

1: Auro-Ratna Award | Overman Foundation

Get this from a library! Undying courage, the story of Bagha Jatin. [Prithvindrānātha Mukhopādhyāya] -- On the life and activities of Jyotindra Nath Mukherjee, , militant revolutionary in the Indian freedom movement.

May 21, at 7: We take the opportunity to congratulate Shri Banerjee and wish him all the success in life. The Overman Foundation Team. March 27, at 8: Sethna alias Amal Kiran, Prof. Arabinda Basu and the late Jugal Kishore Mukherjee. This year the award will be given to Shri Robi Gupta, Dr. Kireet Joshi and Dr. Prithwindranath Mukherjee for their outstanding contribution in the field of literature, education, philosophy and research. Shri Robi Gupta b. He became an inmate of Sri Aurobindo Ashram in He was selected for I. He taught Philosophy and Psychology at the Sri Aurobindo International Centre of Education at Pondicherry and participated in numerous educational experiments under the guidance of the Mother. In he was appointed Special Secretary to the Government of India and held this post till Prithwindra Nath Mukherjee b. He was mentioned by the Sahitya Akademi manuals and anthologies as a poet before he attained the age of twenty. He shifted to Paris with a French Government Scholarship in He defended a thesis on Sri Aurobindo at Sorbonne. He served as a lecturer in two Paris faculties, a producer on Indian culture and music for Radio France and was also a freelance journalist for the Indian and French press. A number of his papers on this subject have been translated into major Indian languages. He went to the United States of America as a Fullbright scholar and discovered scores of files covering the Indian revolutionaries in the Wilson Papers.

2: Aurora Mirabilis: June

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And, the insurgency within India took on a new dimension and a different orientation. These developments led all the groups of revolutionaries to look towards Germany and Japan with hopes of securing their help and support for fighting the British, the common enemy of all the three. The response from Japan was rather tepid. With the worsening political instability, the apprehensions of an impending war began to look more ominous. And, eventually with the assassination of Archduke Ferdinand of Austria on 28 June a war did break out. The Great War, which later was named the World War I, struck the globe on 28 July and spread like wild fire; and, it did not subside until 11 November. The news of these developments was conveyed to Jatin Mukherjee Bagha Jatin the leader of the insurgent movement in India. The Indian group had obtained from the Crown Prince an assurance that arms and ammunition would be supplied to them to fight the British Rule in India. The escaped prisoners from the internment camp were to be formed into a Liberation Army. The Army was to be moved by big armored vessels as many big German vessels usually were ready for warfare. The warships were to be loaded with several hundred guns, rifles and other small arms with an adequate supply of ammunition. These arms were to be procured through Chinese smugglers who would get then on board the ships. The Liberation Army was to land on the Orissa coast. Narendra Nath was chosen by Jatin Mukherjee to negotiate the arms deal with Germans. In addition a sum of Rs. Two lakhs was promised. And again, he messaged: Sugar contracted shipment after two weeks. Narendra Nath, after spending about two months in Java returned home with some money; and to make arrangements for receiving and unloading arms, for dispatching them to different parts of India. He did make the necessary arrangements. Between June and August, Helfferich wired a total of Rs. But, the promised cargo of arms failed to show up. Naren thereafter ruefully remarked: Naren again had to go to Java to work out the details of the arms delivery. The German plot thus was busted. Masaryk rushed the intelligence he gained to President Wilson, who alerted the British. And, eventually the Bagha-German plot was busted by the British police in India. Thus a distant Czech spy-master Voska is held indirectly responsible for the fall of Bagha Jatin and for the end of militant revolutionary movement in India. Thus, E V Voska had a highly successful career as a spymaster; but, his later years were miserable. Voska returned to his country after the end of the Second War. And, soon thereafter in , the Communists staged a coup and took over Czechoslovakia. Voska was arrested and put on trial for treason. Even though he was now an old man of 75, he fought hard against the charges, arguing that being then an American citizen, nothing he might have done could have been considered treasonous. Voska spent the next ten years in prison. Some satisfaction did come to him during show trials, when a number of the communist leaders who had persecuted Voska were themselves tried and executed for treason. Jatin and his close associate Jatish were seriously wounded and captured. The others – Manoranjan Sengupta and Niren were also captured after their ammunition ran out. Bagha Jatin died in Balasore hospital on 10 September. Later on, I realized, it was his personality. Since then, I have had the privilege of meeting outstanding personalities of our time. These were great men. Jatinda was a good man; and, I still have to find a better. Good men are seldom given a place in the galaxy of the great. Jatin was a true revolutionary; he expressed his motto in simple words: Even his adversaries respected his courage and valor. It was celebrated both in Bengal and in Bangladesh. The plan, among other things, was also to help the armed revolt of Abors. This time, Naren found to his surprise, the German diplomats in Java were not very enthusiastic; they were not even cooperating. The German Consul complained that Indians lacked discipline and organization; and, were bad at keeping secrets. He also said that Germans had no men to spare; and were not also willing to risk their vessels. Naren had three or four meetings with the German Consul but found he was making no impression or progress. He made another attempt to secure arms from Indonesia; but, the Germans were reluctant to fund the venture. Naren was disappointed and disgusted. But, he had resolved not to return to India without arms. It was while he, in desperation, was wandering aimlessly in, Manila, Philippines that he learnt about the death of his Mentor and

ideal Jatin Mukherjee in a shootout at Balasore. He was now more determined than ever to secure arms and funds to carry on armed struggle against the British Rule in India. For about one and a half years he wandered about in the Far East, pursuing his mission by contacting various groups of revolutionaries in Malaysia, Indonesia, Indo-China, the Philippines, Korea and Japan. Rash Behari managed to escape British intelligence and reached Japan in Rashbehari Bose, however, put Naren in touch with other Asian revolutionaries taking shelter in Japan. The rebels had more than adequate supply of arms. Naren requested San Yat-Sen whether he could help in diverting some of those arms to Indian revolutionaries across the border. Sun Yat Sen also said he would first send his emissary to Yunan to brief the rebel groups; and Naren could later follow up that with the German Ambassador. But, he rued that the amount involved was too huge; and he had no authority to sanction such sums of expenditure. It is, however said, the real reason was that the German Ambassador suspected Dr. It also provided him with a fake French " Indian Passport. The understanding was that the offer of German arms would be routed through the resident Indians in California, which is located midway between Japan and Europe The Axis. Narendra Nath, thus, travelled to America primarily to negotiate an Arms deal and to secure funds from Germany to fuel the Indian revolutionaries. On the way, the British raided vessel in international waters; but were unable to track down Naren who was hidden in a secret compartment. When the ship next landed at Kobe, Japan, Naren stealthily disembarked and escaped into Japan. He used a fake French " Indian passport given to him by the Germans in China. And, it continued to elude.

3: Prithwindra Mukherjee - Wikipedia

Bagha Jatin during his last moments Even at his death, there was a word of appreciation from the opponent forces. Charles Tegart, the colonial office who was part of the police squad that killed Bagha Jatin said, "Even though I had a duty to perform, I had a great admiration for Bagha Jatin.

Born in , Dr. Born to a family of philosophies, his father Prof. From to , Ananda Reddy was student of the Ashram School where he studied passionately most of the works of Sri Aurobindo. He looked after the Aspiration School in its initial stages until he went away in to Hyderabad to pursue higher studies. On completing his Masters in Literature and in Philosophy in , he pursued his M. However, his aspiration was fulfilled only in On getting an opportunity to teach philosophy at Assumption University, Bangkok, he left India and experienced teaching in a foreign university from to On his return to India, he started his dream project at Pondicherry: Apart from conducting workshops and participating in International Seminars all over Europe and the United States, Dr. It was published as A Study of Savitri in Her post-doctoral work has been published as Dante and Sri Aurobindo in She has authored about twenty-five books in English and Tamil. Shradhavan is a writer, educator, translator and editor. He became an inmate of Sri Aurobindo Ashram in He was selected for I. He taught Philosophy and Psychology at the Sri Aurobindo International Centre of Education at Pondicherry and participated in numerous educational experiments under the guidance of the Mother. In he was appointed Special Secretary to the Government of India and held this post till He was mentioned by the Sahitya Akademi manuals and anthologies as a poet before he attained the age of twenty. He shifted to Paris with a French Government Scholarship in He defended a thesis on Sri Aurobindo at Sorbonne. He served as a lecturer in two Paris faculties, a producer on Indian culture and music for Radio France and was also a freelance journalist for the Indian and French press. A number of his papers on this subject have been translated into major Indian languages. He went to the United States of America as a Fullbright scholar and discovered scores of files covering the Indian revolutionaries in the Wilson Papers. Sethna alias Amal Kiran 25 November 1909–29 June was a multi-faceted genius. Born in a Parsi family, he had his early education at St. Wells, George Bernard Shaw, G. Chesterson and Thomas Hardy. Wells had remarked about the young writer to the Parsi author A. Sethna joined the Sri Aurobindo Ashram at the age of twenty three on 16 December After obtaining his M. He served as the Editor of the yearly magazine Gavasena. He was also an eloquent speaker who was invited quite often to speak on the philosophy of Sri Aurobindo. In an anthology of his articles, mostly delivered as lectures, was published under the title of Sri Aurobindo: While he was still a college student he came in contact with Sri Aurobindo Pathamandir of Kolkata and thus turned to Sri Aurobindo and the Mother. A student of the renowned physicist Meghnad Saha, he joined Sri Aurobindo Ashram as an inmate in at the age of twenty-four. Not only was he a brilliant teacher but was also an extraordinary writer. The Smiling Master , K.

4: Bagha Jatin : Mitra, Sudhir Kumar : Free Download, Borrow, and Streaming : Internet Archive

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Ramsundar Chatterjee and Naimuddin Mian, respectively land-lords of adjacent Koya and Kaloa, managed with much humanity the Hindu and the Muslim subjects of the Tagores. Ramsundar was most popular for his physical and moral courage, and esteemed for his skill and experience. At the age of seventy-five, in , he gave his grand-daughter Sharat-Shashi to marriage to Umesh Chandra Mukherjee, living in the village Sadhuhati Rishkhali, in Jhenaidah, the neighbouring subdivision belonging to Jessore. Umesh owned some lands and spent his time studying the scriptures and looking after his horses. When on horse-back he visited the country-side, even the arrogant indigo-planters hailed him courteously. Umesh received regularly books and periodicals from Calcutta. His wife was fond of their library where elegantly bound copies of Banga-darshan edited by Bankim Chandra, Arya-darshan by Yogendra Vidyabhusan and Bharati by the Tagores found their place by the side of essays, novels and poems by contemporary Bengali authors. A few months later, advised by Surendranath Banerjee, Yogendra took to inspiring readers with his best-seller biographies of Mazzini, Garibaldi and other revolutionaries to incite the people to sacrifice themselves for the Motherland: A born poet, spirited, generous, skilful in her household chores and artistic activities, she conducted workshops with ladies of the vicinity and was awarded distinctions by cultural associations for her social initiatives. As soon as she heard of anyone suffering in the neighbourhood, she rushed to nurse the sick. When Jatindra was hardly five, he lost his father. This child was named after Surendra Tagore, nephew of the Poet Rabindranath and a close friend of the family. An all-rounder in studies, in sports and in innocent pranks, Jatindra excelled also in playing roles of Hanuman, King Harish Chandra, Dhruva, Prahlad, Pratapaditya in dramatic performances. Like a dexterous stage-manager, between and, again, in , he was to enact a dazzling pageant of firework all over the country, in form of an armed riposte to the colonial repressive measures. In , as a student of the famous A. School at Krishnagar, Jatindra saved the life of a boy by snatching him away from the trajectory of a mad horse and, by taming the animal, seated on its back. On contracting the contagion while looking after a cholera patient, Sharat Shashi was to die at the age of forty-one. Welcomed by Vivekananda, young Jatindra learnt that it is possible to lead a saintly life even for a family man dedicated to the service of the Motherland. Vivekananda advised him to concentrate on self-improvement anushilan, as preconised by Bankimchandra and sent him to the gymnasium of Ambu Guha where the Swami himself practised the traditional Indian wrestling. Nivedita is said to have been happy with this meeting. Shortly before the final examination at the Calcutta Central College, fed up with the system of Education of an imperialist State, Jatindra had given up his studies. The Dawn Society under Satish Mukherjee was created in as a nursery of patriotism to provide a training ground for youths. It had become one of the most active centres for the propagation of Boycott-Swadeshi ideologies. His followers saw in him almost a perfect man, having forged his innate qualities according to the stern principles of self-making anushilan: Happiness and suffering, living and dying, gain and loss, censure and praise were all equal for him. Step by step the Swami revealed to him the utility of serving the suffering fellow creatures, before undertaking an armed insurrection for the political freedom mukti of India. For both these missions, he was to make men who, instead of yearning for personal release and deliverance moksha would be prepared for the cause of the Motherland. In the Bharati, in , Rabindranath had recognised that since our childhood the cult of fear has impressed on our mind fear as our lord, fear as our ruler, we fail to obey anything other than fear: We must veritably learn to sacrifice our selfish ends for the good of our compatriots, instead of merely wagging our tongues. We must realize that the danger which threatens our compatriots under foreign hands is for us a humiliation. Absolutely sanguine about the utility of a well served slap in return of a blow with the fist, he did not fail to warn that in case an individual Englishman is personally thrashed by a native citizen, the entire English community flares up as a collective insult and turns it into a matter of sedition. Henceforth, to fight against them, Indians require a collective preparation. This reminds us that since

meeting Sri Aurobindo in , Jatindra had set to transform his gymnastic clubs into secret branches of the revolutionary Anushilan in various districts. The secret preparations had also an overt counterpart. Already well-known for distributing adequate lessons to arrogant English army officers, Jatindra was informed about the plans of the Government to invite the Prince of Wales to an Indian tour with a view to appease the agitations against the Partition of Bengal in . With the procession approaching, Jatindra singled out a cabriolet on a side-lane, very near the Royal coach: Requesting the fellows to leave the ladies alone, in reply to their vulgar provocation, Jatindra rushed up to the roof and felled the officers with pure Bengali slaps till they dropped off on the ground. Sponsored by Raja Pyarimohan Mukherjee, Amarendra bought six handlooms and set to hawking homespun textile. By picking up competent associates, he taught them shooting in the marshes. Together with Amarendra, Jatindra was seen organising volunteers with a military discipline during large religious congregations. In his confidential Report , James Campbell Ker Indian Civil Service â€”retracing the evolution of Extremismâ€”admitted that in the militants of Bengal, in addition to setting fire on foreign goods and attending political gatherings, went to the great fairs and the religious communities to facilitate the life of the participants and pilgrims. It was a religious festival that attracted thousands of pilgrims from all corners of Bengal and, about one thousand simple volunteers and two hundred doctors were on the spot. Since the organisers had for goal to prove that that the militants were not only innocuous but, moreover, useful: Their presence in these places served three purposes: This English administrator cites an excerpt of the Bande Mataram of 7 March, , concerning a pilgrimage in Chittagong: And she wondered at the marvellous changeâ€”the transformationâ€”that had come over Sri Aurobindo. His face seemed to be all eyes and little else, eyes burning with the intensity and power that had become his during his sadhana in prison. According to the Nixon Report, impressed by the sincerity of these first-aid workers, Motilal Ray, coming to observe on the spot, in September, proposed to send some emissaries to Professor Charu Chandra Ray in Chandernagor to collect funds. Amarendra and Makhan seemed to found branches of this establishment wherever the police saw them busy with their nationalist activity. Amarendra had come with a great number of volunteers on this occasion. Neither in his service for relieving the miserable fellow creatures, nor in his hectic engagement to prepare the compatriots for a decisive struggle to free India did Jatindra forget the spiritual mission he had received from Vivekananda. Questioned by a disciple whether liberation mukti of the Motherland was compatible with ultimate Deliverance moksha , Vivekananda had assured that mukti was the immediate and only path leading to moksha. For the time being, forgetting about all other divinities, Jatindra instructed his followers to worship only Mother India, as advised by Vivekananda. Approached by young Chittapriya Raychaudhuri whether revolutionary activities were truly compatible with spiritual quest, Jatindra was to reply that he at least would not have been there, had it not been so. During the months preceding his self-sacrifice, in his hide-out in the forest of Kaptipoda, every day before the sunset, a handful of revolutionary followers surrounding their Dada, Jatindra held a class on the Gita: We felt ecstatic by contemplating that face. We felt as if Gautam Muni in person was chanting Vedic hymns. A peaceful meditation seemed to engulf the tranquil forest resort. Even though we did not fully understand the message of the Gita, we would get lost, however, in an ineffable joy at the sight of that serene silhouette. Tears pervaded our eyes. Manindra kept quiet when suddenly Jatindra became silent. An immobility of a statue. Most probably Vivekananda himself had never imagined the glorious death Jatindra was to choose on 9 September , with four brave young followersâ€”Chittapriya, Niren Dasgupta, Manoranjan Sengupta and Jyotish Palâ€”in a pitched battle against an armed detachment. Even observers on the imperial side admired the blazing picture of this first guerilla fought in modern times, on the very soil of India: Requested to settle this theological dilemma, Jatindra preferred taking them to his Guru, Bholanand Giri of Haridwar, who was on visit to Calcutta. After listening to the object of their debate, Giriji told Harikumar: There is no God. Taken aback, Dayal resigned from his post at the University, discovered the formidable Federation of Patriots, with branches active all over North America and Canada: He sent a telegram to his mentor Taraknath Das to come over from New York. Roy described them as great men and Jatindra to be a good man; Roy further specified: It will continue to be so until goodness is recognised as the measure of genuine greatness. Jatinda was not the embodiment of the mediaeval values of warlikeness and heroism. He did not belong to any age; his values were human and as

such transcended space and time. He was kind and truthful as well as bold and uncompromising. His boldness stopped short of cruelty, and his uncompromisingness did not preclude toleration. Like all modern educated young men of his time, he tended to accept the reformed religion preached by Swami Vivekanandaâ€™a God who would stand the test of reason, and a religion which served progressive social and human purpose. He believed himself to be a Karmayogi, trying to be at any rate, and recommended the ideal to all of us. Detached from the unnecessary mystic preoccupation, Karmayogi means a humanist. That is also the essence of Humanism. Jatinda was a Humanistâ€™perhaps the first in modern India. To recognise him as such will be the most befitting homage to his memory. Samanta, Government of West Bengal, , Vol. Srinivasa Iyengar, Sri Aurobindo:

5: "Reminiscences of Rathindranath Mukherjee by Prithwindra Mukherjee" Overman F

Kamalesh Sarkar is on Facebook. Join Facebook to connect with Kamalesh Sarkar and others you may know. Facebook gives people the power to share and makes.

His original name was Venkatanatha, and belonged to the Vishvamitra Gotra. Bell of Lord Venkateshwara Tirumala Tirupati Big Bang, Omkara and Bell This theory of Big Bang and the universe emanating from the Cosmic Egg has been beautifully, graphically, scientifically explained in the Rig Veda and the associated ancient texts of India as the concept of Hiranyagarbha or the golden womb or egg, which when breaks open with a bang, spews out the Universe. The Bell also represents the highly evolved state of metallurgy or Bharthiyu, in ancient India. This concept of OM, which has been exemplified by the ancients, as the resonance of the bell and is known in Indian texts as Omkara, in discussed in detail in our book and film, Creation "Srishti Vignana. His erudition was par excellence. He was a polyglot, meaning he was erudite in many languages, among them being Manipravalam, a literary language used in ancient and medieval India which was a mixture of Tamil and Samskrt. He authored more than works, during the course of his life. His works being, He brought out the very essence of the Veda in these works. Paduka Sahasram composed in one night The work Paduka Sahasram, consisting of verses on the sandals, paduka of Lord Vishnu, was composed by Swami Vedanta Desika in just one night. Ahara Niyamanam One of the works is called Ahara Niyamanam, that deals with food, Ahara, what should be eaten and how? One among the skills of Swami Vedanta Desika, was the composition of Samskrt poems which were ciphers based on geometric patterns. He composed two verses, with each verse consisting of 32 Aksharas. Chess board as a base on which 64 aksharas letters were laid one each on each square, was one such type of his composition. The cipher was the movement of the chess pieces. For example, in a cipher based on the movement of the horse, each time a horse moved on the chess board in its unique pattern, those aksharas resulted in the birth of a new poem, with a new meaning. One of the ciphers, encoded using Chess board and the moves of a horse but making a valid well meaning sentence The encoded verse, placed on the chess board The moves of the horse applied for decoding the verse The decoded verse containing the same letters but in a different sentence with a different meaning This sort of poetry writing is known as Chithra Bhandhana. It requires a high degree of felicity in a poet to be able to arrange letters thus on a 64 square board. That the poet Swami Vedantha Desika had used the chess board as a frame for his poem and the unique L shaped movement of the horse, also valid as per the rules of present day chess game. Using these moves of the horse, he gave us this poem.. This poem is available in his work, Paduka Sahasram. He was a mathematician, a poet and a genius. Acharya At the age of 27, Vedanta Desika rose to the stature of an Acharya, and he was conferred the title Sarva Tantra Swatantra, meaning the one with originality in any field of knowledge. He stayed in Tiruvehindipuram near Cuddalore near Pondichery. Respected by Other Philosophers While he espoused the Vishishta Advaita philosophy of Sri Ramanuja, his preceptor, who was born years before him, the scholarship of Swami Vedanta Desika was respected and accepted by other philosophers of other philosophies too. Judge in a Debate In a debate on the meaning of the concept of Tat Tvam Asi, between the two great philosophers of that time, Sri Akshobhaya Tirthar, who was a proponent of the Dwaita philosophy, and Sri Vidyaranya Tirthar of Sringeri, of Advaita philosophy, they chose Swami Vedanta Desika as their judge for the debate. This only goes to show how much he was venerated and accepted across viewpoints. With this he showcased his skill in civil engineering and hydraulics engineering. After years also, this well is functional, and the water is taken only from this well for Sri Vardaraja Perumal for His abhisheka. He managed to surmount this problem through his civil engineering skills. Oddan This field of constructing wells was the specialty of the respected jathi of people, known as Oddan. Even to this day , in the daily prayers in every vaishnava temple in south India, people sing the praise of the service of Swami Vedanta Desika, and beseech him to live for another more years, which in Tamil is stated as Innum ora nutra anda irum. This year, , we will be celebrating, his th birthday, as Swami Vedanta Desika continues to live in the hearts of the people.

6: Discover and Read the Best of Twitter Threads by @GabbarSanghi

The Bagha Jatin Spirit After courting arrest with the failure of the Howrah - Sibpur conspiracy case in the year , Bagha Jatin was released in February After his release from prison, started a new era of Bagha Jatin's political thoughts and ideologies.

With warm regards, Founder, Overman Foundation. Shortly before the outbreak of World War I, seriously concerned by the enigmatic presence of Sri Aurobindo in Pondicherry the then capital of French India , the British authorities urged Paris to expel the revolutionary leader and, preferably, deport him to some French colony like Algeria. In his long and successful career as the President of the Senate or the President of the Republic , Lebrun was never to regret consulting this esteemed friend on important issues. The admiration of Lebrun for Alfassa was to become evident by the highest honours that the Government conferred upon the latter. I want to serve humanity! Members of this club were artistes from all walks of life, writers, civil servants, critics and philosophers: Therefore, without any hesitation, he transferred the mischievous file from the tray of documents to be ratified to a hidden corner of his drawer. From there, the next step was to be oblivion. It is obvious that Mirra in our story will be known all over the world as The Mother, revered by thousands of spiritual seekers down more than three-quarters of a century. In the absence of fast-moving vehicles, he enjoyed the dare-devil airlifts given to him by his pilot friend, Robert Landiech. Instead of regular seats, those light aeroplanes accommodated their select passengers in squatting position. He like his sister loved speed and adventure, not only in the inner worlds but on the external surface of the globe, too. But the next year, in , he was transferred to Sudan. It is men like him who built up France and also made it possible for the Ashram to continue here. Otherwise I might have had to go to France or else to America! When the Mother came here and I met her, her brother got interested. These things look like accidents, but they are not. There is a guidance behind these events. Prithwindra Mukherjee About the Author: Prithwindra Mukherjee is the grandson of the famous revolutionary Jatindranath Mukherjee alias Bagha Jatin. He was mentioned by the Sahitya Akademi manuals and anthologies as a poet before he attained the age of twenty. He shifted to Paris with a French Government Scholarship in He defended a thesis on Sri Aurobindo at Sorbonne. He served as a lecturer in two Paris faculties, a producer on Indian culture and music for Radio France and was also a freelance journalist for the Indian and French press. A number of his papers on this subject have been translated into major Indian languages. He went to the United States of America as a Fulbright scholar and discovered scores of files covering the Indian revolutionaries in the Wilson Papers. In , he was decorated with the Hirayama Award by the French Academy for his lifetime contribution.

7: Catalog Record: Courage, the story of modern cock-fighting | Hathi Trust Digital Library

About the Book Inventor and architect of the Jugantar movement, Jatindranath Mukherjee () was popular as Bagha Jatin. Behind the minimalist image of a champion of physical strength, he was esteemed by those who knew Mm for his thirst for justice, his vision of an India politically free, socially modern and spiritually progressive.

BobClive - favoritefavoritefavorite - April 12, Subject: We sense that the author would agree with the tribute professor Tapan Raychaudhuri was to pay: Mitra has recorded the exceptional coexistence of two diametrically opposite personalities. Having personally managed to withdraw a case against Jatindra, filed by four army officers seriously mauled by his protege, Wheeler with a smile enquired of him: But I can easily cope with a host of them if they be foul. He further adds that Jatindra disliked provoking anybody. Walking throughout the night, crossing the Rupnarayan, reaching Tamluk, Jatindra was so spell-bound by the architecture of the ancient temple of Barga Bhima that he wished to stay there for a while. Moved by the courageous hospitality of this countryman, Jatindra asked Chandra if he knew who the guest was and the consequences of hiding him. Son of a pious mother, Jatindra had received from Vivekananda the mission of succoring the miserable children of Mother India. For instance, Arun Chandra Guha is pretty eloquent about this subject. One morning in March , informed by the village-head from nearby Radhar Pada that a kendo had been tormenting the villagers, Jatindra quietly left home with a Darjeeling dagger, accompanying the man for a reconnoiter. By kendo people in that area meant a leopard. Two of his cousins, Phani and Amulya " both in their early teens " followed Jatindra, with an air-gun. On looking at a Royal Bengal tiger basking in the sun behind a sugar-cane plantation, Jatindra asked his companions to keep quiet and tiptoed to have a better view of the beast. Unnerved, one of the cousins fired. The angry tiger charged at the intruders. When Jatindra heard someone fire a rifle on the dead tiger, he chuckled, regretting that the skin was being damaged. Villagers from all over rushed to the spot. An impressive procession carrying Jatindra on an improvised stretcher. Some people came lamenting, having learn that their benefactor was about to die. Whereas killing of the tiger at Radhar Para was a necessity, that of the tigress is too gratuitous a gesture, incompatible with his ethics. Neither was he Jim Corbett, nor a poacher who lived on selling tiger cubs. After his release, in , home interned, Jatindra met the German Crown Prince during his visit to Calcutta. On obtaining a promise of German arms for an insurrection, Jatindra advised the Jugantar associates to stop all violent actions. Entrusting his right-hand man, Atul Krishna Ghose, with the charge of the secret organization, he left for Jhenaidah, his home-town, to run a flourishing business as a contractor. This business furnished Jatindra with ample pretexts to cover several districts on bicycle or on horse-back, painstakingly consolidating the regional units. The epoch when Mitra wrote this book nobody was informed about the great risk taken by Manindra Chakrabarti of Kaptipada, near Balasore: She was an exceptional match for an exceptional husband. Before his departure for Balasore, her truth-loving husband had promised that however far be the destination of his mission, he would return home as soon as the mission would be over. Indifferent to all comments, she had stuck to this promise, awaiting his home-coming. Refusing to believe the rumor of his death, since , she never behaved like a widow: Distorting this stern and noble devotion, Mitra states pp. Whatever be the motivation behind such a clumsy falsehood, Mitra drifts away from objective " scientific - research. Mitra leaves some other examples of such a deviation. Pretexting that on the foil of the anti-Partition agitations in , while intervening in the quarrel between Jatinder Upadhyay Jatin Banerjee and Barin, Sri Aurobindo was too lenient with his brother, Banerjee had left for Upper India, assuming the name of Swami Niralamba. He returned to Bengal in the late s and, expecting that Sri Aurobindo would not react from his retreat, Banerjee started claiming that he was instrumental in dragging Sri Aurobindo towards revolution. No factual consideration with reference to space and time and the dramatis personae can take such statements to be serious. When in , at the age of twenty-one, Sri Aurobindo returned to india, appointed by the Gaekwad, too happy to have bagged a brilliant ICS, the State of Baroda solicited him for various responsibilities. Soon there was between them a mutual relationship of courtesy and friendship. Banerjee was then hardly fifteen, and Mukherjee Bagha Jatin thirteen and a half. It is certain that without financial and other helps from Sri Aurobindo, Banerjee would be nowhere

either in Baroda or in Bengal. According to our information, he owned some lands and loved rearing horses, in addition to his studies in the Scriptures. In , the year after his youngest son Surendra was born, he died of a heart attack. The year after, in p. If their eldest son Atindra died in AD Bengali year , how could he be born in the Bengali year ? Was it so dignified for a biographer to declare:

8: Revolutionary Road | Kolkata News - Times of India

Dear Friends, 10 September marks the Centenary of the martyrdom of Jatindra Nath Mukherjee alias Bagha Jatin, the pride of every Bengali. To commemorate the said occasion, an event was held last week in his birthplace of Koyagram at Kushtia in Bangladesh, which several Bangladeshi ministers and the Indian high commissioner were set to.

December 7, Born In: September 10, Career: Indian Jatindranath Mukherjee, fondly remembered as Bagha Jatin, was one of the chief Bengali revolutionaries fighting against British rule in India. From a very young age, Bagha Jatin became the leader of the Yugantar political party in Bengal, which was instrumental in organizing revolutionary activities against the British. Though it was the English rule that he was fighting against, most Englishmen loved and respected Jatindranath Mukherjee. Charles Augustus Tegart, a police officer in British India famously commented that Bengali revolutionaries are a breed of selfless political workers and Bagha Jatin was a shining example. Childhood Jatindranath Mukherjee was born on December 7, in the Kayagram village of the Kushtia subdivision of Nadia district of Bengal. Kayagram is presently situated in Bangladesh. As a child Jatindranath Mukherjee was widely known for his physical strength and courage. As a kid, Jatin was jovial and very charitable. He loved to watch and act in plays based on mythology. Most importantly, he never discriminated between people based on their social or religious status. He lent a helping hand to Muslims just like he would have helped a Hindu and this was largely because of the manner in which he was raised and the values that he was taught by his mother at home. He also enrolled as a student of steno typing, a coveted course which opened new career vistas during his time. It was during his college years that Jatindranath Mukherjee came across Swami Vivekananda, whose social and political thoughts later served as the inspiration for Jatindranath Mukherjee to conduct his revolutionary activities. Jatin soon became part of the Indian group assisting Sister Nivedita for British subjugation in India. It was Swami Vivekananda who realized the potential of Jatindranath Mukherjee as a future revolutionary and sent him to the Gymnasium of Ambu Guha to learn wrestling. Here Jatin came across Sachin Banerjee, who would later become his mentor in conducting revolutionary activities against the British. Unhappy with the colonial educational system of British India, Jatindranath Mukherjee quit his studies in and left for Muzaffarpore as the secretary to barrister Pringle Kennedy, whose writings and historical research impressed and inspired Jatin. As a Revolutionary Though the reports could not be confirmed, it was said that Jatindranath Mukherjee was one of the founders of the Anushilan Samiti during his student years in Calcutta in the year The Anushilan Samiti worked towards killing officials and supporters of the British government. Media reports also suggested that Jatindranath Mukherjee had joined hands with Sri Aurobindo, already an established revolutionary during that time, and in the year , the group chalked out plans to win over the Indian soldiers in the British regiment to their cause of revolution. It was Jatindranath Mukherjee who drew the attention of the Prince of Wales towards the ill behavior that Indians had to face at the hands of the colonial English officers settled in India, while the Prince was on a formal visit to the country in the year The couple had four children over the next couple of years. Not worrying about his own life, Jatindranath Mukherjee decided to risk killing the leopard. Armed with only a khukuri Gorkha dagger , Jatindranath Mukherjee killed the leopard by striking the weapon on its neck, but not before he had received a number of serious wounds on his own body. Revolutionary Activities Continue Bagha Jatin soon returned to Calcutta to continue with his revolutionary activities, this time in a partnership with Barindra Ghosh, the brother of revolutionary Sri Aurobindo. Together they set up bomb factories in Deoghar and the Maniktala region of Calcutta. Bagha Jatin also laid the foundation of decentralized autonomous bodies, commonly referred to as the secret societies to trace British and Indian citizens in favor of the rule of the crown in India. However, the charitable spirit of Bagha Jatin helped him to introduce relief activities for the suffering in military operations and natural calamities like floods and epidemics. Media reports suggested that Bagha Jatin visited these events to get in touch with leaders of religious groups and win them over to his revolutionary cause so as to recruit more militants. In the year Bagha Jatin was sent to Darjeeling on a special mission for a period of three years. In Darjeeling too Bagha Jatin became involved in several acts which enabled him to showcase his physical strength, his immense courage and fearlessness. In

April, Bagha Jatin got involved in a fight with three English military officers at Siliguri railway station, thrashing all of them single-handedly. This display of bravery caught the attention of the Europeans who slapped a case against Bagha Jatin. However, it was the English who refused to further the case, serving only a warning against him, knowing well that the courage of Bagha Jatin would not be subjugated through a legal case. In , while several revolutionaries in Bengal were accused in the Alipore Bomb Case at Muzaffarpur, Jatindranath Mukherjee was set free. As such, he took over the leadership of the secret society to be known as the Jugantar Party, Bagha Jatin utilized the time during the Alipore trial to establish stronger links between different branches of the secret society over different cities across Bengal, Bihar, Orissa and UP. Bagha Jatin leased lands in the Sunderbans from Englishman Daniel Hamilton to engage militants and revolutionaries in several activities while they could continue work with the secret society averting the attention of the British government. His activities at a time when senior leaders were behind bars established Bagha Jatin as the new leader of the Bengal revolution against the British. He was responsible for introducing the extremist policy in Bengal, a policy called the bank robbery on automobile taxi-cabs which meant the killing of British officers. Subsequently, Bagha Jatin was arrested on January 27, , though he was also released after a few days. Having lost his government job, Bagha Jatin started his own contract business in the Jessore - Jhenaida railway line. His business interests gave Bagha Jatin the opportunity to tour different places across the country. While he set out on a pilgrimage with his family to Haridwar, Bagha Jatin met the old revolutionary Jatindra Nath Banerjee, who instilled in him the confidence to further revolutionary activities in Uttar Pradesh and Punjab. Bagha Jatin returned to Calcutta in the year to resume revolutionary activities by reorganizing his party Jugantar. While the Indians received the support of the Germans in their revolution plans against the English, it was Bagha Jatin who provided leadership and coordination in the entire process. However the activities of Jugantar and Jatin Mukherjee soon caught the attention of the police authorities, forcing Jatin Mukherjee to go for cover to Balasore in Orissa in April. He chose the Orissa coast because this was where the Germans were supposed to deliver arms that would aid India in their uprising against the English. The plan of the Indian revolutionaries to take help from Germany was revealed to the US by Czech revolutionaries. The Americans in turn reported the same to Britain who took steps to curb the powers of Bagha Jatin. It has been famously commented by American publicist that had Bagha Jatin lived on for a few more years, nobody would have known Mahatma Gandhi as the father of the nation. A unit of the police intelligence department was sent to Balasore to search for the whereabouts of Jatindranath Mukherjee. Bagha Jatin was kept informed about the actions taken by the British and also left his hiding place, reaching the Balasore railway station after two days of running through forests and hills of Orissa. Not only the British but also the villagers were in pursuit of the fleeing Bagha Jatin and his companions after a reward had been announced by the British government to the person who would give them information on Jatindranath Mukherjee. Jatin Mukherjee and his companions took shelter at Chashakhand region in Balasore to protect themselves against the rain. Though his companions urged Bagha Jatin to leave them and run for cover, he refused to leave his friends alone in the face of danger. Government authorities tracked the revolutionaries down and a gunfight ensued which injured several from the British and Indian side. Bagha Jatin was taken to the Balasore hospital where he breathed his last on September 10, Jatindranath Mukherjee was born on December 7. Joined the Calcutta Central College. Left college to work in Muzaffarpur. Jatin Mukherjee married Indubala Banerjee. Founded the Anushilan Samiti. Met Sri Aurobindo and is highly inspired by his teachings. Led the demonstration to make the Prince of Wales understand the ill treatment meted out to Indians by British. Went on a pilgrimage to Haridwar after the death of his son. Sent to Darjeeling on a special mission for three years. Engaged in fight with three English officers at Siliguri railway station in April. Assumed leadership of Jugantar party. Arrested on January. Went to Balasore to hide in the month of April. Died on September. Comment On This Article.

9: List of Amar Chitra Katha comics - Wikipedia

Prithwindra Mukherjee He is the grandson of the Bengali revolutionary Jatindranath Mukherjee (Bagha Jatin). Undying Courage.

The couple had eight children; and, Narendra was the fourth. The Bhattacharya-s were traditional Shaktha Brahmins following the hereditary profession of priests at the temple of Kseputeswari Devi located in Ksheput of Midnapore District. Another uncle of Basantha Kumari Devi was Pandit Shivrath Shastri, a rebellious scholar who tore off his sacred-thread to join the reformist Brahma Samaj movement. He , along with Rajnarain Basu grandfather of Aurobindo Ghosh , made one of the early attempts at forming a secret revolutionary group to fight against the British in Bengal. Rajnarain Basu in his pamphlet, Anusthan Patra outlined the aims and objects of the organization. And, that led to establishment of Jatiya Mela in Dinabandhu Bhattacharya, because of the family-circumstances, had to give up the priestly profession and take up the job of Sanskrit teacher at an English school in Arbella. It was in Arbella that Narendra Nath was born in And thereafter , it moved on to the nearby village Kodalia in Hooghly District during Dinabandhu Bhattacharya died in when Narendra Nath was about eighteen years of age. At home, he was tutored in Sanskrit by his father. But, the precise details and dates are not available. Before we move on further, let us take a look at the times when Narendra Nath was growing up. The years after the failed uprising of plunged the whole of North India and Bengal in particular into ferment or a vortex. There was confusion, anarchy and oppression all around. The British attempted reorienting the entire Indian economy to serve as a supplier of raw material to their industries in England. That resulted in impoverishment and desperation of the Indian peasantry. That pain and frustration was exacerbated by the increased burden of land revenue. Born out of disillusionment, poverty, unemployment and humiliation, the mass unrest and fermenting of rebellion was the inevitable. Amidst such encircling chaos, the elite, the intelligentsia and social reformers of Bengal were forming their own groups and societies. They ignited the ideals of self respect, nationalism and self-rule , free from oppression. Bankimchandra Chattopadhyaya raised Nationalism to the level of religion by identifying the Motherland with the Mother-Goddess. Aurobindo Ghosh and other revolutionaries acknowledged Bankimchandra as their political Guru. The women accepted the idea of their men renouncing their worldly life and turning Sadhus in service of Motherland. Narendra Nath even as child growing up in the villages of Changripota, Kodalia and surrounding areas known as the breeding ground of revolution had been exposed to the ideas of nationalism and freedom. Their zeal did rub-off on the young Naren. Samaren Roy in his M. It is said; Sivnarain Swami taught his young wards Yoga, revolutionary ideals as also lathi and sword-play. Naren was one of his ardent disciples and a fast learner. Phani and Narendra Chakravarti, formed their own small group at Changripota. This group later took a bigger role in organizing an armed uprising in the wake of World War One. When I began my political life, which may end in nothing, I wanted to be free. In those days, we had not read Marx. We did not know about the existence of the proletariat. Still, many spent their lives in jail and went to the gallows. There was no proletariat to propel them. They were not conscious of class struggle. They did not have the dream of Communism. But they had the human urge to revolt against the intolerable conditions of life under colonial rule. They did not know how those conditions could be changed, but they tried anyhow. I began my political life with that spirit, and I still draw my inspiration from it rather than from the three volumes of Capital or three hundred volumes by Marxists. He lost his father Dinabandhu Bhattacharya in that year. It was the year in which he became active in Calcutta. It was also the year in which Lord Curzon took the ill-fated decision to partition Bengal into two halves. The resistance to the idea of partition took on the forms of Nationalism and Terrorism, which almost shook the foundation of the British Empire in India. The British had to eventually shelve the idea of partitioning Bengal. But, the revolt against partition of Bengal had awakened the common people and ignited in their hearts the zeal for achieving a Free India. It inspired the younger generation of Bengal to take up armed struggle against the British rule. Narendra Nath was caught up in both the phases of the uprising. It is said; while he was in school at Kodalia ? On being denied permission for holding the meeting within the School premises, Naren and his seven friends including

Harikumar Chakravarti and Saileswar Bose addressed a small gathering outside the school. For which act of indiscipline, they all were punished; but, later were allowed to appear for their examinations. After he moved to Calcutta in and took active part in the Anti-partition movement, Naren was drawn into the very core of the revolutionary movement. Naren and Harikumar, thereafter, became active members of the Anushilan Samithi; and, during the next two years " and " lived in the Central Office of the Samithi at NO. There at the Samithi, Naren came in close contact with a leader popularly known as Barin Ghosh. The revolutionary outfit Jugantar was, in fact, formed out of the inner circle of the Anushilan Samithi; and was actively involved in terrorist activities. It is said; Naren helped Barin Ghosh in looking after the magazine Jugantar; and, he also wrote articles for the magazine. British rule in India was established by force and is maintained by force, therefore, it can and will be overthrown only by a violent revolution. In the initial stages, the Samithi asked Naren and Harikumar to engage themselves in organizational work and social-service. On being satisfied of their performance, they were admitted into the inner circle of Anushilan Samithi. Thereafter, they were trained in pistol shooting and bomb-making. He was at that time working as a shorthand clerk in the office of Finance Secretary, Bengal Government. But, Jatin was deeply involved in the revolutionary movement. He was affectionate by nature; had an attractive personality and could make friends easily. He gathered around him number of young and enthusiastic revolutionaries. Later, the two worked together in a number of revolutionary ventures. Anushilan Samithi and Jugantar Anushilan Samithi, just as any other organization, was a product of its times. And, it was also helped by a growing sense of Indian identity among the young student fraternity in Calcutta. The basic theme of Anushilan was discipline; physical and moral regeneration of Bengali youth. In a short while, it grew into a cross between a society for rendering social service and a secret outfit teaching the forbidden art of bomb-making. Rigorous rules of admission were observed; strict discipline was enforced; and, utmost secrecy was maintained in its operations. In course of time, many other branches of the Samithi were set up in other parts of India. The branches functioned mostly as independent bodies, pursuing their own targets; and, employing their own strategies and tactics. Even the Calcutta wing suffered setback following misunderstandings between its leaders: By about, the Bengal Police had gathered enough evidence to charge the Samithi-s with terrorist activities like dacoity, looting and murder. The Samithi offices and other work places were raided; arrests were made; and, the outfits were declared unlawful. The Calcutta Samithi was declared illegal in; and, the Dacca Samithi was closed down in the following year. Later, the inner group of the Calcutta unit of the Anushilan Samithi adopted the name Jugantar to carry out acts of political terrorism. But, the carriage in which Mr. Kennedy who were returning home from the club. That misadventure led to the arrest of Kudhiram Bose and others who were tried in what came to be known as the Alipore Bomb Conspiracy Case. His elder brother, Aurobindo Ghosh was acquitted of charges along with 16 others; and he developed a new outlook of life and grew spiritual. And, another was the robbing Rs. But, nothing much came of their efforts. By, Samithi was struggling to remain relevant in the face of challenges like British crack down; condemnation of its violent ways by Gandhi-controlled Congress; loss of leaders like Sri Aurobindo Ghosh and CR Das; and, its own infighting and competition with a splinter group, Jugantar. Before ending on this note on the Samithi, I would like to mention two interesting sidelines that emerged as the outcome or the by-product its revolutionary activities. Many militant revolutionaries were arrested and thrown into prison following crack down on the Anushilan Samithi-s and the Jugantar. The prison inmates were disgusted with the approach of the Congress and Gandhi. Many were attracted to Bolshevik ideology and found the Marxism as new road dearer to their heart. The British authorities in Calcutta were, of course, not amused with this new development. However, later, they could see in it a window of opportunity to wean away the revolutionary from the path of terrorism. The revolutionary prisoners were then fed with Marxist literature. The British ploy did succeed to an extent. A number of prisoners who went in as terrorists came out as communists. That group called itself as: They also had sharp political differences with the Communist Party in India. The rank and file of the Anushilan Marxist faction of CSP resigned in protest against the act of bad faith by the party leadership. Bose wanted the Anushilan Marxists to join his Forward Bloc. The other interesting sidelight is that the Rastriya Swayamsevak Sangha RSS that caused much heart-burn among leftist intellectuals some of them are offended by its very existence actually had its root in Anushilan Samithi.

Supervisory management 4. From a Letter of John Muir, Esq. D.C.L. of Edinburgh (to F. E. Hall, Esq.), . 576
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