

Newsletter

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Nehru Centre



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Events At a Glance...

LIBRARY

Book Discussion

on

Shivaji: India's Great Warrior King

The author

Shri Vaibhav Purandare

will be in conversation with

Dr. Gaurav Gadgil

Friday, 16th February, 2024

5.00 p.m.

Hall of Harmony

CULTURE WING

To pay tribute to the late
Shri Vishnu Vaman Shirwadkar
(Kusumagraj) on the eve of
Marathi Bhasha Gaurav Din

ईये मराठीचिये नगरी

A specially curated programme of
stories, poems, writings and
songs of the best writers of
Marathi literature will be presented.

Wednesday,

28th February 2024

7.00 p.m.

Nehru Centre Auditorium

Constituent Assembly Debates

Presentation of the Draft Constitution - I

Introducing the Draft Constitution to the
Constituent Assembly on 4th November
1948, Dr. B.R. Ambedkar said,



Dr. Babasaheb Ambedkar

"The Draft Constitution as it has emerged
from the Drafting Committee is a
formidable document. It contains 315
Articles and 8 Schedules. It must be
admitted that the Constitution of no
country could be found to be so bulky as
the Draft Constitution. A student of
constitutional law is sure to ask two
questions. Firstly, what is the form of
Government that is envisaged in the
Constitution; and secondly, what is the
form of the Constitution?"

I will begin with the first of the two
questions. In the Draft Constitution, there
is placed at the head of the Indian Union a
functionary who is called the President of
the Union. The title of this functionary
reminds one of the President of the United
States. But beyond identity of names there

is nothing in common between the form of
Government prevalent in America and the
form of Government proposed under the
Draft Constitution. The American form of
Government is called the Presidential
System of Government. What the Draft
Constitution proposes is the
parliamentary system. The two are
fundamentally different.

I will now turn to the other question,
namely the form of the Constitution. Two
principal forms of the Constitution are
known to history: one is called Unitary and
the other Federal.

The Draft Constitution is a Federal
Constitution in as much as it establishes
what may be called a dual polity. This dual
polity under the proposed Constitution will
consist of the Union at the Centre and the
States at the periphery, each endowed
with sovereign powers to be exercised in
the field assigned to them respectively by
the Constitution. This dual polity
resembles the American Constitution.
The American polity is also a dual polity,
one of it is known as the Federal
Government and the other States which
correspond respectively to the Union
Government and the State's Government
of the Draft Constitution. Here, however,
the similarities between the Indian and the
American Constitution come to an end.

The points of difference between the American Federation and the Indian Federation are mainly two. In the USA, this dual polity is allowed by a dual citizenship. In the USA, there is a citizenship of the USA. But there is also a citizenship of the State. The proposed Indian Constitution is a dual polity with a single citizenship. It is the Indian citizenship. There is no State citizenship.

The dual polity of the proposed Indian Constitution differs from the dual polity of the US in another aspect. Subject to the maintenance of the Republican form of Government, each State in America is free to make its own Constitution. This is not true of the proposed Indian Constitution. No State has a right to frame its own Constitution. The Constitution of the Union and of the States is a single frame from which neither can get out and within which they must work.

So far I have drawn attention to the difference between the American Federation and the proposed Indian Federation. But there are some other special features of the proposed Indian Federation which mark it off not only from the American Federation but from all other Federations. All federal systems including the American, are placed in a tight mould of federalism. No matter what the circumstances, it cannot change its form and shape. It can never be unitary. On the other hand, the Draft Constitution can be both unitary as well as federal according to the requirements of time and circumstances. In normal times, it is framed to work as a federal system. But in times of war, it is so designed as to make it work as though it was a unitary system. Once the President issues a proclamation which he is authorized to do under the provisions of Article 275 (revised 352), the whole scene can

become transformed and the State becomes a Unitary State. The Union under the proclamation can claim if it wants (1) the power to legislate upon any subject even though it may be in the State List, (2) the power to give directions to the States as to how they should exercise their executive authority in matters which are within their charge and (3) the power to suspend the financial provisions of the Constitution. Such a power of converting itself into a Unitary State no Federation possesses.

There is another special feature of the proposed Indian Federation which distinguishes it from other federations. A Federation being a dual polity based on divided authority with separate legislative, executive and judicial powers for each of the two polities is bound to produce diversity in laws in administration and in judicial protection. The Draft Constitution has sought to forge means and methods whereby India will have federation and, at the same time, will have uniformity in all basic matters which are essential to maintain the unity of the country. The means adopted by the Draft Constitution are three:

(1) A single judiciary, (2) uniformity in fundamental laws, civil and criminal, and (3) a common All-India Civil Service to man important posts.

Such are the special features of the proposed Federation. I will now turn to what the critics have had to say about it.

It is said that there is nothing new in the Draft Constitution, that half of it has been copied from the Government of India Act of 1935 and that the rest of it has been borrowed from the Constitutions of other countries.

One likes to ask whether there can be anything new in a Constitution framed at

this hour in the history of the world. More than a hundred years have rolled over when the first written Constitution was drafted. It has been followed by many countries reducing their Constitutions to writing. What the scope of the Constitution should be has long been settled. Similarly, what are the fundamentals of a Constitution are recognized all over the world. Given these facts, all Constitutions in their main provisions must look similar. The only new things, if there can be any, in a Constitution framed so late in the day, are the variations made to remove faults and to accommodate it to the needs of the country. The charge of producing a blind copy of the Constitutions of other countries is based, I am sure, on an inadequate study of the Constitution. I have shown what is new in the Draft Constitution and I am sure that those who have studied other Constitutions and who are prepared to consider the matter dispassionately will agree that the Drafting Committee in performing its duty has not been guilty of such blind and slavish imitation as it is represented to be.

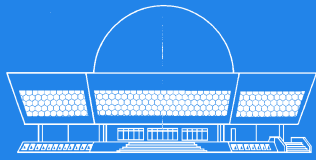
As to the accusation that the Draft Constitution has produced a good part of the provisions of the Government of India Act, 1935, I make no apologies. There is nothing to be ashamed of in borrowing. Nobody holds any patent rights in the fundamental ideas of a Constitution. What I am sorry about is that the provisions taken from the Government of India Act, 1935, relate mostly to the details of administration. I agree that the administrative details should have no place in the Constitution. I wish very much that the Drafting Committee could see its way to avoid their inclusion in the Constitution. But this is to be said on the necessity which justifies their inclusion."

... to be contd.

What Nehru said....

Votes and elections would not take us far; they were just small steps in a long journey... We wanted no change of masters from white to brown, but a real people's rule, by the people and for the people, and an ending of our poverty and misery.

...from Chapter 3, *The Quest, The Discovery of India*.



NEHRU PLANETARIUM

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SKY SHOW : COSMIC LIFE

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

(MONDAY CLOSED)

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Visitors are expected to strictly follow Covid-19 norms.

Email: managernpmumbai@gmail.com

Our Great Astronomers – VI Contribution of Greek Thinkers and Philosophers to Astronomy

Claudius Ptolemy (85-168AD)

Claudius Ptolemy was the last great scholar from Antiquity.¹ He was a mathematician, astronomer, geographer and music theorist² and his work influenced many generations of scientists.

Little is known about Ptolemy's early life. We know that he was born in Egypt and worked in the city of Alexandria and also at places nearby. From his first name, Claudius (Latin in origin), we know that he was a Roman citizen, and his surname Ptolemy suggests that he was a Greek Egyptian. We also know for certain that he observed many astronomical phenomena from Alexandria.



15th-century Ptolemy (c. 100 - c. 170 CE) attributed to Justus van Gent, Louvre Museum, Paris

Ptolemy wrote in Koine Greek, an Alexandrian dialect. Koine (pronounced as KOY-nee) in Greek means common or shared, a language spoken by the common people of the region.

Ptolemy's work was widely copied and translated (in Arabic) until the Middle Ages, particularly in the 14th century AD.

During the entire period of the Antiquity, astronomers had tried to understand the movement of planets across the starry sky. Babylonians had developed a mathematical technique to calculate and predict the position of planets and eclipses whereas Greek astronomers searched for geometrical models. These studies eventually culminated in the Geocentric Model of the Universe.

Ptolemy went a step further. He wrote the *Mathematike Syntaxis* or *Mathematical Treatise*, which dealt with the mathematics of motion of the planets. In this, he not only wrote about the astronomical knowledge known of till his time but also explained its every aspect in detail. He provided a table of numbers and values for planets and stars, which could be used to calculate forthcoming astronomical events like planetary alignments and eclipses. He compiled a catalogue of stars and listed forty-eight constellations in it. Except for some minor changes, these constellations are still recognized today. The treatise of Ptolemy superseded most of the older texts of Greek astronomy.

Interestingly, *Syntaxis* was not very popular in Europe then. But Arabic astronomers translated it into Arabic in the 9th century AD. They were so impressed by Ptolemy's work that they called it *Al Majisti* or *The Majestic*. In the 12th century, the *Al Majisti* was translated into Latin. The name of the translated work in Latin was *Almagestum* which then came to be known as *Almagest*.

Almagest became a highly authoritative text on astronomy across Europe, the Middle East and

North Africa and remained so for many centuries. The Latin version consisted of thirteen sections or books.

Ptolemy made the following five important points in his book. These points became the basis for all future works by other astronomers and mathematicians.



A page from Almagestum

- 1) The celestial realm is spherical and moves as a sphere;
- 2) The Earth is a sphere;
- 3) The Earth is at the centre of the cosmos;
- 4) The Earth, in relation to the distance of the fixed stars, has no appreciable size and must be treated as a mathematical point; and
- 5) The Earth does not move.

Ptolemy then wrote *Handy Tables*, a set of astronomical tables to facilitate astronomical calculations. In the book, he tabulated all the data needed to compute the positions of the Sun, the Moon, planets, rising and setting times of stars and calculations to predict eclipses. He also listed rules on how to use the tables.

Almagest and *Handy Tables* became the most useful tools for astronomers and astrologers alike. They could use these books to predict the future positions of planets, their alignments and eclipses to the maximum accuracy needed for naked-eye observations.

He wrote *Planetary Hypotheses* in which he dealt with the structure of the universe and laws that govern celestial motion. He estimated that the average distance between the Sun and the Earth was 1,200 times the radius of the Earth. This is about 20 times smaller than the actual value. In the book, he also gave a description of how to build astronomical instruments.

The non-astronomical work of Ptolemy includes the following:

- **Harmonikon** is a series of three books in which he deals with the mathematics of the musical

scale. The last book ends with his speculation about the relationship between harmony, the soul and the planets.

- **Optica** in which he writes about various optical phenomena, including properties of reflection and colour. He explains why the Sun and the Moon appear large when close to the horizon.
- **Tetrabiblos** (Four Books) or **Quadripartitum** (in Latin) which consists of four parts. It is a collection of scientific information on astrology in which he writes about the effects of planetary alignments on the weather, like heating, cooling, moistening and drying. In these books, Ptolemy negated astrological practices such as numerology, interpretation of astrological charts and medical astrology. He was of the opinion that there is no scientific basis to practice numerology or astrology. For many years, these books were very popular, second only to the Holy Bible.
- **Geographike Hyphegesis** or Guide to Drawing the Earth which was a handbook on how to draw maps by using geographical coordinates. Ptolemy's contribution improved map projection, especially in projecting locations on the spherical surface of the Earth on a plain sheet of paper.

An interesting aspect of Ptolemy's scientific thought was that he considered the study of mathematics to be more important than any other subject. On the other hand, philosophers like Plato or Aristotle considered theology and metaphysics to be superior subjects. Ptolemy believed that mathematical studies are precise whereas theology and metaphysics are conjectural or speculative.

Ptolemy died in Alexandria in 168AD.

1 The ancient past, specially the period of classical and other human civilizations before the Middle Ages.

2 A musical theorist is one who examines the fundamentals of music that deal with harmony, melody and rhythm.

Culture Wing

ईये मराठीचिये नगरी

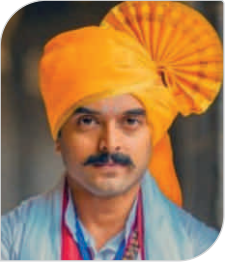
मराठी भाषा
गौरव दिन
२७ फेब्रुवारी



Every year on February 27, Marathi Bhasha Gaurav Din is observed to pay tribute to the late Shri Vishnu Vaman Shirwadkar (Kusumagraj) who was an eminent Marathi poet, playwright, novelist, short story writer and a wonderful human being. His works like *Vishakha* (1942) which is a collection of poems inspired a generation to participate in the Indian freedom movement. His play *Natsamrat* is considered to be a masterpiece of Marathi literature.

The rich cultural heritage of Marathi literature lies in *Santvangmaya*, a literary form written by saints like Sant Tukaram, Sant Dnyaneshwar, Sant Namdev and others who wrote in the common man's language.

Nehru Centre proposes to organize a programme titled ईये मराठीचिये नगरी on the Marathi language. Stories, poems, writings and songs of the best writers of Marathi literature will be presented in a specially curated programme.



Saurabh Gokhale
Recitation/Reading



Prajakta Datar
Recitation/Reading



Nachiket Desai
Singer



Ketki Bhave-Joshi
Singer



Uttara Mone
Script and Compere

Concept:

Shri C. M. Rane, Jt. Director, Culture, Nehru Centre

Musicians:

Pranav Haridas - Music & Flute / Saurabh Shirke - Tabla
Zankar Kanade - Keyboard / Harsh Parmar - Octopad
Santosh Pedekar - Percussion

Wednesday, 28th February 2024 | 7.00 p.m. | Nehru Centre Auditorium

Entry: Free Entrance Cards will be available from the ticket counter of Nehru Auditorium on Friday, 23rd February 2024 from 10.30 a.m. onwards until availability of cards.

GAUTAM MUKHERJEE



Gautam, a self taught artist will display figurative paintings in acrylic on canvas.

**Tuesday 30th January 2024
to Monday 5th February 2024
(AC Gallery)**

**MAHESH KADAM &
GROUP OF FIVE ARTISTS**

In this exhibition, Mahesh Kadam, Yogesh Powale, Shalaka Ambekar, Ashwini Patil and Tulsji Jagtap will exhibit their paintings in different styles.

**Tuesday 30th January 2024
to Monday 5th February 2024
(Circular Gallery)**

SUNIL KALE

Sunil who grew up in the lap of nature in Panchgani, will showcase paintings portraying the beauty of nature.

**Tuesday 6th February 2024
to Monday 12th February 2024
(AC Gallery)**

SWATI KALE

Swati is inspired by colourful flowers. Her paintings are on nature with bold strokes of brush and knife on canvas.

**Tuesday 6th February 2024
to Monday 12th February 2024
(Circular Gallery)**

SATYENDRA RANE

Satyendra has completed G.D.A. from L. S. Raheja School of Art. His paintings are figurative in geometrical forms.

**Tuesday 13th February 2024
to Monday 19th February 2024
(AC Gallery)**

SMITA RANE

Smita, who has received Diploma in Fine Art from Sir J. J. School of Art, Mumbai will display her works in the form of geometry.

**Tuesday 13th February 2024
to Monday 19th February 2024
(Circular Gallery)**

UDAYRAJ GADNIS



Udayraj's simple yet fascinating paintings are inspired by Hindu spirituality and ancient Indian wisdom. In this exhibition, he will display 180 oil paintings made from dawn to dusk in 180 days.

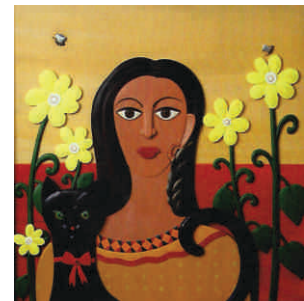
**Tuesday 20th February 2024
to Monday 26th February 2024
(AC Gallery)**

**PODAR ORT
INTERNATIONAL SCHOOL
Creative Calypso**

This unique event will celebrate creativity by paying homage to the great Masters who dominated the art world through their various mediums and styles.

**Tuesday 20th February 2024
to Monday 26th February 2024
(Circular Gallery)**

ANJALI KALE



Anjali has always been fascinated with Hindu mythology, facets of which are vibrantly depicted in her works.

**Tuesday 27th February 2024
to Monday 4th March 2024
(AC Gallery)**

PRAVIN SHRINGARPURE



Pravin's works vary from landscapes to figurative compositions in acrylic and water colours.

**Tuesday 27th February 2024
to Monday 4th March 2024
(Circular Gallery)**

RAMSAR WETLAND SITES IN INDIA

13. Madhya Pradesh

1. Bhoj Wetland Complex

The Bhoj Wetland consists of two lakes located in the city of Bhopal. It comprises of the Upper Lake and the Lower Lake. These lakes are of immense importance since they are inseparably linked with the socio, economic and cultural aspects of the people of Bhopal and are the lifelines of the city.

The Bhojtal was created by Paramara Raja Bhoj (1005-1055), ruler of Malwa. He established Bhopal (also named after him) to secure the eastern frontier of his kingdom. The lake was created by constructing an earthen dam across the Kolans River.



Panoramic view of Upper Lake of Bhoj Wetland from the highest point

2. Sakhya Sagar

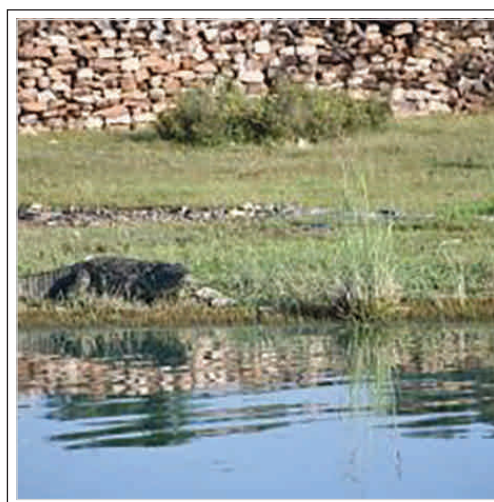
Sakhya Sagar is an artificial reservoir located on the outskirts of Shivpuri town in Madhav National Park. The site is characterized by a mosaic of landforms, including open water surrounded by marshes, plantations and a small plot of agricultural land.

This wetland provides a permanent water resource for wildlife, including thousands of migratory water birds and marsh crocodiles whose presence promotes tourism. It also plays an essential role in nutrient cycling, groundwater recharge and regulation of the region's microclimate.

3. Sirpur Wetland

Sirpur Wetland is a manmade wetland that has stabilized and acquired near-natural characteristics in the last two centuries.

Commonly named Pakshi Vihar (bird sanctuary), the site is a shallow, alkaline, nutrient-rich lake that floods during the monsoon to a maximum depth of two metres. It boasts a wealth of plants and animals including threatened species. It supports 175 terrestrial plant species, six macrophytes and 130 bird species in all.

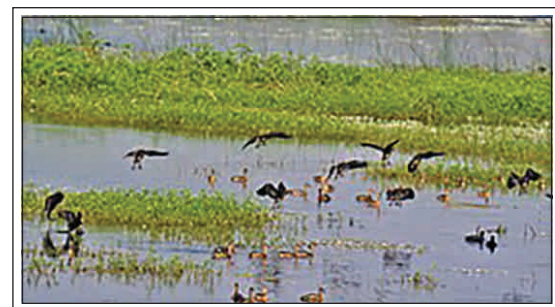


Crocodile basking on the Wetland Site

4. Yashwant Sagar

This freshwater reservoir was built in the Gambhir river basin in the 1930s to provide irrigation and drinking water to the Indore region. In more recent years, it has been also used for commercial aquaculture.

This wetland is designated as an Important Bird and Biodiversity Area (IBA) and is one of the most popular birdwatching sites in the region. When the water recedes in the winter, the wetland provides nesting, breeding, and foraging habitats for a large number of migratory birds including the vulnerable Sarus Crane.



Ducks and coots at Sirpur Wetland

Sakhya Sagar and Sirpur Wetland were designated as Ramsar Wetland Sites on 1st July 2022, whereas Bhoj Wetland complex was designated on 19th August 2002 and the latest is Yashwant Sagar on 13th August 2022.

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. SONAFADEKAR (2003)
- (8) NAGESH B. SABANAVAR (2004)
- (9) SAMAKALEEN (2005)
- (10) VINAYAK S. MASOJI (2006)
- and many more...

ART FUSION catalogues

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

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New Arrivals: Books

Sr. No.	Title	Author/s
1.	Shades of truth: A journey derailed	Kapil Sibal
2.	Power and diplomacy: India's foreign policies - during the Cold War	Zorawar Daulet Singh
3.	The light of Asia: The poem that defined the Buddha	Jairam Ramesh
4.	Lost letters and feminist history: The political friendship of Mohandas K. Gandhi and Sarala Devi Chaudhuri	Geraldine Forbes
5.	A rude life: The memoir	Vir Sanghvi

Nehru Centre cordially invites you to a discussion on

Shivaji: India's Great Warrior King



The author Shri Vaibhav Purandare will be in conversation with Dr. Gaurav Gadgil
Shivaji: India's Great Warrior King is a portrait not just of a master of guerilla warfare who sowed the seeds of the Mughal Empire's fall, but of an enlightened ruler who put in place policies far ahead of his times.



Shri Vaibhav Purandare



Dr. Gaurav Gadgil



Friday, 16th February, 2024 at 5.00 p.m.
Hall of Harmony, Ground Floor, Discovery of India Building

RSVP : nehrucenlib@gmail.com



nehru-centre.org/library.html



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On all working days



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