



Centre for Promotion of
Arts and Sciences

Hum Sub

Quarterly Newsletter

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“Work hard in silence.
Let Success Make the
Noise”.

From Editor's Desk

As the Newsletter has been titled '**Hum Log**', our aim through this newsletter is to bring alive the memories of luminaries who lived in our midst. We thus aim to cover these great men from different walks of life and belonging to diverse social groups especial to India. We begin with the Bihar chapter at first and would move on to the other states subsequently.

Since some of these great men are well known to people and get also mentioned in the text books of our schools, our aim here is would be to cover those personalities who have not been given their due. We thus make a beginning with this issue by covering the great freedom fighter **Batukeshwar Dutt** who spent a considerable period of his life in the city of Patna.

This edition also has a '**Special Article**', which provides the background to a very rare photograph of Mahatma Gandhi where he is seen taking his morning walk, accompanied by Khan Abdul Gaffar Khan and his grand daughter.

Keeping in view the objective of the Centre namely promotion of arts and science, there is a section on '**Kala-Vigyan**. We also have a section on '**Poem**' that was very generously contributed by one of our members. Finally we have added a picture that symbolises the past and our heritage.

Sharat Kumar

Batukeswar Dutt



(1910- 1965)

'My father always told me that we should think of others. That we need to think of our nation as a family and take care of it'.

(Daughter)

Batukeshwar Dutt is remembered along with Saheed Bhagat Singh for throwing two bombs in the Central Legislative Assembly (New Delhi) from the Visitor's Gallery on April 8, 1929. They shouted '**Inqilab Zindabad**' (Long Live the Revolution!). They did not try to run away and were arrested by the security forces. While Bhagat Singh was twenty-three years old, Batukeshwar Dutt was only nineteen years of age,

This was done partly to protest the likelihood of the passage of the *Public Safety Bill* and the *Trade Disputes Bill* in the Central Legislature that were intended to curb the civil rights of citizens and the rights of the workers respectively. The bigger motive behind this act by these revolutionaries, however, was to arouse the conscience of the Indian public to revolt against the British imperialists.

While Batukeshwar Dutt was given 'life imprisonment', Bhagat Singh was hanged to death because of his implication in an earlier case where he had shot dead John Sanders, a police officer - mistaking him to be James Scott, the Superintendent of Police who had ordered 'lathi charge' on Lala Lajpat Rai when he was leading a peaceful procession against the Simon Commission. Lala Lajpat Rai later died because of this brutal assault.

Both Batukeshwar Dutt and Bhagat Singh were initially put up in the Cellular Jail in the Andaman-Nicobar Islands. Later he was moved to the Bankipur Jail in Patna. On his health deteriorating in the jail, he was interned at his elder brother's house in Patna. During the **Quit India Movement** in 1942, he violated the orders and joined the Movement. He was once again arrested and remained imprisoned for the next three years. In 1945, he was released but was not allowed to go outside Bihar.

On India's Independence on August 15, 1947, he got married as arranged by his elder brother. The order for not moving outside the state, however, continued to be there for another eight months when it was finally withdrawn. In the quest for freedom, our revolutionaries did not care to plan for their livelihood.

Batukeshwar Dutt, therefore, had to face financial difficulties during his lifetime. Since his wife was a B.A. graduate from Kolkata University, she became a teacher at the Bankipur Girls High School (Patna) and managed the family expenditure. They have a daughter, who became a Professor of Economics at Patna University. Batukeshwar Dutt passed away at the age of fifty-four.



At AIIMS, New Delhi.

The country would be ever grateful to these freedom fighters for their sacrifices. Who can deny that whatever progress we see around us is because we are free from the clutches of a predatory government /predatory state. The links below are the two interviews of Anjali Dutt, wife of Batukeshwar Dutt and of Bharti Dutt Bagchi, his daughter on the YouTube.

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[HTTPS://YOUTU.BE/WS2UUD4PZRQ?SI=QGDA-OCNYZHSVR1W](https://youtu.be/ws2uud4pZrQ?si=qgda-ocnyzhsvr1w)

[HTTPS://YOUTU.BE/OBLSVSCXU0U?SI=E2B2ZDAMH3XCJG8P](https://youtu.be/OBLSVSCXU0U?si=e2B2ZDAMH3XCJG8P)

(Note: Compiled by Sharat Kumar. Will improve upon as we have more information).



Special Article

by Sharat Kumar

This unique photograph raised my curiosity to know who Dr. Sayed Mahamud was in whose compound in Patna, Mahatma Gandhi is taking the morning stroll (March 1947). My good friend Nadeem Mohsin helped me in this search and advised me to refer to the article in *Social Scientist* (Vol.41/Nos.9-10/September – October 2013). I did not lose time and visited the Indian Institute of Public Administration, New Delhi to refer to this article. The article by Meher Fatima is very well written. It tells us all about Dr Mahmud. He was a close friend of Jawaharlal Nehru as they had studied together in the Cambridge University, U.K. I also learnt that Dr. Mahmud was the Education Minister of Bihar during the Congress ministry of 1937-39.

At the call of Mahatma Gandhi, Dr Mahmud left his lucrative law practice and became a full-time worker of Congress. When the communal riots broke out in Bihar in 1946 as a reaction to the riots in Bengal, Dr Mahmud pleaded with Mahatma Gandhi to visit Bihar. Gandhiji was then in Noakhali in Bengal, and he did not have any plans of leaving the place. However, once the situation calmed down there, he did not lose time and came to Patna and was the guest of Dr. Mahmud. Gandhiji soon went to all the affected areas. The arrival of Gandhiji in Bihar and his message of peace had the desired effect, and things calmed down.

Kala-Vigyan

Arts Corner

In the article titled '*Astronomy and the National Calendar of India*' published on our website, Pratima Sinha et al draw attention to the age old **Indian Calendrical System** based on which the dates of the numerous Indian festivals such as Holi, Diwali etc. are fixed. The Indian Calendrical System is a lunar-solar calendar. This sets it apart from the Gregorian calendar.

The first month of the year under this System is the month of March, and not January as under the Gregorian calendar. Moreover, while a month in the Gregorian calendar is subdivided into four weeks of seven days, a month in the Indian Calendrical System is sub-divided into two fortnights of fifteen days.

There are, moreover, two schools in the Indian Calendrical System for deciding the first date of the month. While one school decides the first day of the month beginning with the *waning phase of the moon (Krishnapaksh)*, the other school decides the first date of the month beginning with *the waxing phase of the moon (Sukla Paksha)*.

Science Corner

In the podcast '*Discourse with Rajiva Verma*' published on our website, Vandana Singh explains the broad difference between '**Speculative Fiction**' and '**Science Fiction**'. According to her, while both the genres are imaginative extension of reality, 'Science Fiction' generally celebrates the use of science and technology in improving the lives of the human beings. In recent years, however, this mechanistic outlook of 'manifest destiny of civilizational advancement' is being questioned in the light of the misuse of science and technology, such as, the use of nuclear bombs in warfare.

'Speculative Fiction', on the other hand, accounts also for the role of 'non-mechanistic influences on human life. It often shows the mirror to us of both positive and negative aspects of the existing society. She, furthermore, explains the influence of non-human factors on our lives with several examples. The significance of different non-human species in human life is well recognised. Who would deny that our lives depend heavily on air, water, soil and plants.

Mankind has, however, violated already five of the nine planetary thresholds necessary for our existence. She concluded by saying that human wellbeing exists along with ecological wellbeing.

POEM

गुज़र गए वो दिन जो पुराने,
कितने सुखद, सुन्दर थे प्यारे,
दिल है कि भुला नहीं पा रहा
बार बार उन्हीं घड़ीयों में
चाहत लौट जाने की,
गुजरा समय कहाँ वापस है आता
पर दिल कहाँ ये मान रहा
जिद पे जिद बस किये जा रहा
फिर से उन्हीं लम्हो में ले चलो मुझे
समझाने की लाख कोशिशें मेरी
मुझको ही मुझसे मात दिये जा रहा
मुझको ही मुझसे मात दिये जा रहा ।

by Manojranjan Sinha



A classic window

reminder of the गुज़र गए वो दिन जो पुराने...