Chapter-IV

SOCIAL AND RELIGIOUS REFORMS MOVEMENTS

The Brahma samaj in Bihar came through the educated middle class Bengal’s who came to Bihar in the employment of the East India Company and newly built railways and post and telegraph departments in started in the sixties of the nineteenth century.¹

Several of these Bengalis who came to Bihar were Brahmans. Along with them some Brahma missionaries also came carrying with them the message of the new awakening.²

Ram Mohan had close relation with Bihar. He had studied Persian in Patna and during his employment under the Bast India company he had served in Bhagalpur and Chatra in Hazeritagh district. He, however, did not visit the city after establishment of the Brahma Sabha in 1828. It was Keshab Chandra Sen who gave fillip to the brahmo Samaj Movement in Bihar. Jamalpur in Wonghyr became the first centre of Sen’s activity in Bihar. Keshab had a short stop over in Patna in August 1868 when he was on his way to Simla from Manghyr to present a petition to the government when doubts were expressed by the then law Member about the validity of Brahmo marriages. Keshab wanted the government to enact a law for validating Brahmo marriages.

Although the first centre of Keshab’s activity was Monghyr but it was in 1863 at Bhagalpur that the first Samaj in Bihar was established in Bhagalpur had already become a centre of educated Bengali gentlemen. The Samaj there was set up mainly through the efforts of T. Ibaran Chandra Mukherjee.³ The inaugural function of the Samaj was presided over by Keshab Chandra Sen.⁴ When there was a split in the Brahmo Samaj in Bengal in 1979 the Bhagalpur Samaj was by and large unaffected as Keshab’s followers, who owed allegiance to Keshab’s Navabidhen or New
Dispensation Controlled Brahmo activities in the town. They had but support to Keshab chandra Sen during the cooch Bihar marriage controversy. They were, however, not hostile to members of the Sadharan Brahmo Samaju. Even Shivanath Shastri, who had opposed Keshab. On the Cooch received warm welcome from the Brahma, of Bhagalpur. Besides Nibaran Chandra Mukherjee the other devoted workers were Dr. Wakur Chandra Banerjee, a medical doctor, Bama Charan Ghosh, a highly educated and influential Bengali settler, and Hari Sunder Bose who had earlier worked for Brahmo Samaj at Gaya and had come Bhagalpur in 1887. The work of proselytization did not make much headway in Bhagalpur. The converts were mostly educated Bengalis. There used to be regular prayer meeting and weekly religious discourses. After the death of Nbaran Chandra Mukherjee in the early years of the twentieth century Hari Sunder Bose became the secretary of the Bhagalpur Samaj. Under him a spiritual regeneration of Bhagalpur Brahmo Samaj started. Hari Sunder Bose passed away in 1917. Another person who was closely associated with the Brahmo Samaj of Bhagalpur was Shib Chandra Banerjee, a leading lawyer of the town. It was on account of the generous gift of money that the Mandir of the Bhagalpur Brahmo Samaj was constructed at Adampur Muhallah of Bhagalpur. After Shib Chandra Banerjee’s death, Harinath Chatterjee and Satish Chandra Mukherjee, son of Nibaran Chandra Mukherjee, and a member of the Indian civil service carried on the work of the Bhagalpur Brahmo Samaj. A club named after Ram Mohan Roy was organized by the local Brahmos. In the forties and early fifties. Dr. Samir Gupta a leading physician of the town looked after the affairs of the Semaj. After his death the Brahmo Mandir was renovated by his son Tulsi Gupta at the instance of B.C. Roy, Chief Minister of Bengal. 

The Next Brahmo Samaj centre to be established in Bihar was at Bankipur. The move for setting up a Samaj had been a foot when a
meeting of some Brahmos had been held between 1863 and 1865 in the house of Ram babu at Bihari Sao Lane in the presence of some Brahmos associated with the Taltwaoodnini Patrika of Calcutta. An informal congregation of some Brhmos took place at the thatched cottage of Ishan Singh a local gentlemen, in 1865. But it was only in 1866 that the samaj centre was formally set up. But the Brahmo Samaj was popularised in Patna mainly through the efforts of Prakash Chandra Roy and his wife, Aghore Kamini Devi. They had established a Brahmo Samaj centre at motihari in 1875 prior to Prakash Chandra Roy’s posting to Patna in 1877. With his coming to Patna the Brahmo Samaj received fresh inspiration and vigour. He was so much dedicated to the Samaj work that he was called Brahmo Saint. In course of time, Prakash Chandra built a house at Khazanchi Road and named it the ‘Aghore Paribar’. This house became the chief centre of Nawavidhan faith and Brahmo activities in Patna. By 1890 the number of Brahmos considerably increased. Besides Aghore Paribor’ two more centres of Brahmo activity came into existence. One was the Bankipur Brahmo Mandir. Which is still existing beside the present Hathwa Market at Bari Road. It was set up by the followers of the New Dispensation. The third centre was the Sadhan Ashram which was located somewhere at present Khuda Bux library Road and was built by the followers of the Sadharan Brahmo Samaj. The initiative being, taken by Shivanath Shastri himself and his extremely devoted follower Bhai Prakash Dev. The existence of three centres of activity proves that by the end of the century, the Brahmo Samaj work was carried on with great enthusiasm. The fact that the followers of New Dispensation were in majority has been confirmed by all available records. It was mainly through the initiative of Prakash Chandra, aided by Dinanath Majumdar that a well knit ‘Navabidhan Biwasi’ Mandali that is, a group of the believers in new Dispensation, came into existence. This Mandali had
three aspects. Firstly and primarily it was a ‘Sadhok Mandali’ or congregation of devotees. Secondly it was a Bh Bra Kari Mandali or association of brothers. And lastly it was a Sevak Mandali which means a body dedicated to the service of the community and providing relief to the suffering and the sick. They organized regular discourses also. Discussions were mainly concerned with religions, spiritual and philosophical topics. Prakash Chandra took the leading role in enlightening others. His sermons, many of which are written, survived and they were later collected and published by Prakash Chandra’s son. Subodh Chandra Roy in forty volumes with the title Swargiya Prakash Chandra Roy Mahashayer Nibedon O Prarthanas. (These were published in the period 1950-53) Prakash Chandra received much help in his work from Brajagopal niyogi and Mahendra Lal Seen Gupta, and engineer. Other notable members of the Mandali were Dinanath Majumdar, who had been especially sent by Keshab Chandra San for missionary work in Bihar, Pareshnath Chatterjee, a leading homeopath of the town, Kamakhya Nath Bandopadhaya a medical practitioner, Damodar Pal, a businessman who owned a tailoring shop, Devendra Nath Son who later became principal of the B.N. College and Devendra Nath Mallick, a lecturer of the Patna College. The Mandali also attracted people from neighbouring places. Apurva Krishna Pal and his wife used to comes from Mokamah. Shashthi Das Mallick and Bholanath Kundu came from Dinapur. Bholanath Kundu’s two sons, Jyoti Kundu and Dr. A.N. Kundu became well known lawyer and medical practitioner respectively of Patna and very faithfully served the cause of Patna Brahrno Samaj.

Like the followers of the New Dispensation the adherents of the Sadharan Brahmo Samaj also often met together. The Bankipur Sadhan Ashram was the centre of this congregation. The sadhan Asaram was originally set up at Arrah in 1894 by the Calcutta headquarters and Bhai
Prakash Dev, a Panjabi who had been greatly influenced by Shivanath shastri, and had married a Bengali of Allahabad, was especially sent by Shivanath Shastri to manage the Ashram at Arrah. But when it was realised that maintaining an Ashram at Bankipur would be more purposeful as well as convenient, the Arrah Sadhan Ashram was shifted to Bankipur in July 1896.

Besides Bhai Prakash Dev, others to dwell in the Ashram premises were Satish Chandra Chakraverty, Gurudas Chakraverty and Rajani Kanto Guha, along with their families. Besides them there was one lady Chanchala Ghosh along with her two daughters and Bhai Sundar Singh, a Sikh devotee, who had embraced Brahmoism. Shivanath Shastri often came and stayed at the Ashram.

In the Ashram Upasanas and Prarthanas were held every morning. Kistan and religions discussions took place in the evening.

The Schism in the Brahma Samaj also left its mark at Patna because the adherents of Navobidhan faith built their own Mandir and Sadharan Brahmo Samajis also built their separate Ashram. However, there was not an open conflict or division among the Brahmos of Patna, whether they were Members of Novabidhan or Sadharan Brahmo Samaj, had been extremely liberal reflecting the spirit of the new age and new learning. This was most noticeable during the Maghotsava and Bhadnottsava which were always commonly arfanged. Moreover both the groups were not mutually exclusive and one could change from one group to another. For example Mahendra lal Sen Gupta who started as a follower of Navobidhan later on became a Sadharan Brahmo Samajist. Uma Charan Sen, though he embraced Brahmism at the Sadharan Brahmo Samaj, attended prayers and upasanas at the Bankipur Brahmo Mandlr.

This tradition of liberalism and progressivism continued even during the phase of the next generation of Brahmos in the city. The prominent
Brahmos of that generation were Sri Chandra Cakravarty, Khetra Mohan Poddar, Ajit Kumar Bandopadhaya, Be joy Chandra Karmakar, Jyoti Kundu, Prasanta Kumar sen and his wife Sushma Sen, Sardindu mohan Ghosal, Dipendra Nath Sirkar, Sudhanshu Kumar Das, Bimal Chandra Ghose and Nalim Kumar Basu, It was because of the character and dedication of these individuals that the Brahmo Samaj, movement at Patnma Progress from the decade twenties of that of seventies. In 1960 the Patna Brahmo Samaj, was set up mainly through the efforts of Dr. S.M. Ghoshal for remeoving all the marks of Schism and inculating the sense of belonging to single community of Brahmos.

The Gaya Brahmo Samaj also came into existence in 1866 but we do not have record concerning its inauguration. It is howeversr established beyond doubt that same Brahno families were residina in Gaya in the sixties of the last century. They used to meet every Sunday evening at the garden house of one join gentleman, for Upasana, prarthana and discussion. One day one of them gave a talk against idolatory and attached the practice of offering homage at the Vishnu Pada temple of Gaya. This hurt the Jain gentleman so much that he refused to allow them to use his garden house anymore. The Brahmos then began to assemble at the house of Umesh Chandra Sarkar, a well known lawyer of the town. The Gaya Brehmo Sernaj was the result of the hard work and dedication of Hari Sunday Bose the then Post Master of Gaya. He devoted his life to religions pursuit and community service. To serve the Brahmo Samaj with dedication he gave up his job at the Post Office. He started running a cheap school, night school for labourers, a girls schools and a printing press. Besides Umesh Chandra Sarkar, there were two more Brahmo lawyers of the local courts, Govind Chandra Rakshit and Chandra Kumar Ghose, who helped Hari Sundar in his work of the Brahmo Samaj at Gaya. A local Brahmo doctor Chandra
Nath Chatterjee also helped Hari Sundar in his efforts. When the split in the Brahmo Samaj came in 1878 it has its impact in Gaya, Hari Sundar Bose along with some other Brahmos joined Navobidhan but Umesh Chandra Sarkar and a few others did not accept the new faith. The result was that Hari Sundar and other followers of the Navobidhan had to shift to another place for Prayer meetings and discourse. The took on lease a deserted Bungalow belonging to an English man with the help of Rawalal, a Mukhitiar and Zamindar of Gaya.26 After Hari Sundar left Gaya for Bhagalpur, the mantle of the Gaya Samaj fell upon Brajagopal Niyogi, son of Hari Sundar’s sister, and a teacher in the cheap School.27 Who had embraced Brahmoism from Hari Sundar, Bose in 1884, He became all the way a follower of Keshab Chandra Sen and the Navabidhan faith. The life and teachings of Buddha had a great impact upon Brajagopal. He frequently visited Bodh-Gaya the place where Buddha got enlightenment. Interestingly enough there were two other frequent Brahmo Samaji visitors to Bodh-Gaya, Aghorenath and Bhai Prakash Dev. Aghorenath and Brajagopal in fact were responsible for initiating and maintaining the tradition of Buddhistic studies in Navabidhan Mandali and the same was done in the Sadharan Brahmo Samaj by prakash Dev, who after his return to Lahore wrote a long monumental work on the life and teachings of Buddha in Urdu in four volumes. Besides Buddhism, Brajagopal and his followers at the Gaya Brahmo Samaj were also influenced by Christianity. Besides religions and spiritual topics the Sanaj members sometimes also involved themselves in discussing political philosophy, education and history.28 The diary of Brajagopal mentions about discussions on important topics like life of Herodotus, John Stuart Mill's concept of liberty, Platonic Dialogues and spencer's principles of education.29 Therefore the Gaya Brahmo Samaj emerged not only as a religious place but also as an intellectual centre. Even non Brahmo Bengalis were drawn towards it. The
Gaya Brahmo Samaj attracted some Biharis too. In fact Gaya was a place where several Biharis accepted the Brahmo faith. In addition many Bihari individuals, who did not embrace Brahmoism, regularly kept close touch with the Samaj and its activities. First among these individuals was Bhai Baldev Narayan. When Keshab visited Gaya, Beldeva was moved by his Upasana and lectures. He remained since then an ardent disciple of Keshab Chandra. From 1887, Baldeva was not only one of the most active member of the Gaya Brahmo Samaj. But a prominent figure of the Brahmo Samaj movement in Bihar. His activities as a Pracharak was chiefly confined to Bihar but he also went on a missionary tour to Karachi, Hydrabad (Sindh) and Mangalore. in fact, it was his initiative that a Navabidhan Samaj was set up at Manglore. Another Prominent Bihari Brahmo worker was Bhai Brehmadev Narayan, a judicial officer. He resigned his Post under the government and started to work as a Brahmo Pracharak. Besides them there were other Bihari individuals like Hazarilal, Bhushan Singha and Bhikarilal, who all belonged to Gaya proper embraced Bratrioism and worked as Pracharak. After Brajagopal Niyogi’s departure to Patna for taking care of the Bankipur Brahmo Mandir, the mantle of the Gaya Brahmo Samaj fell on Bihari Lal Gupta, saintly Brahmo who became the secretary of the Samaj. He was an accountant in the Gaya District Board and was known for his honesty. He remained secretary from 1920 to 1945. He along with his brother Amritlal Gupta, tried their best to maintain the rich traditions bequeathed by Hari Sundar and Brajagopal. After Bihari Lal Gupta, Dr. Bankim Chandra Choudhary, a homeopath of the town, took interest in the Samaj and was chiefly responsible for maintaining. It but the Gaya Brahmo Samaj is no longer in a flourishing condition.

After Bhagalpur, Patna and Gaya, the Samaj came into existence in Monghy. It became important because of Jamalpur, which is five miles
away from Monghyr town and is an important railway centre. Many Bengalis came to Jamalpur in the service of the railway. Thus the twin towns of Monghyr, Jamalpur gradually emerged as a convenient place for Brahmo Samaj activities. Accordingly the Brahmo Samaj was established in Monghyr in 1867. Both Keshab Chandra Sen and Snivanath Shastri visited this town, several times and their missionary spirit soon attracted the attention of the Bengali settlers of the area. Because of their intense enthusiasm a separate Brahmo Samaj was also established at Jamalpur in 1868. When Keshab Chandra Sen came to Monghyr in October 1868, the followers of Keshab fell prostrate at his feet. Two disciples of Keshao, Jadunath Chakraverty and Bijay Krishna Goswami published through the newspapers that the followers Keshab worshiped him in a manner as if he was a divine incarnation. Thus there arose the mareworship agitation. The activities of the Monghyr Brahmo Samaj were fairly mobile because of the fact that Bengali railway employees continued to come to Jamalpur and many of them would leave. The place after some years of service. This, however aid not effect the working of the Brahmo Samaj, which continued to be the meeting place and cultural centre for the Bengali families, Brahma as well as non Brahmo of Monghyr, Shivanath Shastri notes that towards the end of the 19th century, almost all the Bengali settlers, who were mainly interested in the Brahmo Samaj work subsequently left the place and the Samaj was nominally existing with the help of one of the old members, Dwarkanath Bagchi.

In Arrah the Brahmo activities started with the foundation of a branch of New Dispensation in 1878. Later on the initiative of Shivanath Shastri, a branch of Sadharan Ashram or Saoharan Brahmo Same.; was established in 1894. Early in 1880 Brahmo Samaj had also been established at Dumroon. Bhai Prakash Devji was sent from Sadharan Ashram in 1894 to manage the Arrah Sadhan Ashram. In July 1896 this
Ashram was shifted to Bankipur. The Samaj in Arrah and Dumraon became moribund.

In North Bihar the Brahmo movement did not make that much of Progress as it had done in South Bihar. The reason was that north Bihar did not experience that large migration of Bengali population as that of its southern counterpart. Therefore, the Brahmo Samaj movement in North Bihar remained confined to a handful of Bengali families. The village of Bishenpur in Sitamarhi was an exception because the light of Brahmoism was carried there by Srirang Bihari lal, son of Bajrang Bihari lal. He before joining as headmaster of Ram Mohan Roy Seminary at Patna, carried on the Samaj work at Bishenpur. Srirang Bihari lal had drawn around himself a number of sincere men at his village home at Bishenpur, among whom Chandranath Chatterjee of Gaya was one.38 Sri rang converted his own house into an abode of peace and devotion where Brahmos from all parts of the province gathred occasionally. After his passing his son Premrang Bihari lal carried on the work of the Samaj.

As regard the other areas of Brahmo activity in North Bihar, only Darbhanga, Motihari and Muzaffarpur deserve Mentation. The Derbhanga Brahmo Samaj was set up in 1869.39 Although Darbhanga had a fairly good number of Bengali population, the samays activities in that place was not marked by that enthusiasm, spirit and dedication which was noticable at Gaya, Bankipur, Monghyr and Hazaribagh,

The Motihari Brahma Samaj was set up by Prakash Chandra Roy and Aghore Kamini Devi in 1876 when Prakash Chandra was posted in Motihari. The set up the Samaj at their home on 2 January 1876. Several men and women attended the daily Upasana. Prakash Chandra and Aghore Kamini worked tirelessly for the propagation of Brahmo reliaion numerous individuals both Bihar end Bengali, came under the influence of Brahmo Samaj in Motihari.40 The coming of Sadhu Aghorenath gave further impet
us to the Brahmo movement at Motihari. He held religious meetings and delivered sermons in the forest called ‘Radmavana’. It was at Motihari that the inspiration for Social work and female emancipation was kindled in aghoree Kamini.

The Brahmo Samaj had also some activity in Muzaffarpur. However, the Samaj did not own a Mandir. The samaj activities were confined to a few Brahmo families. These families met in 1883 and established the samaj in that town. Upasanas, Ketans and lectures were arranged in the house of Prof. Saroj Kumar Das of Philosophy, But Muzaffarpur did not rise as an important seat of Brahmo Samaj. In 1901, there were 249 Brahmos in Bihar. In 1911 the number in Bihar was 349. In 1921 the number of Brahmos in Bihar rose to 500. The census for 1931 records a decline in the number of Brahmos. In Bihar the number sand down to 242 from 500. The census figures of 1941 regarding Brahmos are not clear. In the census of 1951 the Brahmos have been enumerated as a separate religious community. Before this the Brahmos had been mentioned as a separate sect within the fold of Hindu community. The total number of Brahmos in Bihar in recorded as 412. The Searchlight commented, it is as the most enlightened and advanced community in India.

The Arya Samaj was founded by Swami Dayanand Saraswati. This earlier name was Mul Shankar. He was born in 1824 in a Brahmun family of Kathiawad. His father was a devout Shiv worshiper who wanted the lay to grow up in the faith, the education of Dayanan was mainly in Sanskrit, he had learned the Vedas by heart by the age of fourteen. After the death of his sister he decided to give up idolatory and to dedicate himself is a religious life. In 1846 at the age of 22, he ran away from home to escape a marriage that had been arranged for him and set about the task about searching to truth in the usual Indian tradition of a wanderer. In 1848,
he became a Sanyasi, but this did not present his sitting of the feet of another Sanyasi Girjanand from 1862-63 at Mathura and relearning all that he had so far learnt about Indian culture.\textsuperscript{49} Three years advances studies here did for him what the earlier fourteen years had failed to do. He now acquired a sense of mission and went from place to place to revive the teaching of the Veda, But it was in 1868 that he came out preaching against idolatry and starting Sanskrit School. In 1872 he came in close contact with Keshor Chandra Sen, the Brahma Samaj leader and in 1874 he published the “Satyarath Prakash” or the “Mirror of Truth”. He then came to Bombay, where Mahadev Govind; Remadeo extended him all support. Ramdeo also attended his lecturers in Poona. On the 10th April 1875, Dayanand founded the Arye Samaj in Bombay. Defined his beliefs and set up an organisation to propagate them. The principles of the Arya Samaj were redefined at Lahore in 1877; organisational matters were separated from beliefs. Dayanand died on the 30th Oct., 1883, when he was less than sixty. He was a voluminous writer his commentary on the part of Rig Veda and Yagur Veda, his manumental work and was exceeded by his uninction to the commentaries on the Vedas. He was a columnious writer, his commentary on the part of the Rig Veda the motto of Dayanand was “Go back to the Vedas”.\textsuperscript{50} He wanted to shape society on the model of the Vedas by removing all later out, Growths. He not only disregarded the authority of the later scriptures like the Ruranas but had no lestantial in declaring them to be the writing of selfish, ignorant men.\textsuperscript{51} Dayanand believed in one God and decried polythism and the use of images. He also raised his voice against the restrictions of caste, child marriage and prohibition of such. He also encouraged female education and re-marriage. He began the Suoni movement that is conversion of Man—Hindu to Hinduism. It was meant to realise the ideals of knifing India Nationally, socially Dayanand preached directly to the messes the Brahma samaj had
been anglicizing in nature and had relevance for a small enlightened class. But the Arya Samaj was quite different. Its founder knew not a work of English. He did not make his appeal to a selected few but spoke to the broad mass of his fellow country men. His teachings took deep root in Punjab & U.P.

The Arya Samaj wanted to end the distressing disremain of India and to make it united nationally, socially and religiously which would emancipate the country from foreign rule with this and in view Dayanand started the “Sudhi Movement” that is the conversion of non Hindu to Hinduism Dayanand also wanted to make India religiously one, therefore he wanted to substitute his new religion for all other religions. Dayanand also wanted to make India socially one and therefore wanted to eliminate the differences of caste and class. He rejected the caste system as it had prevailed in the country based on birth. The Arya Samaj gives equal opportunities to all persons, men and women to acquire knowledge and to qualify themselves for whatever position in life they feel. In other words the Arya Samaj believed in the equality of the sexes and the right of every human being to occupy the highest place in society irrespective of built and caste. (Dayanand also wanted to make Indian religiously one, therefore he wanted to substitute his new religion for all other religions).

Besides repudiating caste by birth the Arya Samaj also championed the right of the depressed and untouchable class of Hindus to be admitted into the Arya Samaj on an equal footing with persons of higher caste. The Arya Samaj also worked for improving the condition of women by giving them education. It strongly opposed child marriage and created public opinion against early marriage. Dayanand disapproved second and third marriage. In his opinion, nor the widow, nor widower should re-marry, but in case of physical disability they could re-marry for the sake of offspring. In short Dayanand laid down the same restriction on freedom for men as
for women regarding marriage either in the life time of the partner on after
death. The Arya samaj has done a signal service in the re-generation of the
Hindu race through the development of an educational system. The
Gurukul at Kangri and the D.A.V. Colleges in different parts of the country
has testimony to the educational zeal of the Arya Samajists. Besides these
the Arya Samaj also performed philanthropic works on a large scale.
Outside the Christian circle it was the first purely Indian association to
organize orphanages and widows Homes. In times of famine and latho
works also the Arya Samaj had tried to help the famine striker: people by
starting a non-official movement for relief. In also arranges medical relief,
nursing the sick and helping the disposal of the dead in times restilet.
The Arya Samaj is thus the pioneer in starting the social service work in an
organised from and an a large scale at least northern India. The Arya
Samajists decried idol worship, the Aatavord, and the caste system.

The influences of the Arya Samaj, also permeated in Bihar.
Dayanand Saraswati visited Bihar for the first time in 1873. After finishing
his discussions with the leading pandits of Banaras he proceeded towards
Bihar. On the may after visiting Buxar and Dumaroan he came to Arrah
where he was the guest of Jayaprakash lal, the Manager of the Dumaroan
ra j. He stayed in Arrah for about a month and delivered several lectures
explaining his religions views. He declared himself against idol worship.
From Arrah Dayanand came on 6 Sept.1879 to Patna where he was
accorded a warm welcome at the house of Sawanmaj, a Deputy
Magistrate.54 He was put up in the garden house of Bhup Singh. He
delivered many speeches at the Patna, College, the Normal School and at
many other places. He was after a great discussion, successful in removing
the doubts of Pandit Ramjivan of Patna College and Chotelalji who had
come to discuss religions matters with him.55 During his stay in Patna he
received Every day a large number of visitors who came to Dayanand to
get their doubts cleared. Madho lal and Gulab Chand lal of Danapur were also regular callers and they were greatly impressed by him. Among others who visited Dayanand, mention may be made of Guru Prasad Singh and Ramavtar Tiwari. Dayanand stayed in Patna for about a month during which period Mabohar Lal of Gurhata wrote the fourteenth commentary on the, Satyarth Prakash.

From Patna Dayanand went to Monghyr and Bahagalpur. In Bhagalpur he stayed at the temple of Yudhistirnath. He remained there for a month and discussed religious matters not only with Hindu Pandits but with Christians and Muslims as well. He also gave public lectures preaching against idolatory and invited the orthodox Brahmans to have discourse with him. The Mahjaraja of Burdawan, who happened to be present in Bhagalpur at that time, was greatly influenced by the teachings of Dyanand. From Bhagalpur Dayanand went to Calcutta.  

While coming back from Calcutta in early 1873, Dayanand again visited Bhagalpur and Patna. He delivered several lectures against idolatory and the efficacy of the Puranas. From Patna on 25 may 1873, he went to Chapra where he was warmly welcomed by sheo Gulam Shah. The orthodox Brahmans of Chapra brought one Pandit Jagannath to have a discourse with Dayanand but in the discourse Jagannath was badly defeated, The Bihart Darpan of May, 1873 Contained an interesting note on this incident. The Headmaster of the Chapra Zila School who was an Englishman, was greatly impressed by the teaching of Dayanand From Chapra Dayanand went to Bombay.

Although Dayanand left Bihar, he created a deep impression on the people of the province. His visit heralded the beginning of a religious movement in Bihar. He had created a deep impression on some people of Danapur who continued their contact with Dayanand even after he had left the province. Madho Lal was in regular correspondence with him who
wrote many encouraging litters to Madho Lal. On the advice of Dayanand, the name of the Hindu Satya Sabha which had been in existence from before was changed to Arya Samaj Danapur in 1877. Thus with in three years of its establishment the Arya Samaj came into existence in Bihar. Gulab Chand Lal played a leading part in the establishment of the Samaj. Janakdhari Lal was elected its first president and Madho Lal its first secretary. This was the first Samaj in eastern India and served as a ‘light house’ for Bihar. In his letter to Madho Lal, Dayanand expressed his satisfaction over the establishment of the Samaj there. The light of Vedic religion and Arya Samaj began to take root among the people of Danapur who wanted Dayanand to grace Danapur again by his presence. It was the earnest desire of some of the devoted members that Dayanand should come to Danapur to quench their spiritual thirst.

Makhan Lal along with Shyam Lal and Bholanath went to Mirzapur to personally invite Dayanand on behalf of the Danapur Arya Samajists, Dayanand responded to the invitation and on 30 October 1879 he came to Danapur where he was given a rousing reception by the Arya Samajists and other residents of Danapur. He was lodged on the banks of the Gangas in the Burglar of an European merchant, Jones Dayanand while campaigning for the Arya Samaj ideals at Danapur converted many persons to his fold. He nominated Madho Lal as the trustee of the property of the Danapur Arya Samaj. Delivered lectures every day from 2 to 16 November except 13 November on the Vedic religions. Once when Dayanand was entrapped in a conspiracy by some orthodox Hindus some residents of Danapur namely Saudager Singh, Subedar Singh and Jairam Singh saved his wife. Eventually they all joined the Arya Samaj and became devoted Arya Samajists. The very presence of Dayanand at Danapur turned the place a strong hold of Arya Samaj in Bihar. Since then Danapur as the head quarter of the Arya Samaj movement for the whole of
eastern India turned into a place of pilgrimage for the Arya Samajists in the early years of the present century. It was the farsightedness of Dayanand that to define India and her culture he strengthened the Arya Samaj at Danapur, a place where the English had the containment to give support to their administration.  

When the Arya Samaj was started at Danapur the light of Vedic religion began to spread to remote corners of the province. The workers of the Arya Samaj fanned out in different parts of the district of Patna and tried to spread the message of Dayanand. They received much encouragement and support in this venture from Dr. Lakshrnipati, Janakdhari Lal and Shyern lal chou dhary, the owner of the Patna Oil Mill. At many villages they met it h nonsition from the Sanatani Hindus and sometime the Arya samajists had to hold public disputation with the orthodox pandits in which the Arya Samajists claim to have obtained victorils. Even in the city of Patna the Sanatanis with their base in Marwari Dharamshala opposed the activities of the Arya Samajists who used to reside in the Kali Bibi Ka Katra.

In the Danapur subdivision an enthusiastic Arya Samajists Shivanandan Milraj village Mustafapur along with his associates visited Hasanpur and Divara villages and met the attacks of the orthodox pandits. The orthodox pandits thought that the Arya Samajists of Danapur were not proficient in Sanskrit and therefore they announced that they would hold discourse with the Arya Samaj leaders in Sanskrit. But fortunately Snivashankar chaudhary, Kavyatirtha, Brahrnnandji, Babulal and Krishna lal were present there and they succeeded in defeating the pauranic leaders.

A year after the establishment of the Danapur Arya Samaj was founded the Arya Samaj of Arrah. it was established with a view to bringing about ail round social reforms In Hindu society. Subsequently
twelve centres of the Arya Samaj developed in the district of Shahabad. The next Samaj to the established was in Ranchi in 1894. The Arya Samaj to the established was in Ranchi in 1894. The Arya Samaj Mandir there was on the Shraddhanand road where weekly meetings were held on every Sunday. The Ranchi Arya Samaj started publishing a weekly named Aryavarta in 1897 and opened a Ved Vidyalaya in 1900. It also arranged lectures and discourses by Scholars. Find mention of a religious meeting which was held on 20 October 1912 under the presidency of Balkrishna Sahay in which S.K. Sahay, Bar-at-law delivered an eloquent and impressive speech in English on the life of Ram. The Samaj kept paid teachers to propagate the Vedic philosophy as propounded by Dayanand. The Next centre to be established in Bihar was at Bara bazar Monghyr on 12 April 1897, Dayanand visit to Monghyr in 1972-73 had created a deep impression on the people of Monghyr. His visit was followed sometime after by the visit of the renowned. Arya samaji, Pandit L Ram. Arya Sarnaj gradually became popular in Monghyr and with the donations from Shyamlalji of Khagaria and Dr. Gouranga Prasad Chatterjee a land was bought for the Samaj building. With the munificence of Dr. Kartik prasad Leo a big hall was constructed which come to be known as lajpat Hall. Subsequently branches of the Monghyr Arya Samaj were established at Jamalpur, Khagaria, Gogri Khargpur, Ranchi and other places. The Arya Samajists in the beginning suffered greatly because of their advanced views on religion and society. The Gogri Arya Samaj was burnt to ashes in 1919. But the movement went on and was nursed by other pandits Like Swami Nityanand Swami Vishweshwaranand and other.

The Arya Samaj centre was established in Siwan in 1998. The Arya Samaj Mandir there was made on public donation and was finally completed in 1915. The chief centre of Arya Samaj activities was in Siwan. Later its followers spread throughout the district and established
cent res in Chapra and Gopalganj as well. The Siwan Arya Samaj in course of time received a lot of land as gift and so established a number of social welfare institutions.71

The Arya Samaj at Maner was established in 1899. The People who greatly contributed to the establishment and proarose of the Arya Samaj at Maner were Brajbihari, Lal Braj Mohan Lal. Topan Prasad Singh, Dwarika Singh and Ram Chandra Dwivedi, the Sampadak of Gurukul Kaha Vidyalay, Vaidhyanath Dham.72

In 1901 when the 24th anniversary of the Danapur branch was celebrated a proposal for organising a Prantiya Pratinidhi Sabha was discussed. There were sixteen Arya Samaji in Bihar at that time, Consequently the for Bihar and Bengal. Arya Pratinidhi Sabha was founded on 5 October, 1904. Balkrishna Sahay, an advocate of Ranchi and Mithila Sharan Singh, an advocate of Patna were elected the first president and secretary respectively. For the first three years the office of the Sabha functioned at the Dahapur Arya Samaj but there after it was shifted to Patna at the residence of Mithila Shran Singh, the secretary of the Sabha. After the death of Balkrishna Sahay, who had the distinction of being one of the Vice-presidents of the All India Arya Samaj, in 1911, Shyam Krishna Sahay of Ranchi was elected, Secretary of the Sabha. With Sahay’s Telection as secretary the office of the Smaj shifted from Patna to Ranchi, an important centre of Arya Samaj activity in Bihar. Shyam Krishna Sahay remained secretry till 1918. Wthen Shankar Nath and Hargovind Gupta of Calcutta became the chief office bearers of the Sabha the office shifted to Calcutta.73

The establisment of the Prantiya, Pratinidhi Sabha gave a great fillip to the Arya Samaj movement in Bihar and branches of the Arya Samaj began to be established in different parts of Bihar. An Arya Samaj centre was established in 1903 at Khusrupur with the help of local Arya Samajis
In 1919 Khusrupur became the permanent abode of Munishwaranand Ji Maharaj, a respected Arya preacher. In 1905 a branch of the Arya Samaj was established at Barh. The founder of this Samaj was Lakshman Prasad, the younger brother of Kali Prasad. The Arya Samaj of Bankipur was established in 1908 in a house at Khelawan Hakim and some other Arya Samajist.

In 1909 the Samaj had its own building and by the efforts of Dr. Singheshwar Prasad, the Arya Kumar Sabha was established at Machuatoli. Rai Bahadur Raj Nandan Singh, Rai Bahadur Baliram Teneja, Arjun Das Agrawal, Ram Khelawan Hakim, Raghunandan Prasaddand some others contributed greatly in the construction of the building. Kumkum Sah established a Vedic Hindi Pustakalaya Bhawon by spending a sum of rupees four thousand. The next branch of the Samaj to be established was in Khagaria, It has its own building which it received as gift. The chief donor of the Khagaria Arya Samaj was Shyaam Lal Verna, whose entire property was turned into a trust. The Rohtas Arya Samaj was established in 1915. The Samaj has its own building the land for which was donated by Ram Vilas Purve. The next Samaj to be established was in Bhagalpur in 1916. An Arya Samaj Mandir was constructed the land for which was procured through the efforts of one shital prasad. The prominent donors of the Samaj were Deep Narain Singh, Anirudh Prasad and Mahavir Prasad. Centres of the Bhagalpur Samaj were also established at Deoghar, Nath Nagar and Mahila Arya Samaj at Mandichak. The very year in which the Bhagalpur Arya Samaj was founded as also saw the establishment of the Arya Samaj at Buzar. It was established by the efforts of Ram Anugrah Rai, Raj Kishore Pandey and Indrajit Lal. The Arya Samaj Mandir was established at Laheraiasarai in 1921. Later centre of Arya Samaj were established at Madhubani, Samastipur, Bathia, Tajpur,
Jainagar and Kamtare. The Gopalganj. Arya Samaj was established in 1923. Ram Raksha Brahmachari, Dinanath, Ram Vriksha and Harendra Pandey helped greatly in the rapid progress of the Samaj.\(^77\) In 1923 was also established the Arya Samaj at Gagdipur. An Arya Samaj building was constructed by the efforts of Radha Krishna Pandey, who not only donated four Kathas of land to the Semaj for the building but also contributed liberally for the construction of the building, lectures on Vedic religion were given by speakers who came from all walks of life to awaken and educate the local people.\(^78\)

The Birgama Arya Samaj was also established in 1923 because of the efforts of Swami Sachidanand Pariprayal and Ayodhya Lal who was an active congress man. The Birgama Samaj has its own Mandirs. It was constructed in 1936 through the efforts of Ramruchi Ram and his son Laxmi Prasad. This Mandir became the centre of Samaj activities them. The Birgama (Sitavati). A Samaj also runs an “Arya Vindal” which gives physical training to young men. The Bengama (Sitamarhi).

The Arya Samaj at Rajouli was established in 1926. This Samaj engaged itself in propagating the Vedic religion and “Sudhi Movement” this Samaj constructed Agyashala through the support of Ramdhari Shah and Asharfi Ram.

An, A.S. was also established at Massomli in 1924 by the efforts of Mitra Laljee. An Arya Samaj Mandir was also established there because of the efforts of Jagat Singh.

The Islampur, Arya Samaj was established in 1930 through the efforts of Swami Munishranandjee. Samaj as were also established in the same year.\(^79\) At Jhajha, (Monghyr), Malahi (Gopalganj) and Jhahanabad (Gaya). The Jhajha Arya Samaj was established through the help of Mahabir Babu and Kishori babu. The Malahi A.S. was established through the efforts of Kinanath Arya, Harinandan Pandey, Jaganth Prasad and
Sheoshankar Prasad. This Samaj has its own Mandirs. The Jahanabad Samaj was established in 1930 by the efforts of Muslim DharKhetan, Ram Padarath Shah and Jaddu Lal Shah. The Samaj arranged lectures a Vedic religion to educate the public.\textsuperscript{80}

The Dhanbad, Arya Samaj was established in 1933. It has its own Mandirs and branches at Sindri, Katras, and Jharia. The Arya Samaj Daltonganj was established 1937 to 38 by the efforts of Ram Bhadur Tagustji. The Samaj has double storeyed building and it arranges lectures on Vedic religion for educating the public.\textsuperscript{81}

Thus by the first half of the 20\textsuperscript{th} centuries Branches of Arya Samaj were established not only in the towns of Bihar but also in many of the rural areas of Bihar.\textsuperscript{82}

Credit goes to an Arya Samaj for publishing a journal in Hindi from Bihar. He was Pt. Dharmananda resident of Arrah, who brought out the Aryavarta monthly in Hindi from Thakur prasad, Press, Dinapur. After three years it was sniftea to ianchi from where it was published under the editorship of Pt. Rundra Dutta. In those days the member of Hindi reader was very limited. The publication of that journal was therefore stopped after a few years due to financial difficulties. Later on in 1924, through the endeavoures of Shri Hari Govinda Gupta a weekly in Hindi the Arya fiwan began to publish under the editorship of Pt.Jayadova Sharma. The power was badly damaged in the communal riot of 1926 and the weekly was closed. The services of Swami Bhawani Dayal Sannyasi and Pt. Mahadeva Sharan rendered to the publicton of the Aryavarta are memorable.

The Theosophical Society was founded on November 17, 1875 at New York by Madam H.P. Blavatsky, a Russian lady and H.S. Olcott, an American Military Officer and Lawyer of high moral reputation.\textsuperscript{83}

It seems Madam Blavastsky was the Chief Agent of the great white drotherhood through whom the Society was founded. She was born on
August 12, 1831 in a noble family. At the age of seventeen she was married to General Blavastsky, a Governor of a Russian province. She did not live with him for more than 3 months; she escaped, went to Cairo and London. In London she met her Master, Mahatma Morya, in Hyde Park in 1851 and received a message. After that she roamed about and after visiting several countries came to her Master’s Ashram in Tibet, and underwent a long period of Occult training. After her period of training she was sent out by her Master to initiate in the western world a revival of interest in the truths of the Ancient wisdom. She made some attempts in Cairo and Paris until order came to her in 1873 to go to America. On way to New York, while holding a first class ticket she travelled in the steerage in order to help a woman and her two children to travel; arrival in New York, she met Colonel H.S. Olcott at Eddy Homestead on October 17, 1874, and with his help established the Theosophical Society in the 18th century.

H.P.B. (Madam Blavatsky) made her trusted colleague H.S.O. (Col Olcott) life-president of the Theosophical Society, an office he held until he passed away on Feb. 17th 1907. The two founders landed in India for the first time on Feb. 16th 1879 and settled in Bombay.

In 1886 they established their headquarters of the Society in Adyar a Suburb of Madras. It became the international headquarters. They moved up and down the country spreading the light of ancient Wisdom the modern Theosophy. Several branches of Theosophical Society called Lodges were formed in different parts of India by Col Olcott. The real success of the movement in India is, however, due to Mrs. Annie Besant, who joined the Society in 1889 and settled in India in 1893 at the age of forty six.

The Theosophical Society from the very start allied itself to the Hindu revival Movement. Mrs. Besant held that the present problems of India could be solved by the revival and reintroduction her ancient ideals.
and institutions. In her autobiography (1893) she writes “The Indian work us, first of all, the revival strenthening, and uplifting of the ancient religions. This has brought with it a new selfrespect, a pride in the past, a belief in t he future and as inevitable result, a great wave of patriotic live, the begining of the rebuilding of a nation.”

The three declared objects of the Theosophical Society are
1. To form a nucleus of universal Brotherhood of Humanity without distinctions of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, Pilisophy and Science.
3. To investigate unexplained laws of nature and the powers latent in man.

The Theosophical Society is composed of students belonging to any religion in the world or to none, who are imitated by their approval of the Society three objects. Both in its basic principles and the propagation of its ideals the Theosophical Society inspired by the Masters of wisdom, the Rishi who lived in the Himalayas. The Society strived to remove ignorance fanaticism and promoting a genuine appreciation of all that is good, noble and beautiful in the faiths, scriptures and religions of the wor.

The Theosophical movement which made its north Indian headquarters at Banaras exerted great influence on the educated class of Bihar because of its elements of mysticism, as well as its attempts at national and scientific explanation of the principals of Hinduism. It caught the attention of the intelligentsia of Bihar almost from very beginning. Purnendu Narain Sinha who was great pleader of Patna for along time and who later became the general secretary of the Theosophical Society of India in (1919-1923) drains illuminating per pictures of the mental condition of those who were receiving western
education in the last quarter of the 19th century and shows how Theosophy saved them from barren agnosticism and hostility to the culture of India.\textsuperscript{90}

The first lodge of the Theosophical Society to be established in Bihar was at Bhagalpur in November 1882\textsuperscript{91}. This lodge was established due to the efforts of Ladli Mohan Ghose resident of Bhagalpur whom Col, Olcott describes a very “Old and Stench worker” soon after this Society succeeded and listing the sunnort of Tej Narain Singh a very wealthy a prominent citizen of that place when in 1883 Col Olcott visited Bhagalpur on the invitation of Tej Narain Singh who put him up in his sumptuous guest places Olcott describes Tej Narain Sinha as most benevolent and public spirited man.\textsuperscript{92} Tej Narain Sinha founded the T.N.B. College which received affiliation from Calcutta University in 1887. Olcott was told that this educational institution was started under the suspicious of the Theosophical Society. He visited the institution soon after his arrival and found above three hundred Hindu boys receiving instruction in the national religion and Muslims peoples in tenets of Islam. Col Olcott mentions in old the leafs of his old doing that Tej Narain Sinha had spent Rs.20,000/— on the buildings and made a monthly grant of its.150/— toward the current expenses account.

Like Bhagalpur the Theosophical movement also attracted the attention of the educate people of other Places as well. The same year in which the Bhagalpur lodges was established saw also the birth of Theosophical lodges at Gaya (17.11.1882) Arrah (19.11.1882) and Patna (14.12.1882).

The Patna Theosophical Society was started because of the efforts of Purnendu Narain Sinha. In the beginning Purnendu Narain Sinha was not fascinated by Theosophy but was even to it. He is born in Vaishnav family accounted to hear the stories of the Ramayana and Mahabharata’s life of Chaitanya Recital of the Bhagwata Purana and clanding of songs relating
to the life of Rana and Chaitanya which are usually sung in his family. But after entries into the College P.N. Sinha, entertain grave doubts regarding the cultural heritage of India. He studied books like Darwins origin of species, spencer's principles of Biology and Jevan's expositions of the law of chances in logic and the effect of these studies, he writes "was that" Everything in the world was a chance to me. I need hardly say that I was thoroughly transformed and was a confirmed sceptic in the year 1882. Two early members of the Theosophical Society of India while returning from Bombay after attending the annual session of the Society broke their journey at Patna and stayed with Guru Prasad Sen. Sen requested P.N. Sinha to organise a public meeting in which these two gentlemen will explain the aims and objects of the Theosophical society. According P.N. organised meeting which was well attended. After explaining the aims and objects of Theosophical Society Narendra Nath Sen and Mohim Mohan Chatterjee appealed to the audience to enroll themselves as members of the Society and for this purpose they distributed forms. Once P.N. Sinha was given such a form and was asked to fill it up he said Theos is God and Sophia is wisdom. I do not believe in God. How can I join the Theosophical Society? Babu Mahini Mohan Chatterjee was equal to the occasion and said that is the class of people we want only a spirit of honest enquiry and an open mind. P.N. Sinha carefully read the three objectives of the society and found that there nothing objectionable of it therefore established the Patna branch of the Theosophical Society in Dec., 1882.93

The spread of Theosophy and the formation of the four lodges in quick succession attracted the attention of the headquarters of the Society. On an Invitation from the lodges of Bihar Col Olcott only took a tour of the province early in 1883.94 He first visited Bhagalpur where as mentioned earlier, he was wantingly welcomed by Deep Narain Singh. From Bhagalpur he went to Jamalpur open a branch of the Society, there from
Jamalpur he went to Gaya and after visiting Bodh Gaya, Dumraon, Arrah and bankipur, he went to Darbhanga where a branch of the Theosophical Society were opened on 25th April 1883.

After this the steady growth of the Theosophical movement was mainly because of the efforts of Col olcott who paid several visits and spends same time in this province that the routes of the Theosophical movement became strong in this province. Olcott visited Bihar in 1885, 1887, 1893 and 1894. In 1807 olcott attended the fourth anniversary of the Jamalnur branch of the Theosophical society. On 25th July 1887 a branch of the Theosophical society was organised at Monghyr.

The Theosophical movement in Bihar received a great ripetus when in Jan. 1894 Annie Besant visited this province along with Col Olcott and Olcott described Annie Besant as a “Wonderful gifted daughter of Minerve” from whose month leapt the crystal stream of heart moving eloquence. When on 20 Jan. 1894 olcott and Annie Besant visited Bankipur they were happy to find the Theosophical movement flourishing there. In Bankipur they were accommodated in the Darbhanga place. Speaking about Bankipur Col Olcott observed “Bankipur is one of the most sympathetic place in India to visit, by reason of the cultivated intelligence and beautiful earnest of our local colleagues”. Mrs. Besant delivered two lectures in the Patna College hall which was well attended. The lectures were "the evidences of Theosophy” and Theosophy in Hinduism, Mrs. Besant explained the principles of Theosophy in a persuasive tongue and matchless oratovey. During this visit Col olcott organised the Hindu Society at a public meeting called for the purpose.95

In Jan. 1990 Viss Lillian Edger accompanied Col olcott doing his visit to Bankipur and Muzaffarpur. At both these places she not only gave lectures on theosophy but devoted several hours to answering questions. Probably this was the last visit of Col olcott in Bihar. His repeated visits
did much in awakening the minds of the people of this province to the light of divine wisdom.\(^{96}\)

In 1899, countess watchmaster again visited Bihar and founded new branches at Deogher, Siwan, Bankipur and revived the branches at Jamalpur, Monghyr, Dumraon and Bhagalpur and lectures at Buxar, Sahebganj, Ralmahal, Bettiah, Samastipur, Motihihari, Dinapur, Mokamah, Muzaffarpur and Bankipur. Miss Lillian Edger after 1898, visited Gaya in 1905 and Bhagalpur and Purnea in 1906 and delivered learned lecturers. Later, she served as a private tutor for the Maharj adhiraj of Darbhanga. She wrote a book, namely “Comentaries on the light of the path.” \(^{97}\)

In 1904 Theosophical Society had eleven branches and seven centres in Bihar. The branches were at Bhagalpur, Gaya, Arrah, Bankipur, Darbhanga, Muraffarour, Motihari, Deoghar, Chhapra, Purnea and Sitamarhi and the centres were located at Dumraon, Monghyr, Siwan, Ramdaspur, Samastipur, Patna city and Dinapur. For effective functionings co-ordinating the work of these branches & centres it was decided in 1904 to kind them closely together in the Bihar Theosophical Federation with it headquartesrs at Bankipur. The objects of the Federation were (1) to cultivate a spirit of co-operation and friendliness amongst the member of the Theosophical Society within the Federation area; (2) to create public interest in the Theosophical movement in Bihar by means of lectures, satior etc. and (3) to revive dormant branches and to help in the formation of new branches and centres in Bihar.\(^{98}\) In the golden Book of the Theosophical Society published in 1925 by Late C. Tinana Jadoga, for many years president of the International Theosophical Society, the year 1905 is mentioned as the starting year of all Bihar Theosophical Federation. In the report of the Society it is mentioned that the first session of the Bihar Theosophical Federation was held in September, 1904, in the Anglo Sanskrit School, Patna when the rules of the Federation were
approved and a copy there of submitted to the General Secretary, Indian section, Theosophical Society for confirmation. It seems it was after such confirmation that the Federation was considered formally constituted in the year 1905.99

The second session of the Federation was held on 22nd and 23rd April at Motihari under the presidency of Bhagwat Sahay an Assistant Inspector of School. In course of his presidential address Bhagwati Sahay observed “That there are Theosophists who are orthodox Hindus or staunch Mohammedans living in their individual. Isolation and yet actively practising the Theosophical doctrine of universal brotherhood of man without compromising their respective faiths is conclusive evidence that Theosophy is quite consistent with religious exclusiveness and spiritual cceunion.” The Theosophists besides studying books of Theosophy also read Hindu scriptures like Gita and Upanishad. Besides, Theosophy lectures were also delivered on the Plauna Yoga Philosophy, Bhakti, Karm and free will. Being pleased with the activities of the Bihar Theosophical Federation the Indian Theosophical Society contributed rs. Six hundred towards a salary of the branch Inspector which was a whole time Job. Ramashray Prasad, Assistant Secretary of Bihar Theosophical Federation, was appointed to the post in July 1905.100

The third session of the Federation was held at Gaya, 30th Sept. and first October, 1905. By that time the Bhagalpur branch and the centre at Dumraon, Siwan and Ramdaspur had ceased to exist. But new centres had come up at Buxar, Tekari, and Nawadah. The Bankipur branch was giving help to the Patna Hindu Boy's Association which was established by Olcott earlier.101 Members of the Gaya brans Baidyanath Sinha and Madusudan Prasad co-operated with the local “Samiti Sancharini Sabha. The personnel of a committee which had been formed to draft general unless for the guidance of the branches and centres in organising weekly meetings
studying Theosophical literature and creating general interest in Theosophy. Gives us some idea regarding members who took very active interest at that time in the Theosophical movement. The Committee consisted of Purnendu Narain Sinha of Patna, Ramasray Prasad Bankipur, Parmeshwar Dayal, Balwant sahay, Baidnath Sinha, Madhusudan Prasad all of Gaya and Sushil Kumar Goswal of Arrah, Nawadah Surfu Hussain Khan was the President of the Patna city centre. Mr. Hasan Imam, the renowned Barrister at law of Patna showed great interest in the movement. Raghubir Prasad an eminent educationalist joined the Theosophical Society in 1901.  

In Jan. 1910 Mrs. Annie besart led the foundation stores of Theosophical lodge buildings at Gaya and also visited Bankipur, Ranchi and Bhagalpur and lectured at all these Places. In the Theosophical Convention in Madras on Dec. 27th 1911. The president of the society observed “Gaya is making a rapid progress with a handsome building.” While a visit to Bihar in Sept. 1912. Mrs. Besant came down to Gaya and onened the splended lodge building there. The Theosophists at Monghyr celebrated the “White lotus day” on nth May 1911 in a Hindu temple at Sanghi Ghat. Ram Ratan Das Mahant of the temple, a man of broad sympathies gave practical example of religions toleration by allowing the Theosophists to celebrate the anniversary of the death of Madam H.P. Balavat-sky in the temple where Hindu Gods are worshipped. Pictures of Krishna, H.P. Blavetsky, C.I. Olcott and other Theosophical celebraties were placed on a “Singhason” decorated with flowers. The members assembled there read the Gita, the life of Budha, and the life of H.P.B. and performed Arti in the right Hindu fasion. On 8th July 1911 Gokhulanand Prasad Verma Editor monthly Theosdphical magazine “Atma Vidya” and a well known Hindu writer published an article in his paper in defence of the Theosophy.
He stated that its teachings, generally lead its followers to a type of inactivity which is not true. He contended that the people of India will have to develop rites, activity before they can attain the Satulik state. He observed by the spread of healthy thought, by the advancement of learning, by the spread of education and by the advancement of learning, by the spread and by the adoption of constitutional means, we shall work out our worldly salvation and prepare ourselves for the true salvation of the Jivatmas. That is the keynote of the Theosophical movement and its activities. ill other questions are subordinate a optional, self help, brother help, unitenso activity with perfect peace of mind, good will and harmony these are the ideals of Theosophy. The building of character should proceed of the buildings of the nation.  

In 1912, Purnea branch of the Theo was very active. The number of members increased some of the Judicial and Executive Officers also joined. Prominent among who was T.C. Mukherjee, who was a District and Session Judge there. The ordinary meetings were held regularly and contributions were made for the repair of the buildings at Theosophical Society. Narain Swami visited Purnea on the 13th Oct, 1912 and delivered four very instructive lectures in the town hall. 

The themes on which he lectured were 1. Theosophy and Religion, 2. Hinduism and modern science, 3. Reconciliation at different powers of worship and 4. The temple of God.

The fifteenth session of the Bihar Theosophical Federation was held at Muzaffarpur in Oct. 1915. Mrs. Annie Besant was President of the session and also of the Bihar Students conference. Ramakable speech to Bihar at Muzaffarour was a chorus of approved apolan from the audience. It was a vivid Presentation of high ideals and was full extremely practical suggestion clotted in the most exquisite language. The picture of future India, a venitable Goddess to be worshipped, the way how it was to be, the
sacrifices it will demand from its votaries and the new responsibilities it will throw upon them, how the youth of the country should prepare themselves for the efficient and loyal discharge of those responsibilities in the near future by the proper cultivation of the body, the motions and the mind and the raising of the enabling influence of the spirit all these themes were at once transplanted from the region of truism and the common place to the realms of the sublime by inspiring touch of amasterly hand. The months of the earning year that she gave to the youth of the country, “Be Godloving and Tan. Serving be pure, be brave, be strong” sent a thrill into the hearts of not only the young but also the old, throughout India. She again came to Lihar in 1917, 1910 and 1923.

The Gaya branch of the Theosophical Society was also convinced. The meeting of the Gaya district Federation was held at Jahanabad on 3rd and 4th Nov. 1910, It was held in small Subovisional towns through the efforts of G. Mullia, Jagdeo Sahay, Ambika Prasad and others Theosophical Society members at Jahanabad. The meeting was presided over by Purnendu N. Sinha, Guests deligates also came from Gaya, Bankipur and Chhapra. Purnendu Narain Sinha delivered two lectures in on the religions aspect of Theosophy. Purnendu Narain Sinha left for Patna on 3rd evening and nominated Neelkanth shay who was a pleader of Gaya and the secretary of the Gaya Theosophical society. On the 4th Nov. a lecture was delivered in Urdu by Maulvi Serajuddin pleader Jehanabad on Theosophy and felicitous speaker was not a member of Theosophical society his lecture was as one delivered by a person who had not only read the searchings of Theosophy but had practised the teachings in his everyday life. Special lecture of this session was the presence of large members of audience and that too of sympathetic and educated persons who took keen interest the matter and helped the success of the federation in many ways.106
A well attended public meeting was held on 17th Nov. 1919 in the Gaya Theosophical Hall under the presidency of Balwant Sahay pleader Gaya, Keshav Lal and Ramchandra Shukla addressed the meeting on the work of the Theosophical Society and “Theosophy applied to life” respectively in Hindi. References were made to the allied victory as the triumph of righteousness over self aggrandisement and for runner of Universal Brotherhood in international relations. The audience was much interested to learn that this victory had been facilitated by the world renowned president of the Theosophical Society in the darkest days of war.\(^{107}\)

The seventeenth session of the Bihar Theosophical federation was held at Purnea on the 17th & 18th Nov. in the Victoria Memorial Town Hall under the presidency of T. Ramchandra Rao the General Secretary of the Theosophical Society (Indian section) delegates and sympathizers from Patna, Chhapra, Gaya, Madhubani and Banaras attended the sitting of the federation. After welcome address by Ram Prasad, the Chairman of the reception committee who besides welcoming the delegates talked about Theosophy the stated that Theosophy from one point of view is not a religion, but from another point of view it is a philosophy, a religion, and a science. It is philosophy because it tried to explain the scheme at revolution of soul and bodies, it is a religion because it whoed the course of ordinary evolution and pointed out the methods for shortening that course. It is because it treated the above subjects as matters of direct knowledge which could be obtained by study and investigation. Theosophy teaches that men need not believe in dogmas and assertion and they not remain content with mere blind faith. After the welcome address Ramchandra Rao delivered his presidential address in English on Theosophy in India. Madhav Saran Pandey Vakil of Chhapra explained the purpose of the speech in Hindi. In the evening miss Veale & Miss Codel
alonwith other delegates arrived to attend the session, they were received at station by Vir Narain Chand others. On the loth morning Miss Wale of Banaras was uranirnnusly voted to the Chair, Miss Codel delivered her lecture on the “promise of the future.” In the evening Miss Wale delivered her lecture on “Theosophy's necessity to a world so diseased.” After custom any vote to thanks to the chair, the sitting of the Fedration came to a clue. Large number of persons attended the meetings of Federation. A sprinkling of Europeans was president. The session of the Federation was undoubtedly a great success and great errthausism prevoiled in the town. The searchlight while writing about the 17th session of T.S. held at Purnea observed The enthusiasm prevailing in pumas on this occasion was unique as the town was notorious for inactivity apathy and indifference.¹⁰⁸

A meeting of the Mu7affarpur Thecoohical Society was held on 9th Dec. 1918. Delegates from Muzaffarpur, Chhapra attended the meeting. It was presided over by T. Ramchandra Ram. Prominent among those present were Maheshwar Pd. his brother Radhe Krishna, Jadunath Sinha and Jagdish Narain Nandi from Muzaffarpur and Chandradeo Narain, Madho Singh, Pandit Mahadev Saran Pandey and Vikramadilya Sahay from Chhapra. It was decided this meeting that a Tirhut Theosophical society “he formed comprisina the lodges a centres in Tirhut division and also the Theosophical Society lodge at Begusarai. The following office bearers for the Tirhut Theosophical society were named. Maheshwar Pd. Zarrindar of Muzaffarpur was elected President Narain Sahay, pleader of Chapra Vice “Chandradeo Narain Vakil Chhapra Secretary & Jadunath Sinha Assistant secretary Muzaffarpur, It was resolved that the conference should be held at least twice a year.¹⁰⁹

A meeting of the Theosophical Federation was held at Bhagalpur on 2nd & 3rd Sept. 1922 under the presidentship of Principal Sanjiv Rao. In this session public lectures were delivered by P.K. Teland and Kalu Pd.
Mallick who spoke on Bhagwat Dharams. Principal Sanjiv Rao delivered a lecture on the new ideals of education. The annual session of the federation were held at Arrah and Patna respectively in 1926 and 1928. Mrs. Wall who was then living at Banaras presided over both these sessions.

At the annual session of the Federation was held at Potihari in 1927. F.G. Peers Principal of the Kayastha Pathsala presided over the session.

The T.S. of Monghyr which have been established by Vaidyanath Sahu, the first principal of the Diamond Jubilee College in 1890 with help of Chedi Prasad Choudhary and Mohan Mishra. The T.S. of Monghyr, held the district conference in town hall of Monghyr on 28 and 29 March 1931 under the presidentship of Hirendra Nath Dutta of Calcutta, The President delivered a thoughtful address on Fraternity of faiths which was much appriciated. He quoted several scriptures to show that all the religions were the same in their essentials. He was followed by Ramashray Prasad who lectured on “the Mission of the Theosophical society with magic lantern slides. In explaining the three objects of the society he said that brotherhood did nat mean interdining and intermariegener friendship between one person and another or between one nation and another for the time being for selfish purpose. Brotherhood was based on the divine life each and all and means love, co-operation and self sacrifice for others.\textsuperscript{110}

We can conclude that the leaders of the Theosophical society, particularly Mrs. Besant were the harbingers of a new movement in the field of Indian Education. The movement was in consonance with religions and cultural traditions of India and sought to promote a national system of education in the country, most interesting part of the personality of Mrs, Besant, the ac leader of the movements as an educationist, lies in the fact through. The loved and admired the ancient culture of India. s as no fanatic in this respect. Though she knew well that a trational system of education for which she strived could be erstantial on Indian foundations; yet at
the same time. She was not blind to the importance of those new forces of modernity, which under the impact of the estern civilization had already dared on the Indian Horizon and so as a balanced thinker, she realised that India should not in her own interest try to turn away from them. This is why her conception of national education was not hostile to the study of western sciences and literature, instead, she advocated a system of education which though Indian in spirit of education which though Indian in spirit and fundamentals, gave the study of these subjects their due places in the total scheme of education. This was a splendid attempt to bring the rest and the best together on the platform of education. Thus with these ideals before them the theosophists, under the unspiration of their successive presidents, have most unremittingly and steadily, progressed in the educational field, by establishing a chain of lodges and centres throughout the country.

The Ram Krishna Mission has been one of the noblest institutions of the modern age. The contribution of which for spiritual uplift and cultural development of the community of man has been cf inestimable value. It has proclaimed to the world the true meaning of our old culture and has helped its synthesis with the pr eseive forces of the new age. It has conveyed in all parts of the world the message of love liberalism and harmony and has revelered immensely helpful services to alliviate ruftening of humidity in various ways through the spirit of dedication of its scholar missinaries working in the organisation set up in different countries.¹¹¹

Ram Krishna Paramhans (1836-1886) and his great disciple Swami Vivekananda (1863-1902) believed, in the synthesis of all faith and in the service of man as the true service of god.¹¹²

Bihar where Indian civilisation unfolded itself in manifold petals age after age service the days of remote antiquity has also been an important
centre of the Ram Krishna Mission with a record of marvellous activities for human uplift in manifold ways.

Chronologically the first centre to be started in Bihar was at Jamshedpur in 1920. It received affiliation from the Ramkrishna Mission in 1927. Its chief activity is educational and prayers and kirtans are arranged regularly in the prayer hall. It manages five high schools, four Middle schools three upper schools, primary and two lower primary schools. In these institutions emphasis is laid on the cultivation of moral virtue regard for the higher values of life, development of a catholic outlook and growth of the spirit of self help with a since of dignity of labour.\textsuperscript{113}

The second centre is Bihar was established at Jamtara in the Santhal Paraoanas in 1921. It has to it credit various humanitarian works including medical relief to the suffering person. The centre at Deoghar was started in 1922. The Ramkrishna Mission Vidyapith at Deoghar developed as an ideal residential institution and it tamed many selfless workers for general welfare of the people.\textsuperscript{114}

The Ramkrishna Mission centre at Patna came into existence in June 1922. It was located some years in a rented house on the Govind Mitra Road. I had the good feature of coming into contact with it then in change of it and the Ashram then brought out a paper called “The Morning Star” in one issue of which it contributed an auricle. It subsequently became a monthly from 1930. The nucleus of the student s. House was formed here in 1927. Twelve college students being two of them Shree Jatindra Nath Mukherjee who is a prominent lawyer of purulia and Dr. Rajeshwar Jha who became a reader of English in the Banaras Hindu University.

The Ashrama sought to impart sound training to the boarder in the students home moral intellectual and physical so that they might prove to be worthy citizens of this great land devoted to the service of the
community of man Swami Abnedananciali came to Patna in connection with the Vivekananda Anniversary in 1923.\footnote{115}

And his learned speeches and discourses produced much enthusiasm among the people. Several devotes were initiated by him. The Ram krisna .ission has continued to celebrate the, Anniveisaries of Sri Ramkrishna and Swami Vivekananda by organising meeting addressed by celebrated person, sports, musical, sources, feeding of the Daridra Narayans and by taking out processions on the streets in the afternoon with banners and fertoons illustrating the fundamental unity of all faith.\footnote{116}

Swami Shivanda,a direct disciple of Sri Ramkrishna a member of the board of trustees of the Ramkrishna Math and second president of the order came from Banaras and visited the Ramkrishna Mission on the 15th Feb. 1928. His soiritual discourses proved to be a source of profound inspiration for many in Bihar.\footnote{117} For want of accommodation in the Ashrama the president was loaded in the house of the Palits and he stayed here for three days. Many received mitiation from him.\footnote{118}

For paucity of funds publications of the Ashram's organ the meaning star ceased after its issue of December 1932. But one important cultural corrtribution of the Ashram was publication in 1933 of a book entitled India in the making. The learned work force. Fully pleaded for the religions of man by exposing the defects of sectorian and demonstration faiths and advocated a social order free froms narrowness faltered by caste or class interests.

For development of religions consciousness among the people and to enable them to understand the true ideals of Indian culture and thought the Ashram organised varied activities like regular scriptural classes, lectures and discourses at Patna centre of the Ashram and at other places outside this city. The objects were also served by organising special classes and lectures on the occasions of the birthday celebrations of all the
monastic disciples of Sri Ramkrishna and also of the Holy mother and of the other great prophets. While poverting over the Ramkrishna birthday ceremony of Sri Ramkrishna in 1949.\textsuperscript{119} Sri M.S. Aney the Governor of Bihar and a pious man with profound religious faith, significantly observed I have not doubt that the local Ashram has played a very useful part during the period of 27 years of its existence here and it has now a moral and just claim on the public of Patna to ask for help to carry on us activities with a greater vigour and on a wider scale than before.\textsuperscript{120}

To deal with minor surgical and first aid cases section was opened in the Ashram on Nov.6 1949 by Sri Suglal Chaudhri the then minister of public health in dihar. Sri M.S. Aney president of the Red Cross Society kindly granted Rs.3550/- for this purpose and this was helped by some public subscription particularly that from Col. S.K. Bose.\textsuperscript{121}

Dr. Rajendra Prasad said in his message. “Great souls have always been a source of institution to then fellow beings on this each and Swami Vivekanand with thisspiritual status inspired people to aims at higher things of life. The ideal he stood for made universal brotherhood of man an understandable preporation to a world which was needed to colon prejudice having its root in the slavery of man, his spiritual approach soused the conscience of the thinking section of the human comity all over the world and he succeeded to bringing home to the west the greatness of the ancient vedic civilisation, which he proved was. But universal love for man and other beings. The great disciple of the great master immortalised the fame and prestige of the land of his birth in a way which remains unrivalled even in the annals of Indian spiritualism in modern times. Scepticed youth with the intrepid spirit sore to by the ablest and misert heir to the legacy of spiritual wealth of the areat enlightened one. The birth ceremony of Swami Vivekananda reminds us of all that is good of greet and I wish the celebrations of the centenary all sources.”

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Swami Madhabananda observed in his message. “In his (Swami Vivekananda’s) comprehensive message, science and reason and faith the secular and the sacred the modern and the ancient and the east and the west became united and he himself was the personification of that union. His wife and message have a-ven the necessary impetus for the ushering in of a new area in the history of the civilization of man. May the spirit of the great swami who an akened India and united the west and the east inspire us all to live and work to his end is the light of the life giving motto. Atmano Mokshantham Jagadhitayacha. For one's own liberation and welfare of the world”.¹²²

The Chief Minister in his message. “A prophet by his own sight, Vivekananda’s life teachings and message have profound influenced on the present generation and will continue to inspire successive generation as well.”

Sri B.P. Sinha, the Chief Justice of India said “that Swami Vivekananda the patriot saint gave to the world the message of universalism in politics” and that Swami Vivekananda assured the people and preached that all human beings throughout the world belonged to one single family” this falter observed that”¹²³ Swami Vivekananda preached the ideal of service to humanity. The championed the cause of the poor and the miserable. According to him service to them was the worship of god.” He stated that Swami Vivekananda “laid the foundation of the National movement in this country. He also wanted them to be strong spiritually, culturally and intellectually.

Concluding Sri. B.P. Sinha urged the people “to practice the teaching of Swami Vivekananda in their daily life for the victory of truth and eradication of evils advices.” Sri Ganga Shran, M.P. Said that “Swami Vivekananda was as great as Shenkaracharya. He was the fountain head by inspiration to the people cf world. He made them capable of knowing the
truth by removing all sorts of prejudices”. Sri Singh observed that, according to Swamiji, “the life of the people must be dynamic the demolished ae barrier between worldly and spiritual life. He preached that worldly and spiritual lives were' not autagomitic later the one was oceplementary to the other. “Concluding Sri Ganga Sharan Singh pointed out that Swami Vivekananda”, Stood for a new world in which the would be one numanity and every body would remain happy.124

Sri Narendra Nath Mukhopadhya also paid homage to Swami Vivekananda.

Sri Ramdhari Singh Dinker M.P. and one of the most learned scholars of our country remarked that Swami Vivekananda asked the people to be brave. “He was a great religious teacher.” He believed to that “the teachings of Swami Vivekananda if practised by each and all would lead to the salvation of not only India but also of the whole world”.125

Sri Harinath Mishra observed in the course of his presidential remarks that Swami Vivekananda would always be remembered by the people with devotion. His teachings were imortal and would always benefit the humanity at large.126

Another public meeting was held in the local Ashram premises on the 18th January. Prof. Srimati Kalavati Tripathi Chairman, Bihar State Social Welfare Board presided over it. One of the most distinguished speakers at this meeting was Prof. Tripurari Chakravarty, a renewed, Ex-Prof. of the Calcutta University who with his vast erudition and deep studies, always delivers highly inspiring lectures. The other speaker on this occasion was, Dr. (Miss) Anima Sengupta, Reader in Philosophy, Patna Unimversity and Srimati Ranratna Sharma, lecturer, Magadh Mahila College.127

The Patna University branch of the Bharat Yuvak Samaj celebrated the centenary in the wheeler Senate Hall on the 19th January. It was
inaugurated by Dr. George Jacob, Vice-Chancellor of the Patna University and presided owner by Sri Ramdhari Singh Dinker. The speaker on this date was Dr. Sachin Sen. Editor Indian Nation. Srimati Romola Nandy principal Magadh rahila College, Patna. Swami Hari Narayanandaji president of the Bihar State Sadhu Sarnaj and Bharat Sevak Samaj. Dr. Bhuneshwar Nath Mishra Madhav the then Director of Rashtrabhasa Parishad, Government of Bihar. Dr. Vishwanath Prasad Verma. Head of the Department of political Science, Patna University and Swami Vivekanandaji. The closing function at the Patna Ramkrishna Ashram held on the 20th January was presided over by Sri Anantasayana Ayyanga who delivered a highly inspiring address. Swami Vitasokanandaji and Swami Purnandaji of the Patna Ashram also spoke at this meeting. It the invitation of the Patna University Dr. R.C. Valumdar the lecturer of India his toIAM to day delivered three centenary lectures in the wheeler Senate Hall. On the 10th, 11th 8 12th Feb. 1964. In which he presented a brilliant Survey of the life and teachings of Swami Vivekananda, Dr. George Jacob, Vice-Chancellor, Patna university Swmi Vitasokananclaji and Dr. R.S. Sharma Head of the Department of History, Patna, University respectively presided over the three successive meetings.

In the centenary function organised by the Magadh University a meeting has held which was presided over by Sri S.N. Sinha, the then education minister of Bihar and in which Prof. Tripurari Chakravorty delivered as soul stirring speech.

Several eminent persons addressed meetings in connection with the centenary in and outside Patna. They were Swami Ranganathanardi Secretary Ramkrisnna institute of Calcutta, Sundaranandaji President Ramkrishna Ashram Ranchi. Prof. Tripurari Chakravorty, Sri Purnea Chandra Ghosh, a principal of Goenka College of Commerce, Calcutta, Mrs. Lakshmi N. Menon, Minister in the Ministary of external affairs


Swami Purnandaji Addressed centenary meeting in Hindi at several places. Railway colony Khagaul (31.1.63) Historical Society, B. N. College (19.2.65), Kankhal Hardwar, U.P. (1.11.63), Jamalpur (27.11.63), Belur Math (11.1.64) Brahmachari Dhriti Chaitanya lectured in Hindi at the Navin Ganesh Pathsala Patna on 17.1.63.

Recitation contests were held separately for boys and girls. Four hundred and Sixty six students took part in these contests in Hindi, English and Bengali and 47 Prizes were awarded. These were only 49. Schools students in essay competition of them wrote in English 32 in Bengali, and 9 in hindi, prizes for these were eleven in number essay in different languages were also organised and prizes were contributed to the
successful competition in these. A pictorial exhibition depicting the teachings and varied activities of swami Vivekananda was opened at the Ramkrishna Mission by Shrimati Lakshmi N. Menon on the 28th July 1963. The Sanskrit drama “Bharat Vivekar” compared by Dr. J.B. Chaudhari Secretary Vangiya Sanskrita Siksha perishad, was staged at the Rabindra Bhawan Patna under the auspices of the Ramkrishna Mission. The concluding session of the centenary celebration was held on the 8th January 1964. The government of Bihar Sri. M. Ananthasayanam Ayyangar, presided over it and besides distributing prizes to the successful competition for different items he stoke on the cosmopolitan outlook of Swami Vivekananda and exhorted all to follow his teachings and ideals. Pandit Jyoteshcharya Vishnukant Jha, Padmashri the famous astrologer of Patna, reciter a poem in Sanskrit of Swami Vivekananda.

The Ramkrishna mission at Patna has continued to be a great source of inspiration to many in Bihar. Through its various religious and cultural activities. I can say on the basis of personnel experience that a new year back Swami Vitasokanandaji it was universal adored for his profound learning sence of dedication to duty, nenuine religious ideals and practices and his liberal outlook. He is no more in this world. May his soul have external rest in Heaven.

Swami Tirthananda, who was head of the Ramkirishna Mission at Patna and its present head Swami Vedantanandaji have contributed immensely to the development of this organization.
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