

# Newsletter

Vol. 21 Issue 4 APRIL 2020

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## Nehru Centre



Discovery of India Building  
Dr. Annie Besant Road,  
Worli, Mumbai - 400 018.  
Phone : 2496 4676-80  
Fax : 2497 3827

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## Events At a Glance...

### CULTURE WING

**YAADEIN**  
Begum  
Akhtar



A presentation of  
ghazal, dadra and  
thumri styles  
of the great artiste

Actress-singer **Faiyaz Shaikh's**  
musical tribute to Begum Akhtar.

Date: 18th April 2020

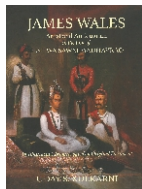
Time: 6.30 p.m.

Venue: Hall of Culture

### LIBRARY

#### BOOK TALK

**James Wales:**  
Artist & Antiquarian  
in the time of Peshwa  
Sawai Madhavrao  
by Dr. Uday S. Kulkarni



Date: 18th April 2020

Time: 5.00 p.m.

Venue: 'Who Are We' Hall

#### Note:

Please check for cancellations  
before attending the above  
programmes

## Nation Building after Independence

### India as a Secular State

Making India a secular state was crucial to nation building. The secular state was most suitable for a country like India, which has many religions with great followings. In 1931 the Indian National Congress had met at Karachi and had passed a resolution on fundamental rights. An important clause of that resolution was that 'the state shall observe neutrality in regard to all religions.'

The dictionary meaning of the word 'secular' is 'belonging to the world and its affairs as distinguished from the church and religion'. It is generally understood to mean the separation of social and political institutions from religion. In the words of Justice K. T. Ramaswamy, "The whole concept of the secular state is based on the elementary truth that the individual is the centre of social organization and not groups – religious or otherwise – and that equal rights should be secured to the citizens through democratic devices."

The secular state, therefore, is a state which is not associated with any particular religion but protects all religions, and in which all individuals enjoy equal political and social rights, status and opportunities, irrespective of religion or caste. The secular state

would not in any sense imply that religion should cease to be an important factor in the private life of the individual.

The Constitution of India is based on the concept of the secular state. While the term 'secular' was nowhere in the Constitution until the 42nd amendment which was brought about in 1976, a reading of the relevant articles made its secular character obvious. Article 14 of the Constitution lays down that the state shall not deny to any person equality before the law or the equal protection of the laws. Article 15 guarantees that the state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them. Article 16 says that there shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state and further affirms that on grounds only of religion, race, caste, sex etc. no citizen shall be ineligible for, or discriminated against in respect of, any employment or office under the state. Similarly, no citizen shall be denied admission into any educational institution maintained by state funds on these grounds [Article 29(2)]. The right of the individual to freedom of religion is guaranteed in article 25(1) which

*contd. on page 2*

lays down that subject to public order, morality and health, all persons are equally entitled to freedom of conscience and the right to profess, practice and propagate religion of one's choice.

Article 28 of the Constitution ensures that the state funds may not be used to promote religion. It prohibits imparting of religious instruction in any educational institution wholly maintained by the state.

The Constitution further guarantees the right of religious or linguistic minorities to establish and administer educational institutions (Article 30) and stipulates that the state, in its educational grants, shall not discriminate against such institutions on the ground that they are under the management of a minority.

The Constitution abolished the system of separate communal electorates which prevailed since 1909. Instead it provided for the holding of elections based solely on adult suffrage. Article 325 spelt out that there shall be one general electoral roll for every territorial constituency ... and no person shall be ineligible for inclusion in any such roll or claim to be included in any special electoral roll for any such constituency on grounds only of religion, race, caste, sex or any of them.

The concept of the secular state was also behind selecting symbols of the state. The national motto, *Satyameva jayate* (truth alone triumphs), taken from the Mundaka Upanishad



Gandhiji, Sardar Patel and others exiting from their tents at the Karachi Congress session in 1931.

expresses the belief 'in the ultimate triumph of good over evil and the consequent aspiration that the Indian state should base its actions on moral norms rather than the traditional doctrine of statecraft.'

The Lion Capital, India's state seal, taken from the Sarnath pillar, is a symbol of courage and strength and signifies the sovereignty of the state.

The wheel, having 24 spokes, on the national flag, symbolizes the law, the righteousness – the Dharmachakra. It also represents dynamism and movement towards progress.

The national anthem elaborates India's diverse natural and ethnic landscapes and invokes the blessings of a political and nationally appropriated conception of supreme power, the power involved being the architect not of the universe at large but of India's destiny (*Bharatbhagya Vidhata*).

Calling India *Bharat*, in the very first article of the Constitution, named after a great hero of Indian tradition, had symbolic significance. 'Unlike *Hindustan*' the term '*Bharat*' is religiously neutral and culturally resonant and eclectic'. In the words of Lord Bhikhu Parekh, "The rich cultural symbols in which the Indian state is embedded are historically evocative. They link it to its past and express hope about its future conduct."

The secular state, which is what India chose to be, is not only a cardinal principle of modern democratic practice, but is also necessary in order to maintain a sense of national unity.

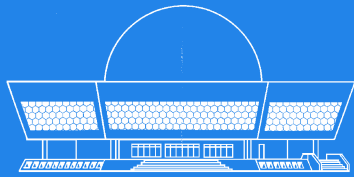
*Further reading:*

1. The Constitution of India
2. Nehru and Democracy by Donald Eugene Smith
3. Nehru and Secularism: An article by Lord Bhikhu Parekh

## What Nehru said....

India has been famous for thousands of years for its religious tolerance. Gautam Buddha, Emperor Ashoka and even the great sages before them have all raised their voice in favour of religious tolerance.... At a time when there was no trace of civilization in other countries, India had such noble ideals to guide her.

... At a public meeting in Guwahati, 29 December 1957



NEHRU PLANETARIUM

## SKY SHOW : 'Cosmic Life'

### Timings

12 noon (Hindi) 1:30 p.m. (Marathi)  
3:00 p.m. (English) 4:30 p.m. (Hindi)

(MONDAY CLOSED)

## Phases of Venus and the Heliocentric Model

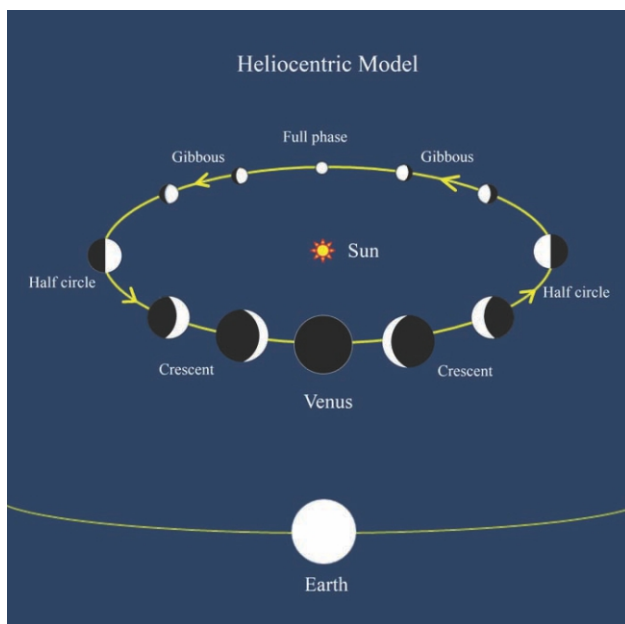
### How Galileo proved Copernicus right

Till the end of the 16th century, it was widely believed that the earth was at the centre of the universe and that the sun, the moon and stars revolved around it. This theory or the model of a geocentric universe was first put forward by Plato (427 - 347 BC) and his student Aristotle (384 - 322 BC). It was further refined by Ptolemy (AD 100 - 165).

However, Nicolaus Copernicus (1473 - 1543), a Polish mathematician put forward a contrary theory of the universe. In this he placed the sun in the centre with the planets rotating around it. This theory is called the heliocentric theory of the universe. Helios means 'Sun' in ancient Greek.

In late 1608, the telescope was invented. Galileo Galilei (1564 - 1642) realized the true potential of this invention. By mid-1609, he made his own telescope of good optical quality and used it to observe celestial objects. In January 1610, with the help of a telescope, he discovered that Jupiter had its own satellite orbiting around it.

Galileo then started observing the planet Venus in late October. He saw that Venus looked gibbous in shape, in which the illuminated part is larger than a semicircle but smaller than a circle. Galileo deduced that this gibbous shape of the planet Venus could have been possible only if it was at a distance from the sun. Galileo continued observing Venus and saw its shape changing from gibbous to half circle and then to a crescent shape. Later, during these observations, and, as time passed by, Galileo observed that the changing shapes of Venus indicated the decreasing distance between it and Earth and that these changing shapes of Venus repeated in reverse order. (see Fig. 1 below)



He asserted that these observations could only be explained if Venus revolved around the sun. These observations, thus, confirmed the Copernican theory of the heliocentric model of the universe.

In April 2020, one can observe Venus above the western horizon soon after sunset. One can see its changing shapes even through a small telescope. In the beginning of this month i.e. April 2020, Venus will be visible in the shape of a half circle and by the end of the month its crescent shape will be seen in the night sky.

Today we know that the planets revolve around the sun and the sun revolves around the Milky Way galaxy.

(Note: Night-sky viewing through a telescope is organized at Nehru Planetarium every Sunday from 7.00 p.m. to 8.30 p.m. Visitors are welcome to observe the changing phases of Venus through these telescopes at the Planetarium.

## 43rd Anniversary of Nehru Planetarium

To mark the 43rd anniversary of the Nehru Planetarium which falls on 3 March, various contests were organized. Below are the results of these contests. The concluding function and award distribution was held on Tuesday, 3 March 2020.



Kashish Bawa (First prize) - 'Astro Painting'



Anushka Vora - (First prize) - 'Astro Essay'



Sadaat Ahmed Shamsi - (First prize)  
'Astro Paper Presentation'



Saarah Ali Shaikh (First prize) - 'Astro Poetry'



Josh Verghese (First prize) - 'Astro Quiz'



Farohar Batiwala (First prize) - 'Science Quiz'

## RESULTS

Contest Winner	Astro-Painting 21 Feb. 2020	Astro-Essay 22 Feb. 2020	Astro-Paper 23 Feb. 2020	Astro-Poetry 26 Feb. 2020	Astronomy Quiz 27 Feb. 2020	Science Quiz 28 Feb. 2020
First	<b>Kashish Bawa</b> Bombay Scottish School	<b>Anushka Vora</b> Utpal Sanghvi Global School	<b>Sadaat Ahmed Shamsi</b> Hansraj Morarji Public School	<b>Saarah Ali Shaikh</b> Hansraj Morarji Public School	<b>Josh Verghese</b> Bombay Scottish School	<b>Farohar Batiwala</b> Hansraj Morarji Public School
Second	<b>Ankit Punyavant</b> Udyanchal High School	<b>Diva Mehta</b> Utpal Sanghvi Global School	<b>Aqsa Zameer Shaikh</b> A. K. I. Urdu High School	<b>Tejas Anand</b> C.N.M. & N.D. Parekh School	<b>Jaskeerat Singh Mahal</b> Balmohan Vidya Mandir	<b>Chinmay Mainkar</b> C.N.M. & N.D. Parekh School
		<b>Bhavesh Chaudhari</b> The South Indian Assoc. High School				
Third	<b>Cyril Abraham Jogy</b> Udyanchal High School,	<b>Abhignan Kotih</b> Smt. R. S. B. Vidya Mandir Association High School	<b>Daksh Rai</b> C.N.M. & N.D. Parekh School	<b>Tara Sequiera</b> Utpal Sanghvi Global School	<b>Daksh Rai</b> C.N.M. & N.D. Parekh School	<b>Sumukh Prabhu</b> C.N.M. & N.D. Parekh School



## YAADEIN

### Begum Akhtar

A presentation of ghazal, dadra and thumri as rendered by the great artiste

Akhtari Bai Faizabadi also known as Begum Akhtar (Mustri Bai), an Indian actress and singer was given the title of "Mallika-e-Ghazal" (Queen of Ghazals). She is regarded as one of the greatest singers of ghazal, dadra, and thumri styles of Hindustani classical music.

She received the Sangeet Natak Akademi Award for vocal music and was awarded Padma Shri and later, Padma Bhushan, posthumously by the Government of India.

Nehru Centre is pleased to present a musical tribute to Begum Akhtar by actress-singer **Faiyaz Shaikh**.

Compere: Shri Imtiyaz Khaleel

*Accompanists:*

Shri Rajendra Bhave on Violin

Shri Makarand Kundale on Harmonium

Shri Atul Tade on Tabla

Shri Sangeet Mishra on Sarangi

**Saturday, 18th April 2020, 6.30 p.m.**

**Hall of Culture**

Open to all

Seating on first-come-first-served basis.

### Katha Rutunchi: some glimpses



**ANUP KUMAR MITRA**



A student of Shantiniketan and Rabindra Bharati University, he has had over thirty shows to his credit and won prestigious awards.

**Tuesday 7th April to  
Monday 13th April 2020  
( AC Gallery )**

**GILIYAL BHAT**

Giliyal received his initial art training at Puttur. His paintings have been used on covers of many noted Kannada writers' books.

**Tuesday 7th April to  
Monday 13th April 2020  
( Circular Gallery )**

**BHASKAR SAGAR**



Bhaskar has won many awards for his realistic detailed

paintings in water colours on paper.

**Tuesday 14th April to  
Monday 20th April 2020  
( AC Gallery )**

**ANJALI SHRIYAN  
SMITA GUPTA  
DARSHANA PARAJIA**

This group of artists will display works in monochrome, oil and stippling and abstract art.

**Tuesday 14th April to  
Monday 20th April 2020  
( Circular Gallery )**

**SANDHYA KETKAR**



Sandhya is a first ranker in B.A. and M.A. in Art. She has taught painting in the SNT Women's University.

**Tuesday 21st April to  
Monday 27th April 2020  
( AC Gallery )**

**SHEELA SHARMA  
SUDHEER SHARMA**

Working as a member of Mouth and Foot Painting Association, Sheela's

paintings are human compositions in acrylic on canvas.

Sudheer will display sculptures in fiberglass.

**Tuesday 21st April to  
Monday 27th April 2020  
( Circular Gallery )**

**DEBANJAN SIL  
SUMAN KUMAR PAL,  
ARPAN NATH  
PARTHA SARATHI  
BHATTACHARJEE  
TARUN RIT  
MILAN KUILA  
PARTHA PRATIM TALUKKAR**



Painting by Debanjil Sil

These artists from West Bengal will exhibit water colours, tempera and acrylic paintings.

**Tuesday 28th April to  
Monday 4th May 2020  
( AC Gallery )**

**AJIT CHAVAN  
MADHURI DEVLIKAR**

The artists will display photography and art work on paper.

**Tuesday 28th April to  
Monday 4th May 2020  
( AC Gallery )**

## UNESCO World Heritage Sites in India

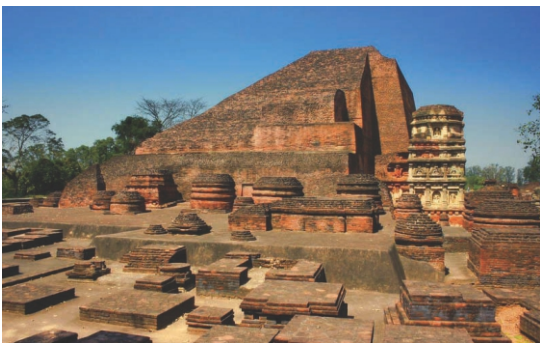
### 9. Nalanda Mahavihara at Nalanda, Bihar

The site of Nalanda Mahavihara located in Bihar comprises the archaeological remains of a monastic and scholastic institution dating from the 3rd century BCE to the 13th century CE. The historical development of the site testifies to the development of Buddhism into a religion and the flourishing of educational traditions. While the original Mahavihara was a much larger complex, the surviving remains of Nalanda in 23 hectares consist of 11 viharas and 14 temples, besides many smaller shrines. It also includes stupas, shrines and art works in stucco, stone and metal.

The Nalanda Mahavihara was one of the early universities of India along with other institutions like Vikramashila and Odantapuri. The patronage of the Gupta Kings saw this Mahavihara prosper during 5th and 6th centuries as also during the reign of emperor Harsha. Students and scholars from places like China, Central Asia, Korea and Tibet studied in this great vihara that taught Mahayana, Hinayana, Sanskrit grammar, Vedas and Samkhya. Eminent pilgrim monks like Hiuen Tsang and I-tsing from East Asia visited this place in the 7th century.

About six centuries after Nalanda's decline, the great historical site was first discovered and reported by Sir Francis Buchanan. The site was systematically excavated and restored by Archaeological Survey of India from 1915 to 1937 and again from 1974 to 1982.

The archaeological site of Nalanda Mahavihara was declared a UNESCO World Heritage site in India in 2016.



The ruins of Nalanda Mahavihara



Stone and brick stupas at Nalanda



Stucco art on a tower of Stupa

*Further reading at Nehru Centre Library:*

- Nalanda: Situating the great monastery *by* Asher, Frederick M.; The Marg Foundation, Mumbai, 2015. Call No. R722.44/Ash, Barcode - 16650
- Nalanda *by* Ghosh, A.; Director General of Archaeology of India, New Delhi, 1959. Call No. 913.54/Gho, Barcode - 3981
- Art and architecture of Nalanda *by* Chauley, G. C.; Sundeep Prakashan, New Delhi, 2002. Call No. 722.4434/Cha. Barcode - 12660

## NEHRU CENTRE PUBLICATIONS

## Books for Sale

NEHRU REVISITED  
INDIA'S DEFENCE PREPAREDNESS  
NEHRU AND INDIAN CONSTITUTIONALISM  
INTERNAL SECURITY IN INDIA  
CONSTITUTIONALISM AND DEMOCRACY IN SOUTH ASIA

मुंबई काल आणि आज  
MUMBAI PAST AND PRESENT

INDIA AND CENTRAL ASIA  
WITNESS TO HISTORY  
INDIA-RUSSIA RELATIONS  
INDIA-CHINA RELATIONS  
REMEMBERING EINSTEIN

CHALLENGES TO DEMOCRACY IN INDIA  
RULE OF LAW IN A FREE SOCIETY  
SCIENCE IN INDIA  
EXPLORING THE UNIVERSE

## Colourful art catalogues for sale

- (1) GOPALRAO DEUSKAR (1995)  
(2) VINAYAKRAO KARMARKAR (1996)  
(3) MITTER BEDI (1997) (4) S. L. & G. S. HALDANKAR (1998)  
(5) BALAJI & HARISH TALIM (1999)  
(6) D. G. KULKARNI (DIZI) (2001)  
(7) NARAYAN L. SONAVADEKAR (2003)  
(8) NAGESH B. SABANAVAR (2004)  
(9) SAMAKALEEN (2005) (10) VINAYAK S. MASOJI (2006)  
(11) K. B. KULKARNI (2007)  
(12) P. A. DHOND (2008) (13) HAREN DAS (2009)  
(14) ART HERITAGE OF MAHARASHTRA (2010)  
(15) G. N. JADHAV (2011) (16) J. B. DIKSHIT (2014)  
(17) DEENANATH DALAL (2015) (18) A. A. RAIBA (2016)  
(19) RAJA RAVI VARMA (2017) (20) SHIAVAX CHAVDA (2018)  
(21) GOVIND M. SOLEGAONKAR (2019)

## ART FUSION catalogues

2007 / 2008 / 2009 / 2010 / 2011 / 2012 / 2013 / 2014

## Set of five assorted gift cards

Designed by differently abled children

SANSKRUTI - CD ROM : An aesthetics of Indian culture

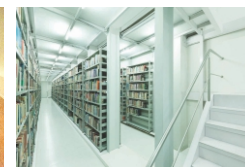
DISCOVERY OF INDIA (VCD)

## Set of ten greeting cards

Based on Discovery of India Exposition

## Available at:

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Nehru Centre, Worli, Mumbai - 400 018.



## New Arrivals: Books

Sr. No.	Title	Author/s
1.	Incredible India 2.0: Synergies for growth and governance	Amitabh Kant
2.	Going public: My time at SEBI	U. K. Sinha
3.	Vision for a nation: Paths and perspectives	Akash Singh Rathore and Ashis Nandy
4.	All the wrong turns: Perspectives on the Indian economy	T.C.A. Ranganathan and T. C. A. Srinivasa Raghavan
5.	In service of the republic: The art and science of economic policy	Vijay Kelkar and Ajay Shah
6.	Election Commission of India: Institutionalizing democratic uncertainties	Ujjwal Kumar Singh and Anupama Roy
7.	The right to education in India: The importance of enforceability of a fundamental right	Florian Matthey-Prakash
8.	कर्मचारी	व पु काळे
9.	स्त्रीपर्व	जयवंत दळवी
10.	प्रकाशचे वेद	अनुराधा गोरे

## Book Talk

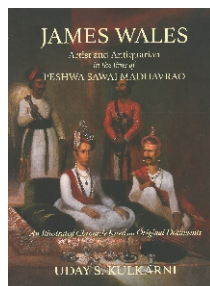
James Wales: Artist & Antiquarian in the time of Peshwa Sawai Madhavrao  
Dr. Uday S. Kulkarni

The author will give an interesting audio-visual presentation on his research on James Wales, who came to India in the 18th century and documented its great artistic wealth

Date: Saturday, 18th April 2020

Venue: 'Who Are We' Hall

Time: 5.00 p.m.



Open to all, RSVP required : editor@nehru-centre.org



: [nehru-centre.org/library.html](http://nehru-centre.org/library.html)



: [nehrucenlibrary.blogspot.in](http://nehrucenlibrary.blogspot.in)



: [nehrucen-koha.informindia.co.in](http://nehrucen-koha.informindia.co.in)



: [www.facebook.com/NehruCentreLibrary](http://www.facebook.com/NehruCentreLibrary)



: [www.twitter.com/nehrucenlib](http://www.twitter.com/nehrucenlib)

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Website: [www.nehru-centre.org](http://www.nehru-centre.org)

Email: [editor@nehru-centre.org](mailto:editor@nehru-centre.org)

Feedback, comments are welcome.

Editor: Arati N. Desai

Design & Layout : Imtiaz Kalu