virtues to be followed to ensure discipline at every level. They form the philosophy of Reiki system too. By being completely attuned with the Cosmic or Natural Order, a person can easily attain to maximum energy.

The Atharva Veda



mentions the inherent power in human hands and its varied uses in healing, caring, serving, greeting, consoling and so on. Later, holistic healing system found a definite form in the *Yogaśāstra* of Patañjali. Reiki therapy is the simplest application-process of all therapies, the practical one.

There are numerous incidents of touch-healing by Gautama Buddha. He was known as 'Parama Kāruṇika', 'Compassion Incarnate'. He was never after personal salvation or *Mukti*. He assured that after His departure, He would stay on the earth until even a worm is freed from its bondage and suffering. In Tibetan iconography Amitābha Buddha or healing Buddha, the Buddha with infinite rays, has thousand hands because only two hands are not sufficient to heal crores of suffering beings in the world. After Buddha, several Buddhist sects arose in India. The Vajrayāna sect of early Medieval age used to apply 'Vajra' or Power of Nature for healing.

The same kind of healing methods was in existence in several Ancient civilisations. People in the remote past were more connected with Nature. They learned to enhance their inherent life-force with the help of Universal / Natural healing power with the ultimate goal of 'Welfare of all'. Sometimes, under hostile conditions the traditions were forced to hide themselves but the continuity was never lost. They reappeared at the right moments to alleviate the pain of the whole creation, to quench its thirst with living waters.

In different Ancient civilisations there was prevalence of 'Mystery' schools. Mystery has its root in the Greek

word 'Mystes' (secret knowledge or tradition). These schools were centres of enlightened Masters who shared this secret and invaluable knowledge verbally with the disciples. The core Wisdom consisted in the tuning of the infinite healing energy-vibration - frequency of the Universe with the latent human energy level. It ensured healing permanently from the root or mind, not cure which is temporary as in modern therapies.

The earliest evidence of this tradition may be found from Atlantis Island. Literary sources testify to a highly civilized human habitat existing there about 14,000 years ago, which witnessed the beginning of a Divine healing practice, enabling people to have health, peace and joy easily. The literary accounts, of course, must be corroborated by archaeological excavations, now continuing in Azores Island in the same place.

At Nile valley in Egypt and at Peru-Mexico region two significant centres of the same wisdom, have been located later. The successors of the Ancient inhabitants of Meso-America and South-America still maintain and practise the healing knowledge and its applications. A large number of Mystery schools and healing temples were established in Egyptian civilisation. The Masters there used to handover the precious, secret and sacred keys of healing method to the most eligible disciples. Imhotep (C2890 B.C.) , was a very powerful Master. Near Cairo, under the Sphinx, had been constructed a great healing centre, which has been unearthed in modern times. Disciples were selected through very rigorous, long and secret

practices as Spiritual Masters, Healers and High Priests.

At the same place, at the end of a tunnel, has been discovered a hall of records containing confidential and invaluable Wisdom. In course of time, the learning centres began to spread farther— to Greece, Israel, Persia, India and Tibet. The seekers silently endured all humiliations, hatred, cruelty and persecutions to carry forward the Divine Knowledge.

One of the most significant teaching and healing centres, Heliopolis is now submerged under the Suez Canal. Recent researches on the 'Last days of Jesus' has revealed that Jesus Christ took his training in healing at this place. At the tremendous pressure exercised by organised religion this purely Spiritual tradition had to go underground in different places. In face of power and influence, organic religiousness had to recede.

In Israel the Essenes sect, closely related to the tradition of Heliopolis and dated before Christ, followed a similar confidential and mysterious teaching. Discovered in 1947, 'The Dead Sea Scrolls', contain the Essenes Wisdom. Another important discovery from almost the same location bears witness to one more contemporary sect - the 'Kabala' (tradition) of the Jews. In it were found collection of secret Sermons of the Master to achieve Awareness. For the next 2000 years, the later Masters and Teachers interpreted the tradition in newer ways.

Among such schools in Ancient Greece the most renowned one was Eleusinian Mysteries. This school acquired huge popularity in the entire Mediterranean

World. Interest in the Greek centres extended through the whole of Europe, Africa and the Middle East by way of expanding Roman Empire. The legacy is till now perceivable in the rites and rituals of the areas, mentioned above.

The 'Magis' or the Wise Men, contemporaries of Jesus, were inhabitants of Persia, Babylon and Egypt. All the sects and Mystery schools, at this time, predicted the return to the earth of a Spiritual Master or Messiah (Moshiach in Hebrew, Saviour or Advocate or Representative of God).

Gradually, Christianity emerged as the most powerful faith in Europe and adjacent territories. With it, began torture on other sects. Many of them suffered persecution. The huge library at Alexandria, a repository of ancient Wisdom, was set on fire. The original secret teachings of Jesus lost connection with institutionalised Christianity. Of course, a few groups of followers of Christ's fundamental Spiritual and healing teachings kept continuing it with great dedication, secrecy and determination. The 'Gnostics' (derived from 'Gnosis' or wisdom in Greek) were termed as 'Jesus sect' too. Similar sects - the 'Freemasons' the 'Rosicrucians', the 'Celts', the 'Druids'- continued to carry forward the sacred tradition. Archaeological excavation at the site of Nag Hammass, Egypt, have unearthed a bunch of 'Gnostic Gospels' that preserve the basic teachings of Jesus.

The Re-discovery

The lost wealth of India was discovered by Dr. Mikao Usui, born on 19th of August, 1862, in a Buddhist family in Tokyo. A doctor in the regular

medical system, he joined a hospital. While he was severely ill at the age of 27, one night he had a vision of the Buddha and many Bodhisattvas (Sattvas or Beings, who are seeking *Bodhi* or Enlightenment). He realised through conversation with them that in spite of being a Buddhist, he was neglecting Holistic healing with the help of Spiritual power. He promised them that he would search for that therapy after recovery.

He started studying rare manuscripts of Spiritual Healing Systems at the instructions of a Buddhist priest. In 1896, he discovered from India a manuscript of an ancient Buddhist text belonging to the Vajrayāna sect. The method of touch healing therapy was preserved here.

Dr. Usui then started penance on a mountain top with a strong determination to attain Divine Power for the application of the Method. On the morning of the twenty-first Day an effulgent ray descended from the sky, hit him and he fell unconscious. Coming to senses he realised that power in his heart and some symbols and mantras (sacred words for chanting) in forms of light bubbles within the ray, stayed permanently in his memory. These were the same keys to the healing process of Buddha and Jesus. On return, Dr. Usui started a healing clinic in Tokyo. After sometime, he perceived the necessity to include the teachings of a completely positive thought-pattern as part of the Reiki System, because all roots of diseases lie hidden in the human way of thinking.

The next two Reiki Masters were Dr. Chujiro Hayashi, a retired Admiral of Japanese Navy and Mrs. Hawayo Takata from Hawaii. Reiki therapy next found

its way to the United States and finally to other countries.

In India, the first Reiki Class was conducted in Bombay in 1987. Mr. P. D. Patel took it to several Indian cities. Mrs. Parul Dutta, a disciple of Mr. Patel, introduced Reiki to Kolkata and West Bengal. She has a large following of about 18,000 people.

The Method

Reiki treatment is based on the Chakra System of *Yogaśāstra* of Patañjali, an Ancient Indian treatise. The Chakras or energy centres are located in the inner Spiritual or Divine body of every human being, with the purpose of receiving and supplying Cosmic Energy or Reiki to the whole body for total healing. The seven major Chakras in the head and the spinal cord are connected with the endocrine gland system. They are ever-rotating on their own axis and in harmony with the other Chakras. These Chakras should always be perfectly clean for perfect health. Yet, human beings fall ill solely because of negative thoughts and emotions. In the first place, the thoughts and emotions pollute the seven Auras or the Energy-Field around the human body. Then they enter into the Chakras and choke them. As a result the seven endocrine glands, unable to receive energy, fail to supply adequate hormones and chemicals to the body. Finally diseases follow.

There are two levels of Reiki training; First and Second Degree classes. Both classes require two days each. The enormous Cosmic energy vibration is transferred to the Heart Chakra of the participant through Empowerment /Initiation/Attunement or Dikshā

ceremony. Individual energy vibration frequency gets increased to a very high level and fine-tuned. Energy flows immediately to both the palms from the heart through the arms. The touch starts self healing and healing others, if necessary.

The application of Reiki therapy requires regular practice, which is to place the palms for three minutes each on certain positions on the body; front and back. Every day, the person concerned has to devote 72 minutes; if not possible at one stretch, on two sessions, 36 minutes each. The consequences depend on sincere and regular practice. The experience of this touch is so peaceful, soothing, and relaxing that it becomes almost an addiction, the only addiction which is good.

Yet, Reiki is not a belief system. We only have to focus on our palms and on their reactions, while treating. Through regular practice the palms become extremely sensitive, they start to search keenly the roots of disease. They feel the rhythm of the Energy flow. In many cases Reiki brings healing without medicine, even surgery. With practice the hands become very powerful and healing-time lessens. Simple diseases and small accidents are healed very quickly. Chronic, difficult, and complicated problems take time. Since the problems were not created in a short while, they cannot be removed in a brief time either. Here, Reiki provides the necessary courage, patience and confidence. Reiki always flows according to the needs of the patient, so there is no overdose, no side-effects, no negativity transference.

Internal changes in the body begin from the third or fourth day of Initiation

till the third week of Attunement. All endocrine glands and organs start to operate perfectly.

Mind and body become fully energised. Digestive system improves, blood circulation normalises, irritated nerves calm down, detoxification starts. With regular Reiki practice with concentration, there must be cooperation through positive lifestyle and thought-pattern. Without them, total healing remains far off. Bliss or true happiness is experienced through correct coordination among soul, mind, and body.

A Positive Energy

The twenty-one days following Attunement are termed Purification Period. Reiki is Supreme Power and Supreme Intelligence, the Inner Controller or Antaiyāmī. Reiki is Feminine Energy or Divine Mother. She possesses tremendous, incredible and infinite intelligence. She knows every feeling, emotions and the fruits of actions of Her children. The trainee should have a perfectly positive attitude to receive Her Grace. There is no place for lies, pride, pretensions, bargaining, cheating, ego, hatred and any negative pursuits. Healing follows a clear balance between mentality and everyday practice. The most significant obstacles to healing are mental/emotional blocks from memories, arising out of the past lives and this life. Reiki helps to remove them in accordance with everyday practice, positive thought and personal efforts and enhances the speed of healing.

Reiki does not accept the concept of genetic and incurable diseases. Through right thought-pattern and devoted

practice they too can be uprooted forever. There are numerous instances of it in India and abroad. Reiki appears as miracle where regular treatment fails: When people undergo Near-Death-Experience or NDE, when some of them long deeply but unknowingly for the therapy as the 'last-straw', miracles happen.

At the same time, there should be no expectations from Reiki. In extremely difficult situations and terminal illnesses Reiki takes Her own decisions as She is the Healer, the Physician, not us. We are simply channels. Our single purpose is to channelise the Energy with an attitude of non-attachment and humility.

Once the twenty-one days are over, one can receive the Second Degree Training, but it is optional. In a general sense, First Degree is enough. In the Second Degree, the Energy vibration frequency level of the trainees reaches a still higher and finer dimension. They are bestowed with the three Symbols and Mantras rediscovered by Dr. Usui. The Second Degree channels are empowered to conduct Distant or Absentee Healing. One can get rid of all negative thoughts, persons, even situations. Life becomes very easy and perfect. Animals, plants and the entire world can be healed by Reiki therapy. As the causes of illness are removed from the root, total healing is possible. Balance of energy in the whole body is ensured and suppressed emotions are released. This is a completely positive energy, Its form being White Bright Light, dispelling all darkness from life.

Of course, one can resort to other therapies along with Reiki. Everything in the creation is a manifestation of

the same basic guiding Energy. That Energy or Reiki makes way for correct treatment; even surgeries are done surprisingly smoothly. Several medical associations in Europe and USA have recognized Reiki as an Alternative Therapy and Reiki treatment is applied on patients in many hospitals and nursing homes. A very recent report from Harvard University, based on a long and widely-held Reiki sessions by selected Masters on 1411 people, mentioned visible improvement of several severe conditions with satisfaction.

The Eternal Wisdom

To get the maximum benefits, it is absolutely necessary to transform one's attitude. Reiki is Loving Energy: pure, selfless, unconditional, non-judgmental Love. To be available to the uninterrupted flow of this Love, mind should be uplifted to the highest stage through endless exertion. All the virtues; honesty, simplicity, humility, selflessness, courage, love, compassion, forgiveness, faith, hope, patience, resilience, perseverance, hardwork and fortitude should be attained. Negative emotions springing from egoism like pride, anger, desire, hatred, greed, jealousy, violence, sarcasm and so on lead to blocking the connection and consequently the uninterrupted Energy-flow. One gets complete benefit only by totally aligning oneself with Reiki through goodness and devoted regular practice. The Five Principles of Reiki, based on the essence of all religions, help the channels, if pursued earnestly.

Finally, Reiki unfolds Her true nature to the most eligible recipients. She is the gate-opener of the Spiritual World.

Some people experience transformation in their life- priorities. Suddenly, they become aware of their true-calling or purpose in this life. New directions are opened. Amazing connections with new people and places help inner and outer development. The Spiritual Avenue opens up itself. This is Inward Journey or Journey Within, the beginning of Self-realization, of perceiving one's own True Nature, Awareness in the truest sense of the word. One is led to the door of Supreme or True or Direct Knowledge/ Wisdom/ Parama or Pratyaksha or Prakṛita Jñāna/Prajñā.

Finally, the wonderful truth is: the problems, troubles, even severe diseases which prompted one to receive Reiki training, were, in fact, one's true (Parama) friends disguised as enemies. Like a wake-up-call, they raise us from deep slumber of ignorance (of not knowing True or Higher Self). They serve to free us from the bondage of deep-rooted, unnecessary emotions

and perceptions to enjoy an eternally blissful life. Therefore, they must be accepted, acknowledged, thanked, and embraced. One, who is able to assimilate Reiki completely in life, shares Her boundless blessings with the entire world. The enormous wonderment, joy and gratitude sweep away the narrow limiting-lines imposed on life by ego, the False Self. This is Transcendence. With the newly-achieved power one experiences an incredibly beautiful Life within this life itself.

References

- Ancient Teachings for Spiritual Growth by Douglas De Long, first Indian Edition, Smriti Books, Delhi 2004 (reprint from Llewellyn Publications, USA).
- The Books of First and Second Degree Reiki classes, published by The Reiki Alliance, San Francisco, California, USA.
- The personal experiences of the author in healing numerous people both by hands and Distant Healing, including inmates of five prisons in Kolkata since 2011 as a volunteer of Ramakrishna Mission and Math, Belur.

Prasanta Chandra Mahalanobis: Father of Indian Statistics

Surajit Manna

Museum Section, The Asiatic Society

Prasanta Chandra Mahalanobis, an eminent Indian Scientist and Statistician, was remembered for his pioneering contribution in the field of Statistics and Anthropometry. He played an influential role in the statistical analysis of anthropometric measurement of the Anglo-Indians in Calcutta and discovered the distance measured between the two populations known as Mahalanobis' D^2 .

P. C. Mahalanobis, together with his colleagues Pramathanath Banerji, Nikhil Ranjan Sen, and Sir R. N. Mukherjee, founded the Indian Statistical Institute (ISI), which went on to become one of the world's foremost centres for research, teaching, and the application of statistics. Under his visionary leadership and through the pioneering contributions of many eminent scientists, the Institute earned international recognition as a premier institution in statistical science.

This great scientist was born on 29th June, 1893, in Calcutta, into a

Bengali Brahmin family. He completed his schooling at Brahmo Boys School in Calcutta in 1908 and then joined Presidency College, where he received a B.Sc degree with Honours in Physics in 1912. He then left for England in 1913 and joined King's College, Cambridge. He returned to Kolkata for a short vacation

in 1915, where he was introduced to the Principal of Presidency College and, at his invitation, started teaching Physics there.

Mahalanobis was greatly influenced by a lecture on 'Race origins' by Acharya Brajendra Nath Seal, the then Professor of Philosophy at Calcutta University. Professor Seal inspired Mahalanobis to do statistical works like Karl Pearson, the renowned English biostatistician and

mathematician, and introduced to the journal *Biometrika* where results of analysis of a number of studies on human body dimensions were published by Pearson.

In the year 1920, at the Nagpur session of the Indian Science Congress, he



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Babu Nilmani Chakravarti.
A. H. Harley, Esq., M.A.
Aga Mohamed Karim Shirazi.
The Hon. Dr. A. Sushilendra, M.A.
H. G. Carter, Esq., M.B.
Hon. Mr. W. C. Wordsworth.

Hon. Vice-president.

Lt.-Col. H. Nevill, I.C.S.

Hon. Joint Secretaries, Science Congress.

Dr. J. L. Simpson.
Prof. P. S. Macmahon.

Building Committee.

President }
Treasurer } *ex-officio.*
Secretary }
The Hon. Justice Sir Asutosh Mukhopadhyaya, Kt.
Dr. H. H. Hayden.
H. A. Crooke, Esq.
W. W. K. Page, Esq.

Publication Committee.

President }
Treasurer }
Secretary } *ex-officio.*
Anthropological Secretary }
Biological Secretary }
Physical Science Secretary }
The two Philological Secretaries }
Medical Secretary }
Honorary Librarian }

The following gentlemen were balloted for as ordinary members :—

(1) *The Rt. Hon'ble Laurence John Lumley Dundas*, Earl of Zetland, G.C.I.E., Governor of Bengal, proposed by Mahamahopadhyaya Haraprasad Shastri, C.I.E., seconded by Dr. W. A. K. Christie; (2) *Yarendra Nath Bose*, Esq., Principal, Bhagalpur College, Bhagalpur, proposed by Mahamahopadhyaya Haraprasad Shastri, seconded by Babu Panchanan Mukhopadhyaya; (3) *Professor P. C. Mahalanobis*, Indian Educational Service, 210, Cornwallis Street, Calcutta, proposed by Dr. N. Annandale, seconded by Major R. B. Seymour Sewell; (4) *Jogadishchandra Lahiri*, Esq., M.Sc. (Constit: to the Bengal Chemical and Pharmaceutical Works, Ltd., Calcutta.

the Indian Science Congress in 1925 and delivered a pivotal address on 'Analysis of race-mixture in Bengal'. In this lecture, he presented the statistical estimates of the affinities of the Anglo-Indians to the various caste and tribal groups of India.

Mahalanobis' association with The Asiatic Society of Bengal began with his election as a member of this esteemed institution in 1920. In the Monthly General Meeting of The Asiatic Society of Bengal for the month of March, 1920, Professor P. C. Mahalanobis was balloted for an ordinary member proposed by Dr. N. Annandale and seconded by Major R. B. Seymour Sewell.

met with Dr. Nelson Annandale, Director of the Zoological Survey of India where Annandale asked him for analysis of anthropometric data on a group of Anglo-Indians of Calcutta which was collected by him. Mahalanobis analyzed the data and published his first paper on Statistics in 1922. P. C. Mahalanobis served as the President of the Anthropology Section of

In 1921, he was elected to the Council of The Asiatic Society and served on it until 1926. He was elected as Physical Science Secretary in 1923 and as Anthropological Secretary in 1925. Though he was elected as a Council member in 1924, on account of the resignation of Dr. W. A. K. Christie from his post as Physical Science Secretary,

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the life and soul of the University and of the Museum, who carries on the administration of the Science Association and the Pandita' Association with consummate tact and ability, who is the head of the Imperial Library and of the Calcutta University Institute. And he now brings the Asiatic Society of Bengal with its numerous ramifications within the scope of his many-sided activities.

May this venerable Institution flourish under his care!

The President announced the election of Officers and Members of Council for the year 1921, to be as follows :—

President.

The Hon. Justice Sir Asutosh Mukhopadhyaya, Kt., C.S.I., D.L., D.Sc., F.R.S.E., F.R.A.S., F.A.S.B.

Vice-Presidents.

Mahamahopadhyaya Haraprasad Shastri, C.I.E., M.A., F.A.S.B.

P. J. Brühl, Esq., I.S.O., D.Sc., F.C.S., F.G.S., F.A.S.B.

L. L. Fermor, Esq., O.B.E., A.R.S.M., D.Sc., P.G.S., F.A.S.B.

Lieut.-Col. D. McCay, M.D., F.R.C.P., F.A.S.B., I.M.S.

Secretaries and Treasurer.

General Secretary :—A. H. Harley, Esq., M.A.

Treasurer :—O. Martin, Esq.

Philological Secretary :—Dr. A. Satyanarain, [Jukbara] Mills, M.A., F.A.S.B. (Bar-at-Law).

Joint Philological Secretary :—D. R. Bhandarkar, Esq., M.A., F.A.S.B.

Natural History :—Biology :—S. W. Kemp, Esq., B.A., D.Sc., F.A.S.B.

Secretaries :—Physical Science :—S. K. Banerji, Esq., D.Sc.

Anthropological Secretary :—Ramaprasad Chanda, Esq., B.A.

Medical Secretary :—Major R. Knowles, I.M.S.

Honorary Librarian :—W. A. K. Christie, Esq., B.Sc., Ph.D., F.A.S.B.

Other Members of the Council.

Upendra Nath Brahmachari, Esq., M.D., M.A., Ph.D.

Ramesh Chandra Majumdar, Esq., M.A., Ph.D.

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Sir R. N. Mookerjee, K.C.I.E.

G. E. Pilgrim, Esq., D.Sc., F.G.S.

P. C. Mahalanobis, Esq., B.Sc., M.A.

R. P. Harrison, Esq., Ph.D., F.Inst.P., F.R.S.E.

The President also announced the election of Fellows to be as follows :—

Lieut.-Col. F. Wall, C.M.G., I.M.S.

U. N. Brahmachari, Esq., M.D., M.A., Ph.D.

B. L. Chaudhuri, Esq., B.A., D.Sc., F.R.S.E., F.I.S.

The Meeting was then resolved into the Ordinary • ral Meeting.

Mahalanobis was again elected in the post of Christie from 7th May, 1924.

Mahalanobis was elected to the Finance Committee of the Society for the first time in 1922 and remained a Member of the said Committee until 1926. Owing to his absence from India from 15th May, 1926, he resigned from his seat in the Council of the Society in September 1926.

He published the article 'Analysis of race-mixture in Bengal' in the *Journal of The Asiatic Society of Bengal*, year 1927, New Series, Vol. 23. Based on the studies on comparison among anthropometric characteristics and their correlations, he proposed his famous D^2 statistics, where he used metrics to find how much a point diverges from a distribution, based on measurements in multiple dimensions.

ARTICLE No. 24.

Analysis of Race-Mixture in Bengal.

By P. C. MAHALANOBIS.

Introduction.

The problem which I have selected for a preliminary discussion in this paper is the "Analysis of Race-Mixture in Bengal." Dr. Annandale had taken very careful measurements of nearly 200 Anglo-Indians (your style) in Calcutta. He selected a sample of 200 individuals which, he believed, represented true Indo-European mixture and turned over the measurements to me for statistical analysis. I am publishing elsewhere a detailed analysis of these measurements. During the course of my work a very interesting question arose: How are these 200 Anglo-Indians of Calcutta related to the different caste groups of Bengal? Are they more closely allied with the Hindus? or with the Mahomedans? Do they show a greater affinity with the higher castes of Bengal or with the lower castes? Is there any appreciable admixture with the aboriginal tribes in such as the borderlands of Bengal? any appreciable resemblance with castes outside Bengal? In other words, can we obtain any idea about the possible composition of the given sample of Anglo-Indians in terms of the besides racial and geographical divisions of the inhabitants of Bengal and its neighbourhood?

In order to answer the above questions we must adopt the usual scientific method of proceeding from the known to the unknown. We shall therefore first of all study the geographical and social resemblances shown by typical Bengal castes whose antecedents and present status are fairly well known. We shall then be in a position to use these results for investigation.

Now added on the 29th August, 1927. The present paper contains the substance of the Presidential Address delivered before the Anthropological section of the Indian Science Congress in 1925. It was readmitted to the Asiatic Society of Bengal in 1926, but the printing was delayed owing to the absence of the author out of India during the greater part of 1926 and 1927.

I have omitted certain personal explanations and also an obituary reference to Dr. Annandale, and have altered the form of the Address in a few places, but have otherwise left the contents practically untouched. I have corrected a few arithmetical slips, added a new reference in a footnote, and a short note on the tables added used in this paper (in Appendix II).

¹ Records of the Indian Museum, Vol. 25, 1922.

Incorporating this, he published a paper in 1930, titled 'On tests and measures of group divergence' in the *Journal of The Asiatic Society of Bengal*, New Series, Vol. 26.

In 1968, he was awarded the Durga Prasad Khaitan Memorial Gold Medal by The Asiatic Society in recognition of his pioneering and remarkable contributions to science and statistical research.

Professor Mahalanobis passed away on 28 June 1972, leaving behind an extraordinary legacy. In the Monthly General Meeting of The Asiatic Society held on 3rd July, 1972, a resolution was moved to keep on record the said demise of Professor P. C. Mahalanobis, I.E.S., F.R.S., a distinguished Life Member of the Society.

In recognition of his seminal contributions to the development of statistics in India and abroad, and his pivotal role in shaping India's economic planning in the post-Independence period, this great man is rightly regarded as the Father of Modern Statistics in India.

ARTICLE No. 36.

On Tests and Measures of Group Divergence.

Part I : Theoretical Formulae

By PRASANTA CHANDRA MAHALANOBIS

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L. INTRODUCTION

I. In many statistical investigations two important questions arise in dealing with samples. Let S and S' be two given samples. Then either of two things may have happened—

(A) both S and S' were drawn from the same group G^1 .

or

(B) the samples S and S' were drawn from two different groups G and G'^2 .

I. I have used the word "group" in the present paper in very nearly the same sense as the word "population" is used in statistical literature. An exposure will therefore offer collections of individuals or entities, the individuals constituting the groups may be distinguishable either with reference to an *in loco* identity, or with reference of physical *outward* vitalities of which common characteristics they may otherwise be thought to be, thus a group, a *loca connectio tacti nonni*, "gathered," I try any way to slightly make contact hence we going there, necessary we shall be able to speak of the existence of a group "within a population." A *lytically*, or as distinguished from practically, in dealing with the samples from two on *ly* platons, in *rancia* manner manner selected (or the present paper that all samples are or random samples, i.e., the individuals *e* matter thus the samples are not selected in any other sense than in a random manner from the group of population concerned.

I. test (or statistical test) then there is a test of one group from the ... A *teip* (or population) but either of both of them two selected samples... Two hypotheses have to be considered by our assumption that all samples are random samples. (See footnote 1.)

References

Journal and Proceedings of The Asiatic Society of Bengal of various years starting from 1922 to 1930
Yearbook of The Asiatic Society, 1973

Observance of 80th Independence Day at Different Premises of The Asiatic Society



Park Street



Salt Lake



Ballygunge

Exhibitions Organized to Celebrate the 80th Independence Day

The Asiatic Society, Kolkata commemorated the 80th Independence Day of India by organizing three exhibitions at its Park Street premises. Of these, one exhibition was organized at the ground floor of the Heritage Building of the Society, while the other two were arranged by the Library and Museum Sections in the main building.

In collaboration with Art Alinda, The Asiatic Society, Kolkata organized an exhibition titled '1857: The First War of Independence', curated by Shri Jyotirmoy Bhattacharya, Founder, Art Alinda. The exhibition was inaugurated on the auspicious occasion of 15th August 2026 and will remain open to visitors until 30th September 2026.



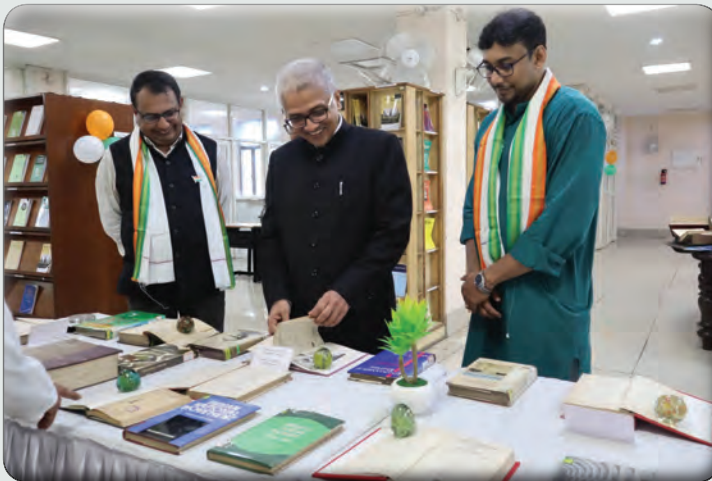
The exhibition titled '1857: The First War of Independence' organized at the Heritage Building of the Society's Park Street premises

The exhibition presented a visual journey through the Revolt of 1857, widely regarded as the First War of India's Independence. The Revolt of 1857 was not merely a mutiny; it was an expression of the deep discontent and resentment that had accumulated among the Indian people against British rule. The spark of rebellion that emerged in 1857 gradually spread across different parts of the country and contributed to the emergence of numerous movements and revolts in the subsequent decades. The exhibition highlighted the struggles and sacrifices of the unsung heroes of the great uprising and movements associated with the great rebellion of 1857 and the continuing struggle against British rule through photographic reproductions displayed on large panels. The exhibition sought

to commemorate the contribution of freedom fighters as well as the martyrs to the awakening of nationalist consciousness among the people of India and to highlight the inspiration that the revolt provided to subsequent freedom movements in the country.



Inauguration of the exhibition by Shri K. K. Mishra, Joint Secretary, Ministry of Culture on 15th August, 2026



The Joint Secretary visiting the exhibition at the Library with the Administrator and Librarian of the Society

The exhibition was inaugurated by Shri K. K. Mishra, Joint Secretary, Ministry of Culture, Government of India, following the flag-hoisting ceremony at the Society. After the inauguration, the Joint Secretary visited the other two exhibitions organized by the Library and Museum Sections in the main building.

The Library Section presented an exhibition featuring selected books from the rich collection of the Society relating to India's freedom movement. The exhibition commenced on 15th August 2026 and will continue until 21st August 2026, providing visitors with an opportunity to explore the documentary and literary resources preserved in the Society's Library.

An insightful exhibition was also organized by the Museum Section, exploring the deeper philosophical significance of the National Flag through the lens of Buddhist thought. Three manuscripts relating to Buddhist philosophy were displayed to illuminate the theme and to encourage the visitors to reflect upon the symbolic and philosophical dimensions associated with the Tricolour of the Indian National Flag.



The Curator of the Society detailing the exhibition organized by The Museum Section to The Joint Secretary

The Joint Secretary visited all three exhibitions and greatly appreciated the efforts of The Asiatic Society, Kolkata in disseminating knowledge and creating public awareness regarding the contributions and sacrifices of the freedom fighters, as well as the historical, cultural, and philosophical significance associated with the Tricolour of the Indian National Flag.

The exhibitions collectively reflected the Society's commitment to preserving and disseminating India's rich historical and intellectual heritage while fostering awareness among the public, particularly among the younger generation, about the nation's struggle for independence and its enduring ideals.

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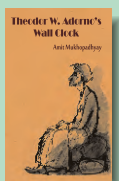
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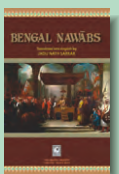
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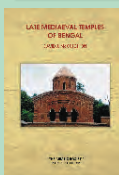
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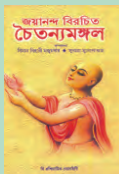
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