

## नवराष्ट्र

(संस्थापक स्वर्गीय श्री देवव्रत शास्त्री)

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पटना, मंगलवार 2 मार्च 1965 फाल्गुन कृष्ण पक्ष 14 संवत् 2021

नोटबुक के पन्ने

एक साधारण पुरुष की असाधारण जीवन-कथा

—श्री बद्रीनारायण सिन्हा—

न पद से अलंकृत, न ऐश्वर्य से विभूषित; अतएव, न राष्ट्रीय अथवा प्रांतीय ख्याति से ही सर्वविदित, परन्तु मानव के वांछनीय गुणों से परिपूर्ण, परिवार और अपने ग्राम के हित में रत, सदैव कार्यरत, शिक्षा के माहात्म्य को अपने आत्मजों और सखाओं के बीच स्थापित करने में क्रियाशील, ऐसे देश के अनेक अप्रकाशित सपूतों में एक थे, स्वर्गीय श्री बमबहादुरलाल वर्मा, ग्राम सारामोहनपुर, जिला दरभंगा।

सन् 1895 ई० में इनका जन्म एक सुखी सम्पन्न परिवार में हुआ। बाल्यावस्था में माता के निधन हो जाने से इनका पालन-पोषण इनके पिता द्वारा हुआ। उस समय जमींदारों और उनके संरक्षक अंग्रेजों की तूती बोलती थी और पिता मुलाहजिम दरभंगा राज के हुए, सत्ता का रसास्वादन करने के हेतु ही, यद्यपि स्वयं ही प्रतिष्ठित काश्तकार थे। उर्दू का बोलवाला था, इस लिए मौलवियों से विद्यारम्भ कर इन्होंने तत्कालीन दरभंगा के सबसे उच्चे विद्यालय की शिक्षा ली। परन्तु जीवन में सुख तीस वर्ष तक ही अनुभव कर सके, पिता का देहान्त हो गया, एकमात्र भाई एवं अग्रज ने पदत्याग कर दिया, पिता की दानशीलता और परोपकारजन्य उलझनों के कारण सम्पत्ति का बहुत बड़ा अंश जाता रहा और समूचे परिवार का पोषण करना इनका उत्तरदायित्व हो गया। आरम्भ में ही नई जगहों, नए-नए लोगों से सम्पर्क स्थापित करने के मोह-जाल ने इन्हें बिहार के दूरस्थ स्थानों, उत्तर प्रदेश के प्रमुख शहरों और यहाँ तक कि नेपाल के क्षेत्रों की ओर खींचा, जहाँ इन्होंने अपने जीवन की दो सतत् प्रवृत्तियों को कार्यान्वित किया। स्वतंत्र प्रकृति के होने के नाते इन्होंने दरभंगा राज की सेवा त्याग दी और जीवन-संग्राम में कूद पड़े। हाँ, आजीवन इनका जीवन संग्राममय ही रहा, पर आंधी और तूफान में भी इन्होंने अपने पथ से मुहं नहीं मोड़ा।

गाँधी युग में फले-फूले, पर उसके मर्म को ही अपनाया, न क्रांति में भाग लिया, न खद्दर पहनी। इनकी फुआ उस समय की काँग्रेस कार्यकर्त्री थी। खद्दर पहनती थी, सूत काटती थी, गाँधी जी के साथ भ्रमण करती थी। इनके पास अपने गाँव, जहाँ गाँधीजी पधारे थे, से आकर रहती थीं। परन्तु इन्होंने आंदोलन में सक्रिय भाग न लिया। फिर भी, उस प्रभावशाली युग की धाराएँ इन्हें छूती कैसे नहीं? समाज की उन्नति करने की लौ को गाँधीजी ने जलाई, इन्हें भी छू चुकी थी; फलस्वरूप अछूतोद्धार, कट्टरपन का त्याग, शिक्षा का प्रसार जैसे उद्देश्यों का इन्होंने बीड़ा उठाया। क्षेत्र चुना अपना परिवार और अपना ग्राम। परिवार तो सभी चुनता है, इसमें कोई विशेषता नहीं, परन्तु जब ऐसे समय को लें जब उच्चतर शिक्षा का अवसर न हो, थोड़ी-सी विद्या से ही सरकारी सेवा सुलभ हो सके और दम्भ आ जाए, तब देश की ऊँची से ऊँची शिक्षा दिलाने

में तत्परता दिखलाना सहज नहीं था, एक ऐसा ध्येय था, जिसके लिए त्याग और यातना का सहन अपेक्षित था। अपनी इस अडिग प्रेरणा को सफल करने में इन्होंने बहुत-सी यातनाएं सहੀं, पर जिसका मीठा परिणाम आपने अपनी आँखों देखा जब अपने परिवार में पाँच एम०ए० व्यक्ति हो चुके थे। जब अछूतोद्धार की लहर फैली, इन्होंने अपने जलाशय पर मोची, निम्नवर्गीय मुसलमान, और अन्य पद-दलित वर्गों को सहर्ष तथा समाज की विडम्बना का डर त्यागकर आमंत्रित किया और उनके पेयजल की समस्या सुलझा दी। यही नहीं, ग्राम में शिक्षितों की संख्या न के बराबर थी, केवल कुछ समृद्धिशाली परिवारों ने थोड़ी-सी शिक्षा प्राप्त की थी। शिक्षा के असाधारण प्रेम ने इन्हें अपने द्वार पर पाठशाला खोलने को विवश किया और इसके गुरु वह स्वयं बने। अकेले निःशुल्क, पर बड़े प्रेम से, परिवारों की सुविधा के अनुसार, मोचियों, मुसलमानों, दुसाधों, ब्राह्मणों, अहिरो के बच्चों को पढ़ाना शुरू किया। जिले के मुख्यालय में स्थित सभी प्राध्यापकों से मित्रता की, गाँवों से विद्यालयों तक की दौड़ रखी, शुल्क माफ कराए, इनके कुटुम्बों से शिक्षा चलती रखने की प्रार्थना करते रहे, जिसका परिणाम यह हुआ कि प्रायः सभी वर्ग में आज स्कूल, कॉलेज की ऊँची से ऊँची शिक्षा प्राप्त किए हुए स्नातक हैं। यह उनकी सबसे बड़ी देन है और सन् 1962 ई० में उनकी मृत्यु के पश्चात् इस अगुवानी का स्थान रिक्त ही है। सरकार की सराहना पर या पैसे के प्रयास में तो शिक्षा का प्रसार सम्भव है। पर स्वतः शिक्षा की ध्वजा फहराना, वह भी अपनी ही राशि, ज्ञान एवं द्रव्य दोनों के सहारे, हमारे देश के इने-गिने सपूतों और सेवकों का ही कार्य है। स्त्री शिक्षा का भी इन्होंने समर्थन किया, परन्तु सुविधाएं न होने के कारण इसे ग्राम में विकसित न कर सके। परन्तु जब अवसर आया, इन्होंने हामी भरी, पटना विश्वविद्यालय की एम०ए० पुत्र-वधू लाकर।

अपना दूसरी प्रवृत्ति का प्रतिपादन उन्होंने होमियोपैथी पढ़कर और व्यवहार में लाकर किया; रेल, सड़क की सुविधाओं से वंचित स्थानों में अपने मुख्यालय रख कर। सूझ मौलिक थी, पाश्चात्य चिकित्सा के बड़े-बड़े मर्मज्ञ भी इनकी पहचान की कदर करते थे। पैदल चलकर या साईकिल की सवारी कर, कोसों दूर, संक्रामक या अन्य रोगों का निदान करना, जीवन का परम लक्ष्य रहा। जो भी लोगों ने दिया, इन्हें स्वीकृत रहा।

समाज की रूढ़िग्रस्त अवस्था से इन्हें निराशा थी। इनका व्यक्तित्व माधुर्य, हास्य-रस से परिपूर्ण था। 70 वर्ष की अवस्था तक गाँव के रंगमंच पर उतरते रहे जब इनके पौत्र तक इनके सहपात्र हुआ करते। यह इनकी जिन्दादिली ही थी। हास्य भूमिकाओं में इनकी विशेष रुचि थी। गाँव की पार्टीबन्दी से सदैव अलग रहे और इन्होंने किसी भी अराजकता में योगदान नहीं दिया। अपने अग्रज की सभी खामियों को प्यार से सहा, अपना सुख निछावर किया और परिवार में सदैव एक जागरूक प्रहरी की तरह रहे। इनका रूप सभी पहलुओं में निखरा, पिता, भाई, समाज-सुधारक, शिक्षा-प्रचारक, सेवा सुश्रूषादायक, जो भी रूप ले लें, इन्होंने असाधारण क्षमता दिखलाई। अब तो इनके अथक प्रयास से इनका गाँव या परिवार जिले के इने-गिने आई०ए०, मैट्रिक और सरकारी सेवा की ऊँची और सबसे ऊँची श्रृंखला, आई०ए०एस०, आई०पी०एस० के सदस्य हैं।

हम ऐसे व्यक्तित्व की असाधारण क्षमता पर अपना मस्तक नवाते हैं।

# Nav Rashtra

(New Nation)

Established by late Sri Devavrata Shastri

No: 120

23420

Patna Tuesday 2<sup>nd</sup> March 1965: *Phalgun Krishna Paksha 14 Samvat 2021*

## PAGES FROM NOTEBOOK

### THE EXTRAORDINARY SAGA OF AN ORDINARY PERSON

*Sri Badri Narain Sinha*

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Neither decorated with office, nor adorned with fortune; hence, neither renowned with national nor regional fame, but fully endowed with desirable human attributes, committed to the welfare of his family and village, ever industrious, actively engaged in establishing the value of education among his kith and kin, one of the many such unsung heroes of our nation was late Sri Bam Bahadur Lal Verma, village Saramohanpur, Darbhanga district (Bihar).

In the year 1895 was he born in a happy prosperous family. Due to his mother's demise in his early childhood, he was brought up by his father. At that time the landlords and their English patrons' writ ran supreme and so his father joined the service of the Darbhanga Estate just to taste power, despite being a reputable farmer himself.

Since Urdu was like the official lingua franca, hence after initiating his education with Muslim clerics he got enrolled in the best high school of Darbhanga of that period. However he could experience happiness in life only till the age of thirty; his father passed away, only brother elder to him resigned his job, a large chunk of the property was lost due to complications arising out of his father's generosity and munificence and taking care of the entire family became his responsibility.

Quite early, his youthful desire to see new places, befriend new people drew him to remote places of Bihar, main cities of Uttar Pradesh and even different areas in Nepal, where he put into practice two everlasting traits of his life. Being of a free-willed nature, he quit the service of Darbhanga estate and jumped into the struggle of existence. Yes, his whole life was a continuous struggle, but he never turned his back on his chosen path even in the midst of thunder or lightning.

Born and brought up in Gandhi's age, he adopted only its ethos, neither participating in the freedom struggle nor wearing khaddar (homespun cotton). His maternal aunt was a Congress activist of those days. Used to wear khaddar, spin cotton, and tour along with Gandhiji; she would come from her village, which Gandhiji had visited, and stay with him. But he did not take an active part in the freedom movement. Even then, could he have remained unaffected by the currents of that influential age?

The lamp of social reform lit by Gandhiji had already touched him; as a result, he took up the cause for objectives like removal of untouchability, renunciation of dogma and spread of education. The field he chose was of his family and his village. Everybody chooses his family, there is nothing special about it, but reckon those days when opportunities for higher education were non-existent, a little education could easily get a Government job and beget an inflated ego, then displaying eagerness for providing higher education in the country was not easy but an objective for which sacrifice and suffering was expected. He suffered a lot to realize his unwavering inspiration but its sweet result he saw with his own eyes when five members of his family had acquired M.A. Degree.

When the campaign for removal of untouchability spread like a wave then he gladly invited the cobbler, poor Muslims and other weaker sections to his water pond and solved their drinking water problem, shunning the fear of social mockery. Not only this, the number of educated was practically nil in the village, as only a few prosperous families had acquired some education. The extraordinary love for education compelled him to open a school at his doorstep and he became its teacher. All on his own, without fees but with great love, as per the convenience of families, started teaching the children of Muslims, Brahmins, cobblers, shepherds, farm-servants. Befriended all the teachers at the District headquarter, kept running to and fro between the village and the school, got fees exempted, kept praying for the continuation of education in those families, which has resulted today in all sections of society having highly educated graduates among them. This is his greatest contribution and ever since his death in 1962 this position of a trailblazer remains void. With Government's patronage or monetary effort spread of education is possible. But flying by oneself the flag of education, with one's own resources, own knowledge and money, such work is possible only by a handful of heroes and dutiful servants of our country.

He also supported women's education but due to poverty of resources could not develop it in the village. But when opportunity came knocking, he fulfilled that too by bringing as his daughter in law an M. A. of Patna university.

He advanced his second trait by studying and practicing homeopathy, camping at places not connected by railways or roads. His understanding was original and even experts of Western medicine valued his diagnosis. Going miles afar, either on foot or on bicycle, to alleviate contagious and other diseases, became his life's prime objective. What ever was given by the people, was acceptable to him,

The orthodox conditions of society disappointed him. His personality was endowed with a sense of humour and comic spirit. Till the age of seventy he continued to appear on the village stage even when his grandson used to be his co-actor. It was his spirit of *joie de verve*. He had special interest in playing comic roles. He remained always aloof from village factional politics and never participated in any unlawful activity. He tolerated all the shortcomings of his elder, sacrificed his joy and pleasure and remained an ever vigilant guardian of his family. His multi faceted personality blossomed in every role, father, brother, social reformer, educationist, doctor-minister; which ever facet one takes he displayed extraordinary potential. Now due to his untiring efforts his village and family are one of the few in the district with Intermediates, matriculates, and members of Government services up to highest levels of IAS, IPS.

To such a personality endowed with such extraordinary capability we bow our head in reverence.

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*About the Author:* Late Badri Narain Sinha was by profession an IPS officer of 1952 batch of Bihar cadre while by avocation a humanist whose wide-ranging writings from treatise on *Criminology* to literary masterpieces in both Hindi and English on such diverse subjects as epic on Gandhiji to critical history of Hindi literature as well as other prose and poetic pieces have left their indelible imprint till today. The translator had the proud filial privilege of getting one of these, *Man Thou Can*, a portrait in poetry of Bapu, translated into Telugu in 2001, which was released on the eve of Gandhiji's birth anniversary that year at Raj Bhavan, Hyderabad.

This humble attempt to enlarge the readership of Badri Narain Sinha's literary oeuvre by translating this poetically sensitive biographical piece is the second in this series of translated literary offering to an enlightened audience.

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Hyderabad Wednesday 28<sup>th</sup> April 2010: **Poornima** Baisakh 15 Vikram Samvat 2067

*Translated from the Hindi original, forty-five years after its publication, by the author's son Adhar Sinha, thanks to his uncle Sachidanand Sinha retrieving this long-lost parchment so as to preserve and propagate this gift to posterity, in order to inspire the generations to come by this saga of extraordinary labour of love for all those peerless values that human life ought to embody indeed.*

## THE AUTHOR

Born: 4-4-1930    Died: 7-11-1979    Birth Place: Darbhanga, Bihar

- Initially Lecturer in English at C.M. College, Darbhanga and later at Ranchi College, Ranchi
- Appointed to the Indian Police Service in 1952  
Served as Superintendent of Police, Champaran (1958-63) and Bhagalpur (1965-68)  
Was Superintendent of Railway Police, Muzaffarpur (1968-70) and Senior Superintendent of Police, Ranchi (1970-71)  
Was appointed Deputy Inspector-General of Police and Member Secretary, Bihar Police Manual Revision Committee in June, 1971  
Was Deputy Inspector General of Police, Central Range, Patna (1974-77).  
Later D.I.G. of Police, Criminal Investigation Department till his death in harness on 7th November 1979
- Was awarded the **Indian Police Medal in 1971** for his meritorious and distinguished services
- Was decorated with the **President's Police Medal in August, 1979.**
- Was an acclaimed literary critic and reputed writer in the field of Hindi Literature.  
Started his literary pursuits, as a teenager  
Authored "PRATHMIKI", a landmark work in Hindi literary criticism in 1965 and followed it up with "AAJ TAK KEE", its companion volume.  
Published "TATKA ADAM", a book of modern Hindi Poetry  
Wrote twin books with the life of Mahatma Gandhi as subject- "AB BAHU SE SAB JAN HITAY" in Hindi and "MAN Thou CAN" in English  
Wrote "STUDENTS' REVOLT", a concise book on student unrest – a must-read for police officers dealing with students' disturbances for its insight
- Was Founder- Editor of "BIHAR POLICE PATRIKA", the official organ of the Bihar Police, a mantle which he carried till his premature end.
- Was awarded special prize by Uttar Pradesh Government for his magnum-opus on Criminology "AAPRADHIKI" in 1976. This Pioneering work, the first of its kind written originally in Hindi, won the **Best Book of the Year Award** from the Bihar Rashtra Bhasha Parishad in 1978.
- Lectured at Sardar Vallabhai Patel National Police Academy, Mount Abu and later Hyderabad, Administrative Training Institute, Ranchi, Police Training College, Hazaribagh, Internal Security Academy, Mount Abu, Anthropological Survey of India, Calcutta  
Contributor to the Journal of the Lal Bahadur Shastri National Academy of Administration, Mussoorie
- A spiritualist and a humanist