# SANDESH BHARATI

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## SISTER NIVEDITA

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*अनिक्षिप्तोसाहो यदि खनति गां वारि लभते*
*प्रसक्तं व्यामथ्नन् ज्वलनमरणिभ्यां जनयति।*
*प्रयुक्ता योगे तु ध्रुवमुपलभंते श्रमफलं*
*द्रुतं नित्यं यांत्यो गिरिमपि हि भिंदंति सरितः।।*

**यदि उत्साह नहीं छोड़ने वाला मनुष्य पृथ्वी खोदता ही रहता है तो उसे पानी मिल ही जाता है, निरंतर रगड़ने पर काठ से अग्नि उत्पन्न हो ही जाती है, योग-साधना में लगे रहने वाले व्यक्ति अपने परिश्रम का फल अवश्य ही पाते हैं और निरन्तर तेज बहने वाली नदियां चट्टानों को भी तोड़ ही डालती हैं।**

*-अश्वघोष (सौंदरनंद, १६/१७)*

# SCIENCE & TECHNOLOGY IN ANCIENT INDIA

## ARCHITECTURE IN ANCIENT INDIA

The science of architecture and Civil Construction was known in Ancient India as Sthapatya-Shastra. The word " Sthapatya" is derived from the root word Sthapana i.e. to establish. The technique of architecture was both a science and an art, hence it is also known as Sthapatya-Kala.

From the very early times the construction of temples, palaces, rest houses and other civil construction was undertaken by professional architects known as Sthapat. Even during the Vedic times, there existed professionals who specialized in the technique of construction of chariots and other heavy instruments of war. These professionals have been referred to in the Rig Veda as " Rathakara" which literally means, "chariot maker".

The ancient Indian book on architecture " Mansara" deals with the construction of the palace of the King in his capital city, along with the attached buildings, defended by a fort and surrounded by a moat. It also mentions the arrangement of various components of the complex including the SabhaMandap, the Raja Sabha, the Antapurah, the stables, the armory-house, the barracks and escape routes.

The Indian architecture shows that man's ideals have found expression in numerous noble monuments. The outstanding quality of the architecture of India is its spiritual content. It is evident that the fundamental purpose of the art of building was to represent in concrete form the prevailing religious

consciousness of the people. " It is mind materialized in terms of rock, brick and stone.

The following examples will clearly show the thoroughness of planning and greatness of Indian architecture.

## *TOWN PLANNING IN MOHEN-JO-DARO*

The Harappan civilization was in a fairly matured state as early as 3000 BC. Investigations have revealed a culture in which the finished quality of the materials employed, the high standard of their manipulation, and the stability of the construction as a whole is astonishing. The builders of these cities had acquired experience of town planning, as proved by the methodical manner in which all the major streets were laid out at right angles with the main roads running almost north-south & east-west.

The principal buildings were regularly oriented having their sides towards the cardinal points. They were laid in mud-mortar, care being taken to break the joint where necessary, the entire process indicating that the Indus builders were thoroughly experienced in the technique of the bricklayer's craft. The residential block, the citadel, the granary, commodity market, the great public bath and many other public buildings were planned in this highly distinguished city. Also the **city possessed a network of covered drainage that was unique in the ancient world.**

AS the Mauryan dynasty rose to its pinnacle towards the end of the 5th Century B.C, there was a marked cultural progress in all fields, including architecture. Megasthenes' account of the civic architecture of his time is amplified by material derived from the pictures of various historic towns carved in bas-relief on the Buddhist monuments. A computer re-

construction of the city of Kushinagar in 7th century B.C shows there were horizontally placed cylindrical rooftops specially designed to permit free flow of air and light. No other city in the ancient world outside India had such a fantastic design.

## ***ROCK-CUT ARCHITECTURE***

It was the genius of the Indian craftsmen that every detail of the early form of timber construction was exactly reproduced in the numerous and very complete examples of rock architecture. As the wooden originals have perished, their exact facsimiles remain preserved in the living rock. In no other country has the carpenters and joiners craft as practiced over thousands of years ago, been so fully and accurately recorded.

A perfect example of a vaulted roof cut out of a single Rock can be still seen today in the Chaitya Hall at Karla caves in Maharashstra (this place is just 15kms from the hill resort town, Lonavala). In this Chaitya Hall, the structural rendering of the vault was supplemented by a series of curved wooden ribs placed in close order. The whole system anticipated a solution of the problem of arching a space in the most satisfactory and at the same time artistic manner. (An exact replica of the Chaitya Hall can be seen very near to Hong Kong at the " Window of the World" located in Shenzhen, China).

Another example of Cave architecture is at Kondane, constructed in the 2nd Century B.C. In this verandah, balconies and horizontal cylindrical rock under cover support beams in wood. Balconies and horizontal cylindrical rooftops are India's gift to the world of architecture.

The rock cut form of expression has in the course of time become so inherent tradition that it continued to be practiced until almost medieval times. During the 7th Century and 10th Century there was most notable development in Rock-architecture. Here it is noteworthy to mention the largest single piece of sculpture in the world, that is the Kailash temple at Ellora (in Maharashstra), which was constructed in the 6th century. The most special feature of this temple is that the construction has been done from top to down, that means the top levels were finished first, then the pillars, and then finally the floor level.

As a rule the Indian masons prepared their building material not on the site of the structure, but in the quarry itself. Here the rough mass of stone, after being cut from the living rock, was made into suitable sizes and shapes by cleavages. From there the blocks, readily dressed to level beds and carved to pattern, were assembled on the temple site, a staff of workmen being on the spot to lay the stones in their proper courses, and put the finishing touches to the joints in the sculpture.

The Indian craftsmen had mastered the technique of transferring the load from top downwards into the earth by balancing it through the application of poise, counter-poise and load bearing crossbeams. Water tanks (Sarovar /Talab) were an inalienable part of temple and civic administration. Tanks were aesthetically and scientifically designed incorporating such ingredients as inflow, outflow and overflow devices.

The step well, Rani-ka-Vav, constructed by Rani Udaimati of Solanki dynasty in the 11th Century, is the largest (seven stories deep) step well and the only one of its kind in the

world. It involves a style of construction that works its way upward to the ground level from below the ground.

## *THE GREAT PUBLIC BATH AT MOHEN-JO-DARO*

Mohen-jo-Daro in Larkana district of Sind, lies 640 Kms south of Harappa. The citadel at Mohen-jo-Daro consists of a massive platform of mud-bricks over which the Great Bath, the Granary were built. The great Bath is situated in the center of the courtyard and measures 11.89 meters from north to south, and 7.01 meters from east to west. Its depth was measured at 2.44 meters. The brick paved courtyard is surrounded by verandahs, at the base of which are ranged rooms on three sides. A double ringed well in one of the rooms supplied water to the bath, the floor of which is approached by flights of steps on the north and south. An interesting feature of the construction is the care taken on water tightening the structure. The floor is made-up of bricks laid on edge in gypsum mortar, which is also used in the sidewall. A 2 cms thick damp proof course of bitumen was used between the facing bricks of the basin and the intermediate wall of baked bricks, which itself was retained by a mud brick packing and the outermost baked brick wall.

Across a lane to the north of the Great Bath there is a block with eight small bath rooms ranged in two rows, one on either side of a drain. Each bathroom in Mohen-jo—daro had a staircase leading to the upper storey, and privacy was secured by ensuring that the doors were not disposed opposite one another.

## *THE DOCK AT LOTHAL*

Lothal city was planned on more or less the same lines as Harappa and Mohen-jo-daro. The orderly array of streets and lanes crossing one another at the right angles and the division

of the town into various blocks are features that distinguish the Indus cities from the Mesopotamian and Egyptian towns. Another important feature of planning was the isolation of the cemetery from the industrial and residential localities.

Initially the Lothal Dock was rectangular measuring 300 meters from north to south and 400 meters from east to west and was protected against floods by a 13 Meter thick wall of mud bricks. The city expanded beyond the southern peripheral wall so much so that at the Zenith of its prosperity, it was 2 Kms in circumference.

The greatest contribution made by the Lothal engineers to the advancement of science and technology consists of building an artificial dock for berthing ships. It is the largest structure ever built for handling cargo, and is also the most scientifically designed after taking into consideration the direction and force of the current. The Lothal dock is noted for its unique water-locking device introduced in the spillway, which could be closed or kept open according to necessity. It regulated the flow of water at high tide and ensured floatation of ships at low tide without necessitating the basin to be silted up.

In design and execution the Lothal Dock was far ahead of the Phoenician and Roman docks of later days. It was built not in the main stream, but away from it, to minimize the danger from silting by floods. A trapezoid basin measuring 214 x 36 M was excavated in the city and closed by masonry walls, with necessary gaps for the inlet and spillway in the shorter arms on the north and south. The perfect verticality of the inner face of the walls enabled ships to come right unto the edge of the wharf for loading and unloading. Sea going vessels could enter the basin at high tide through a 12 M wide

inlet built in the northern embankment. At the opposite end a channel, 1 M wide, was constructed for allowing excess water to escape at high tide. It served not only as a spillway but also as a water-locking device. Its mouth could be closed by lowering a wooden shutter in the vertical grooves provided therein, so that a minimum quantity of water was retained to ensure floatation of ships at low tide.

## *INDIAN ARCHITECTURAL TRADITION OVERSEAS*

Indian techniques of art and architecture spread both westwards and eastwards. During the reign of Ashoka, Afghanistan, Baluchistan and Seistan were parts of the Mauryan empire. Buddhist Stupas were constructed in these Mauryan provinces. Unfortunately very few of them have survived till today. However the huge Bodhisattvas (Statues of Buddha) that were cut out of rock faces covering entire mountain faces and cliffs, have survived human and natural ravages. The largest of these statues was in Bamiyan (Afghanistan), which was blown by the Taleban regime just a couple of years back.

During Kushan times, Central Asia was a part of the Kushana Empire. Indian art blended with Greek and Kushana styles and spread into central Asia. Thus India's cultural frontiers at one time extended up to Balkh (referred to as Vahalaika in Vedic texts) on the river Oxus (Akshu) and beyond, and played an important role in shaping the traditions, which flourished between the 1st and the 8th Centuries in Central Asia. The Gandhara school of art of Afghanistan and Central Asia was actually derived from Indian art styles. In fact even the portrait art of the Oxus region claimed by some scholars to have been an independent school is actually an extension of Indian art forms.

Besides Central Asia, the whole of Southeast Asia received most of its art and architectural traditions from India. Along with Buddhism, Indian art and architecture also travelled to countries like Indonesia, Malaysia, Vietnam, Laos, Cambodia, Thailand, and Burma as well as to China, Korea, and Japan. Sri Lanka the closest neighboring country was heavily influenced by Indian architecture.

The Stupas in Sri Lanka, which belong to the period between the 3rd Century B.C. to 4th Century A.D., follow the Indian pattern of a hemispherical Stupa shaped like an egg.

The Inter locking dome of the Stupa was to be the prototype for the domes (over Mosques and churches) that were built later by the Romans and Arabs. The hemispherical construction of the Stupas also seems to have influenced Byzantine architecture perhaps through Pre-Islamic Persia. The famous Sophia mosque at Istanbul has domes, which closely resemble the Buddhist Stupa.

Indian influences have also been felt in Europe. Christian Basilicas have similarities with the Buddhist Stupas. Their mosaics seem to have borrowed ideas from the Buddhist Chaityas. Indian motifs can also be traced in the Gothic sculptures in the carvings in the cathedrals of Bayeux, Achesn and Trier. Though this influence has been indirect and slight, its existence cannot be denied. With this one can easily conclude the might and influence of Indian architecture throughout the world

# HONG KONG SANGH NEWS

## *HINDU SWAYAMSEVAK SANGH (HSS) HONOURS DR. HARILELA,*

## *AND CELEBRATES COMPLETION OF 6 YEARS OF ITS MAGAZINE – SANDESH BHARATI*

***On 28th February, Hindu Swayamsevak Sangh (HSS) Hong Kong celebrated the 7th year of publication of its newsmagazine – SANDESH BHARATI - by holding a public function at the India Club, which was attended by a good number of people. Dr Shankar Tatwawadi, in charge of the overseas operations of HSS, flew in especially from London.***

***The chief guest of the function was the most distinguished Dr Hari Harilela, GBS, OBE, LLD, JP. Last year, the Government of India had honoured Dr Harilela with the Pravasi Bharatiya Samman award for his outstanding contribution in fostering a better understanding abroad of India and Indian civilization and for extending his support to India's causes and concerns. This award was a very big day for all Indians residing in Hong Kong, and in due recognition of this great event, Dr Tatwawadi honoured Dr. Harilela with a plaque and a shawl on behalf of Hindu Swayamsevak Sangh. In turn, Shri G T Gul, the President of HSS presented a shawl to Dr Tatawawadi.***



***Dr. Harilela is seen here with Shri Hari Keema (1st from left), Dr. Shankar Rao Tatwawadi International Co-ordinator of HSS International activities, Shri G.T. Gul, President – HSS Hong Kong, Shri Gary Ahuja and Shri Ram Alwani***

***Shri Gulji began his welcome speech by recalling the visit of Shri Atal Behari Vajpayee to Hong Kong in 1970, when he didn't hold any political power. At that time, he had visited the shakha in Hong Kong and even played kabbadi with the swayamsevaks of HSS, Hong Kong in the same India Club that the present function was taking place. Later in 1977 when Shri Vajpayeeji had become the country's Foreign Minister, he had visited Hong Kong and at a public reception had acknowledged that at a time when he was virtually unknown, HSS in Hong Kong had given him a lot of respect. Of course, Shri Vajpayeeji has always been proud to be a swayamsevak.***



***Dr. Harilela received* a plaque and a shawl *from Dr. Shankar Rao Tatwawadi International Co-ordinator of HSS International activities. Also seen are Shri G.T. Gul, President – HSS Hong Kong, Shri J.P. Goel Vice President of HSS Hong Kong***



***Dr. Harilela inaugurates the special issue of SANDESH BHARATI, a magazine of Hindu Swayamsevak Sangh Hong Kong.***

***Sandesh Bharati completed 6 years of publication.***

***Shri Gulji added jovially that the same Shri Vajpayeeji went on to be elected as the present Prime Minister of India, while he became the President of India Club (between 1981-1982).***

***Dr Hari Harilela, the chief guest, said that Dr Tatwawadi had told him the same words that the first Prime Minister of India, Pandit Jawaharlal Nehru had. In 1957, Dr Harilela had invited Pandit Nehru to Hong Kong and Pandit Nehru had told him that an Indian living abroad served as an ambassador of India in the country of his residence.***




*Dr. Harilela speaking at the program organized by Hindu Swayamsevak Sangh Hong Kona on 28th Februarv 2004.*

*"… that Dr Tatwawadi had told him the same words that the first Prime Minister of India, Pandit Jawaharlal Nehru had."*

*"…. an Indian living abroad served as an ambassador of India in the country of his residence."*

*Pandit Nehru had also told Dr Harilela that it was necessary for Indians abroad to contribute to the local community. Dr Harilela said that he agreed with Pandit Nehru's words and advised the local Indians to not remain closed in their outlook but to integrate with the local non-Indians. He told the audience that it was important for local Indians to keep up their confidence in Hong Kong. He said that it was the Indian community that had built up Hong Kong through their export and retail trade. The first Indian trading company was set up in 1842 (Abdoolally Ebrahim). The Star Ferry was founded by an Indian (Dorabjee Nowrojee). Thus, Indians would make a good impression of India in the minds of the people in Hong Kong by continuing to contribute to Hong Kong's well–being and prosperity.*

*Dr Tatwawadi praised the Harilela family for living together under one roof, conforming to the strong Indian emphasis on family values, and at the same time being successful Indian businessmen whose name and fame was spread beyond Hong Kong. He mentioned that Indians worldwide are gaining respect and are acknowledged as leaders in so many different*

*fields. He said that Indians in the nineteenth century went to Mauritius, Fiji, Caribbean and other countries as indentured labourers and later as A (attendants), B (babus), C (coolies) and D (durbans). But today the profile of Indians had changed so much. The "ABCD" has today become A (advocate), B (barrister), C (consultant) and D (director).*

*Shri Ravi Kumar Iyer, the Joint co-ordinator overseas operations of the Sangh, gave an interesting power point presentation highlighting the achievements of Bharat and interesting quotes of what famous personalities in the past and present have said about Hinduism and India. Detailed highlights of Hindu Swayamsevak Sangh's overseas activities and aims were shown – 550 branches (shakhas), 20 full time non-paid workers (pracharaks), welfare projects (schools, hostels and medical camps in Burma, Malaysia, Sri Lanka, Kenya open to both Indians and local non – Indians, helping SEWA projects in India and creating a pro-India environment). The audience was held spellbound throughout this powerful presentation.*



*Shri Ravi Kumar, Joint Co-ordinator of of HSS International activities.*

*Giving his presentation on highlighting the achievements of Bharat*

*Later, Shri Raviji further elaborated on how the HSS has been instrumental in unifying the Hindu society in Hong Kong and*

*abroad. For example, he mentioned that in the aftermath of Indira Gandhi's assassination in 1984, the situation was quite tense in the local Indian community. At that time, HSS had taken the initiative to organize a huge condolence meeting at India Club attended by Indians from all cross-sections of the society (in 1989, HSS held a well-attended public function, also at India Club, where heads of different Indian spiritual groups and community-based associations came together under one platform. This was a grand event for Hindu unity in Hong Kong).*

*Similarly, in Australia, the two biggest Indian associations had trouble working together. But since the HSS entered the scene there, Hindus have started worked as a united force, so much so that even the Australian Government has acknowledged the HSS as a representative of the local Indian community. Shri Raviji mentioned that an annual outdoor event conducted by the HSS in Australia is attended by an average of 15,000 people.*

*He further pointed out that the HSS has always kept the interests of both the local Indian and non-Indians in mind when carrying out any welfare activities. He gave the example of the bombing of the American Embassy in Kenya in 1998. During that time, a Hindu conference was taking place. Immediately when the swayamsevaks heard of the bombing, they rushed to the spot and assisted the local Kenyan authorities in all kinds of ways. This was highly appreciated by the local media. Likewise, the HSS was proving its presence in many countries.*

*The program concluded with a vote of thanks by Shri J P Goel, the Vice – President of HSS. Shri Goelji thanked the guests for*

*their support to HSS and their presence in the get-together. Shri Goelji also introduced the youngsters who were the driving force behind running the organization as well as in executing the Sandesh Bharati, which had begun on a very small scale in 1998 with a limited readership but which had since steadily grown and was currently well appreciated by Hindus not just in Hong Kong but also in overseas countries.*



*Dr. Harilela with the young and dynamic team of Hindu Swayamsevak Sangh Hong Kong.*

*Seen here are from right Dr. Manoj Kumar Motwani, General Secretary of HSS Hong Kong, Shri Dipak Kumar, Shri Nirmal Laungani, Shri Vijai Jeandani, Shri Haresh Khushi and Shri Sunil Gupta (Shikshaks and team of Editorial board of Sandesh Bharati.*

*The master of ceremony of the function was Dr. Manoj Kumar Motwani, the general secretary of HSS, Hong Kong.*

# HSS HOLDS ANNUAL CAMP

Our 21st Annual Camp was held between 9th-12th April, 2004 at Hong Kong Red Cross Shek Pik Camp, Shek Pik, Lantau Island, Hong Kong. A total of 35 Swayamsevaks and Shikshaks (teachers) participated in this Camp (hereafter referred to as Shivir). Our Shivir Adhikari was Shri Kishorilal Gupta.

Mukhya Shikshak of this Shivir was Shri Prashant Goel. In this Shivir, our chief guest was reverend Swami Vigyanandji of Vishwa Hindu Parishad, who is also a senior Sangh Swayamsevak. Swamiji taught our young swayamsevaks yogasan, physical exercises and told stories on Ramayan and Mahabharat. They were aptly supported by the local Shikshaks Shri Vijai Jeandani, Shri Manoj Kumar Motwani, Shri Nirmal Laungani, Shri Dipak Kumar, Shri Haresh Khushi, and Shri Sunil Gupta. Nitesh Sacheti and Hitesh Sacheti were the trainee Shikshaks in this Shivir.

Swayamsevaks were divided into 2 groups. The groups were named after our martyr freedom fighters, "Bhagat Singh" and "Chandra Shekhar Azad". The group captains were Mahesh Moorjani and Sunil Gopwani. Shivir activities started from 5:30 in the morning with prayers to our motherland and our great ancestors, followed by exercises and Surya Namaskar, etc. Numerous sports were played namely, Kabbadi, Kho-Kho, Ring-O-Stick, Lathi Relay Races, Shakti Parikshan, Football, Basketball, Cricket etc. There were debates on some current topics and discussions held. The boys were also taught the history of another great freedom fighter, Netaji Subhash Chandra Bose. The shivir geet "BANE HUM HIND KE YOGI" was memorized by all. The day used to end with entertainment program at 11:00pm.

In this shivir patriotic movies 'Purab aur Paschim' and 'Border' were shown, so that the swayamsevaks learnt that

there were interesting Hindi movies which were also inspiring and educative. On the last day, the boys wrote a short essay about the central theme of these patriotic movies. Also, a documentary on 'Dwarka – Krishna's lost city' was shown on the last night, which revealed the antiquity of Bharatiya culture to be at 15,000 years old

"Chandra Shekhar Azad" group emerged as the overall winning team. The ideal Swayamsevak of this Shivir was 'Akshay Khatod', best Sportsman 'Manish Verma' and the upcoming swayamsevak, Siddhant Jain.

Our Hong Kong Sanghchalak (President) Ma. Shri G.T. Gulji and parents of some swayamsevaks visited the Shivir on Sunday,11th April,2004. Vegetarian food was provided throughout the Shivir.

It was a successful Shivir. Swayamsevaks were taught to live a disciplined life, inculcate moral and cultural values, patriotism and love for our motherland Bharat Mata. Swami Vigyanandji persuaded many teenage Swayamsevaks to participate in some other Overseas Sangh training camps during their vacation period.

Ours is a small effort to consolidate and unite Hindu society. We hold regular weekly shakas wherein we teach our young swayamsevaks about our motherland and take pride in our culture and heritage. Once a year, we hold our cultural orientation cum training Shivir and we look forward to seeing you / your children in our next Shivir.

# Concept of a Swayamsevak

Doctorji (referred to Dr Hedgewar, the founder of RSS), was keen on developing the necessary qualities among the Swayamsevaks. He was very particular that the allotted job should be executed well and efficiently by every one. In fact, he initiated certain measures to instil the spirit of hard discipline in the Swayamsevaks. He used to say that a worker should never try to shift his responsibility to another, nor should he beat his own drum on completing a piece of work. Doctorji was very critical of the fatalistic attitude of the Hindus who suffered from a firmly rooted mentality—"I am alone, what can I do?"

He had a firm belief that a 'lone' person can also achieve the goal provided he has the willpower to complete the mission. Doctorji desired that Swayamsevaks should, out of their own devotion to the cause, act without waiting for instructions from others. He would often ask the Swayamsevaks to state in writing their ideal, the ideal of the Sangh and how they would organise the Sangh and its activities if one of them were to be made the head of the Sangh. This indicates the measure of Doctorji's concern that the Swayamsevaks should themselves think over and imbibe the Sangh ideal and pursue the Sangh activities with self-sustaining zeal and devotion.

Dr Hedgewar believed in doing service without expecting any reward from the society. In the year 1934, when Shankaracharya Vidyashankar Bharati (formerly known as Dr Kurtakoti) conferred the title of Rashtrasenapati on Doctorji, he put a stop to it, saying, "The title awarded by Shri Shankaracharya is of no use to our work." At another time, Damodar Bhat of Miraj wanted to write a biography of Doctorji. As soon as Doctorji got the scent of it, he said, "I have not done anything worth writing

about, nor am I so eminent as to merit a biography," and immediately cried a halt to it.

He was even against the trend of garlanding him. Once when Doctorji went to Nagpur, a huge crowd gathered at the station to receive him. They started garlanding him. He stopped them and said, "Why should I be garlanded?"

Doctorji seemed to exemplify in his daily life the saying of Basaveshwara: "None is smaller than me; and none is greater than a Shivasharana (devotee of Shiva)." In his conception he was just a servant of the nation—a Swayamsevak. It was a living faith with him. Despite the fact that Doctorji faced many financial problems, he was a strict adherent of aparigraha; no one dared to offer any financial help to him. He was like a self-effacing and self-sacrificing sanyasi who dedicated himself totally at the altar of human service. Doctorji did not wear ochre clothes, nor did he shy away from the mundane world. But his mental horizon transcended narrow personal and domestic confines and encompassed the entire Hindu people. He mixed freely and equally with everybody and strove to change the people's attitudes by his personal example and friendly persuasion. An ordinary dhoti, shirt, conventional coat, a high black cap on the head, a casual pair of footwears—this was his simple attire. When going out, he carried a walking stick with a knob bearing the inscription Swayameva mrigendrata, propounding his dictum in life that one becomes great by the sweat of one's brow.

A true Swayamsevak he was, who attended to all household chores himself.

One lamp lights up another. One inspired heart kindles another. This was how Doctorji touched the hearts of countless Swayamsevaks and kindled in them the spark of idealism.

# LAKSHMI MITTAL : THE RICHEST ASIAN IN UK

London: Lakshmi Mittal, NRI steel baron and chairman of the LNM Group, the world's second-largest steel producer, emerged as the richest Asian and fourth wealthiest person in Britain.

According to The Rich Report 2004, 53-year-old Mittal, who flies 560,000 km a year in his private jet to pursue deals, showed nerves of steel to increase his fortune by almost 2 billion pounds in the last one year. His wealth was put at 3.1 billion pounds this year as against 1.25 billion pounds last year. The Hinduja brothers - Srichand, Gopichand and Prakash - are listed as the second richest Asians and 34th wealthiest in Britain with a fortune of 905 million pounds this year as against 670 million pounds last year.

Other NRIs who figure in the Rich list are flamboyant metals and mining guru Anil Agarwal (640 million pounds), Jatania brothers and Tom Singh (330 million pounds each), Vijay and Bhikhu Patel (292 million pounds), Gulu Lalvani family (240 million pounds), Jasminder Singh and family (217 million pounds), Bharat and Ketan Mehta (165 million pounds) and Dinesh Dhamija (132 million pounds).

Writing about Lakshmi Mittal, the tabloid said two years ago the world did not want the metal that made Mittal's millions, but he continued to invest and, thanks to demand from China, there has been a massive resurgence.

Shares in Ispat International, a small part of Mittal's empire, have tripled, raising his stake to 400 million pounds.

The Indian-born owner of LNM Group now owns the world's second biggest steel company, employing 120,000 people in 45 countries. Even on a cautious estimate, his steel interests are now worth more than 2.8 billion pounds.

With private investments, property and other interests, Mittal is worth 3.1 billion pounds, the report said.

The report on Hindujas said that their business empire is thriving. The crown jewel is the control of the Gulf Oil brand outside the US and Iberia, worth 400 million pounds. They also have stakes in firms such as truck maker Ashok Leyland totalling 345 million pounds, plus other concerns. Flamboyant metals and mining guru Anil Agarwal floated his Indian mining company in December and sent his fortune rocketing to 640 million pounds, the report said.

He founded Vedanta in 1976 by buying up mining assets when the Indian government decided to privatise key resources. Now the firm owns some of the most valuable copper, zinc and aluminium mines in India. The float of Vedanta was one of the biggest listings in the City last year and the first primary listing of an Indian firm on the London market. Fifty-two-year old Agarwal lives in a 20 million pounds house in central London with his wife and three children. Agarwal's stake in Vedanta has dropped in value since the float but is still worth 560 million pounds. Other assets add 80 million pounds, the report said.

(SIFY NEWS, 31/3/04)

# SISTER NIVEDITA

Some foreign-origin persons feel that just because they are living in a country out of sheer convenience and various circumstances, and have taken up that country's citizenship, they should be ridiculously and unfairly allowed the right to rule over that country – directly or indirectly. No matter if their commitment or love for that country is unproved or untested. Our country, India has instances of many persons who were of non-Indian origin, born in other countries, but who came to India voluntarily, made our country as their own, adapted to our culture whole-heartedly, learnt and spoke our language fluently and thoroughly followed Indian traditions and customs, obliterating all traces of foreignness in them. Sister Nivedita is a perfect example of such a person. Even though born in a foreign country as Margaret Nobel, for us Indians she is only known as SISTER NIVEDITA. Not only did she think Indian, she even acted like Indians at that time did - she fought for our nation's independence against the British. For Indians such people are not foreign – the entire spectrum of Indian society accepts her as an Indian in their hearts.

Sister Nivedita was born in Ireland in October, 1867 and was named Margaret Elizabeth Nobel. Her father, Samuel Nobel was a priest. In a family where politics and religion were inextricably intermingled, Margaret's inherent qualities were nurtured and blossomed forth. She graduated as a teacher and actively participated in literary pursuits, art, journalism and lectures. But neither her profession nor her social and political friendships could satiate the spiritual abyss within her.

The transformation of Margaret's personality, character and ideals occurred after her meeting with Swami Vivekanand in London in 1895. Lady Isabel Margesson, a friend of Margaret, invited her to her home to meet an Indian monk. Margaret has herself described her experience on the occasion. A majestic personage, clad in a saffron gown and wearing a red waist-band, sat there on the floor, cross-legged. As he spoke to the company, he recited Sanskrit verses in his deep voice. His serene face, his dignified bearing and his divine voice cast a spell upon the listeners.

The sayings of Swami Vivekanand kept returning to Margaret's mind. She came more and more under the spell of Swamiji. Swamiji saw in Margaret a great future in the work of India. "What we wanted was not a man, but a woman – a real lioness to work for the Indian woman", he would say. For Margaret, no sacrifice was adequate for the life of dedication she envisaged. Margaret took the heroic resolve to leave Ireland and make the Swamiji's far-off homeland her own, and render her utmost service there. She reached Calcutta on January 28th, 1898.

She soon familiarized herself with the city where she had to work and started making the acquaintance of the people among whom she had to live. And she lost no time in learning Bengali. She even studied Bengali literature, for a command of Bengali was essential for her to communicate with, and ultimately win the confidence and affection of the people around her.

A few weeks later, two of Swamiji's American women disciples, Mrs Sarah Bull and Miss Josephine Macleod arrived in India. They became very good friends of Margaret. Their cottage became an *ashram.* Everyday

Swamiji came there and addressed his disciples for hours. His theme was India, her history, her saints, her heroes and heroines, her poets and sculptors and above all, her scriptures and great sages. Under the Swamiji's spell, the listeners forgot themselves and as they listened, they re-lived those glorious ages.

One day, Miss Macleod asked "Swamiji, how can I best serve you?" At once Swamiji replied, "Love India, serve her, worship her. That is prayer, that is worship, that is everything." Margaret took the Swamiji's answer as his message for her too.

The 25th of March, 1898 was for Margaret the holiest and most unforgettable day of her life. That was the day on which her Guru dedicated her to God and to the service of India. Swamiji taught her how to worship Lord Shiva according to the prescribed ritual. He then initiated her ceremonially into the order of celibacy. He gave her the name of 'Nivedita', which means the "Dedicated One". From that day onwards, she was known only as Sister Nivedita

On November 13th, 1898, Sister Nivedita started her school in a rented cottage. In this school, there were even girl students, which was not common in those days. For this, Nivedita had to persist with a lot of parents to accept sending their daughters to school and she succeeded. The very personality of Nivedita commanded respect. The rudraksha rosary around her neck gave her a saintly look. It is recorded that whenever Nivedita came to address a gathering, people spontaneously rose to their feet and gave her a standing ovation.

In March, 1989 a devastating plague broke out in Calcutta and spread like wildfire all over the city. Deeply distressed, Sister Nivedita plunged into action in order to save the city from the grip of the dire menace. She started sweeping the streets and cleaning the drains. She also formed a committee of social workers in order to fight the plague on a well-organized basis. Due to her inspiration, squads of earnest and devoted workers fanned out in all directions and not only cleaned all the streets and lanes but also nursed the victims.

Sister Nivedita worked round the clock, ran home from home and hoped against hope to overtake and frustrate death. For a full 30 days, she lived only on fruit and milk, and once she had to give up even milk to save the money for the medicines needed by a plague victim. Her health was seriously impaired, and she became worn out.

In the meantime, her school had a big problem with funds. Many of her students were poor who couldn't afford any fees. Her school badly required funds, and she sought Swami Vivekanand's advise whether she could go to the West for donations needed for her work. Swamiji agreed, and accordingly she set sail for Europe in June, 1899. From Europe, she went to America.

In America, she not only managed to raise funds for the school, but also educated the Americans about India and her glorious culture. At that time, a great deal of false and malicious propoganda about India / Hinduism had been unleashed by the Christian missionaries, who had grown extremely jealous of the tremendous impact on the West by Swami Vivekanand's teachings and by the growing popularity

of Hinduism. The missionaries were portraying a totally misleading picture of India as the cradle of superstition and ignorance; they also tried to link the worship of idols by Hindus as a worship of satan.

Sister Nivedita went on a whirlwind tour of many states in USA and addressed huge gatherings in all the principal towns and cities in order to educate the Americans about the greatness of India, her history, the sublimity of her cultural and spiritual heritage and above all, the true causes of her present degradation. She was a gifted orator, steeped in India's history, religion and scriptures. The American people felt a deep regret that they had let themselves be totally misled by "pious" frauds. They were thankful to Sister Nivedita for revealing to them the very soul of India. Nivedita returned to India in 1901.

On July 3rd, her Guru, her mentor, Swami Vivekanand attained Mahasamadhi. The news was a big blow to Sister Nivedita. Her Guru had given meaning, direction and purpose to her earthly existence. She rushed to the Belur Math, sobbing her heart out and paid her homage to her Guru.

But it was not in Nivedita's nature to go on lamenting and despairing. The message instilled in her by Swamiji was not one of feebleness and fear, but of courage and confidence. Onerous was the burden laid on her by Swamiji. She had to be true to him and fulfil his trust. It was in this spirit that she dedicated the liberation of India to be her life's principal mission. The conviction grew upon her that, until and unless India did not gain political independence, the country would not be able to progress either materially or spiritually. Sister Nivedita vowed to fight, in thought, word and deed for the

liberation of India. The power of her tongue and the power of her pen - she dedicated to the sacred cause of India's struggle for freedom.

All over Bengal, Nivedita's name became a household word. She also addressed mammoth meetings in important places like Patna, Lucknow, Varanasi, Bombay and Madras. The British grew furious but could not venture to silence her. There were also some sympathetic British persons, like Lady Minto, who visited her school and commended its excellent work in extending eduation to Indian womanhood. In fact, Nivedita made her school the very center of nationalism. Bankim Chandra's famous Vande Mataram became the prayer song in her school.

In 1905, she became seriously ill. Her close friends, especially the monks of the Ramakrishna Mission, tended and nursed her. But she still would not rest, little caring for her body. The British Government partitioned Bengal and this resulted in a great agitation. Nivedita jumped into the fray. Then, East Bengal experienced devastating floods. This was followed by famine. For miles, Nivedita in her fragile health, waded through the water and rendered yeoman service to the victims of flood and famine in village after village.

But her health grew worse. On October 13th, she was in Darjeeling. She was absorbed in deep meditation. Opening her eyes to the sunshine, she murmured "This frail boat of mine is sinking, but I can yet see the sunrise". These were the last words of this noble soul. It was not however just a boat that had sunk – it was a mighty ship. A memorial built for this humble lady reads:

***HERE REPOSES SISTER NIVEDITA WHO GAVE HER ALL TO INDIA***

Thus, we can learn from Sister Nivedita's life how a person born in a foreign country to foreign parents, could forsake everything and devote her entire life to India and become a true Indian. Her loyalty, love and worship were only reserved for India, not for any other country.

# KNOW YOUR HINDI

*This is our tenth article about Hindi language. In our previous issues, we had mentioned that the so-called Hindi language is not spoken and written at its entire purity by the masses but is a mixture of mainly Farsi(Persian), Arabic and Turkish words. In Hindi movies, over 80% dialogues spoken use Farsi and Arabic words. In this issue, we continue the series of listing 10 such foreign words very commonly used in Hindi and have mentioned the apt Hindi word for it. It is about time that we should make an attempt to speak and write our national language as purely as possible*

| WORD | ORIGIN | CORRECT HINDI WORD | MEANING IN ENGLISH |
|---|---|---|---|
| NAFRAT | ARABIC | GHRANA | HATE |
| NASIHAT | ARABIC | UPDESH | ADVISE |
| NISHANA | FARSI | LAKSH | TARGET |
| NAUBAT | FARSI | DASHA | CONDITION |
| NAUKAR | FARSI | CHAKAR | SERVANT |
| NAKHOON | FARSI | NAKH | NAIL |
| NAFA | ARABIC | LABH | GAIN |
| NUKSAAN | ARABIC | GHATA / HAANI | LOSS |
| NAMOONA | FARSI | BAANGI | SAMPLE |
| NAKSHA | ARABIC | MAAN CHITRA | MAP |

# Panic in Hong Kong, Tokyo as Bangalore *smiles*

Mumbai/Bangkok, March 4: A building boom is sweeping India as global firms hive off jobs to Bangalore, Mumbai and Delhi for cheap labour and rents,spelling gloom for Asia's traditional business centres Singapore, Hong Kong and Tokyo. Good English and even a gift at learning accents have made Indians popular for manning call centres serving Britain, the United States and Australia. Banking giant HSBC Holdings, for example, said late last year it would close call centres in Britain employing 4,000 people and add to its operations in India.

But now companies are also latching onto India's high education standards,looking to offshore a raft of jobs, such as claims processing, logistics,marketing and procurement from more expensive Asian cities. The latest trend is for investment banks to shift parts of their research arms to India. Morgan Stanley and JP Morgan Chase and Co are planning to hire dozens of analysts in Mumbai this year. Analysts in India earn $15,000 a year while a typical Hong Kong salary is $90,000. The average annual rent for a 100-person office in India is $100,000, a fifth of the cost in Singapore.

The upshot is the suburbs of India's biggest cities have become huge, dusty building sites, while landlords in Singapore, Hong Kong and Tokyo fret over price cuts to keep tenants. After years of decline, property markets in the three cities are only just emerging on hopes of a resurgent global economy.

"You'll find buildings will hollow out in the next few years unless owners are imaginative in finding new occupiers," said Timothy Bellman, head of Asia-Pacific strategy for property consultants Jones Lang Lasalle.

Meanwhile, office demand would grow six per cent in Mumbai and New Delhi, 10 per cent in Shanghai and eight per cent in

Beijing. Bellman said it was not all doom and gloom for Asia's developed cities, because the cost gains from moving operations to cheaper centres could be put to good economic use.

Singapore is trying to encourage a biotechnology industry, and Hong Kong is starting to revel in its role as a financial services provider for China. “For all the back-office jobs being lost, other jobs are increasing,"Bellman said. “It’s not an easy judgement.”

For India, the influx of jobs due to “Business Process Outsourcing” (BPO) is a shot in the arm for a property sector that had been languishing. In 2004, 11 million square feet (1.022 million sq metres) of office space is expected to be taken up in India's five biggest cities, nearly twice 2002's 6.4 million.

“Two years ago the market was in the doldrums because of the India-Pakistan tensions and a global recession was not allowing multinationals to grow in emerging markets," said Chanakya Chakravarti, Executive Director at property services firm Cushman & Wakefield India.

“The BPO boom in the past two to three years has led to a resurgence in the Indian property market across segments.” Call centres and other Information Technology firms accounted for 82 percent of the total office space let in Delhi and its surrounding areas in the first half of 2003. They took up 51 per cent in Mumbai and 81 per cent in Bangalore. The $3.6 billion industry is seen rocketing to $13.8 billion by 2007, with the number of jobs quadrupling to one million.

Larsen & Toubro, Unitech Ltd, K.Raheja Developers Ltd, Hiranandani Constructionsm, Prestige Estates Projects Pvt Ltd are some of the leading construction firms involved in developing Indian properties.

(Indian Express, 4/3/04)

# BOOK REVIEW

*Title:-* MOTHER TERESA – THE FINAL VERDICT
Author:- AROUP CHATTERJEE
Published by:- Meteor Books, Kolkata, INDIA in 2003
Reviewed by:- Krishna Dutta and Sanjeev Nair

*- Sanjeev Nair, Bangalore*

Mother Teresa has already been beatified by the Vatican. In the Western and Indian media, Mother Teresa is someone whose credentials are impeccable, someone who could do no wrong. But, Aroup Chatterjee's book – MOTHER TERESA – THE FINAL VERDICT – shatters all these carefully nurtured myths.

It is surprising how I even managed to read this book or even find out that it existed, considering that it is not so easy to find it even in the major bookshops here in India – another proof of how the Mother is considered a "holy cow" and any critical works on her life are kept off the shelves. I happened to read two book reviews of this book. The first one in one of our leading newspapers where the extra-controversial Khushwant Singh wrote that "the book is strong on facts but weak on judgement". It kept me thinking that whatever the case, Mr Singh would always reserve the right to make his own judgement on any book *despite* any facts to the contrary. This has been common with our secular intellectuals and historians, who will never accept any fact that does not suit their tailor-made theories. So, if Mother Teresa is to be deified and elevated to the position of a goddess, anything to the contrary must be criticized.

By sheer co-incidence, after a few days I also managed to read a positive review of this book by Krishna Dutta,

whose remarkable book "Calcutta : A Cultural and Literary History" I have had the opportunity to read. (*SB adds:- this review of Krishna Dutta has also been covered by Sandesh Bharati*)

The next thing I did was to immediately order this book through the website. I finished reading the book in just three days. I must say that Dr. Chatterjee (the author practices in London) has done very careful painstaking research to come up with some astounding facts concerning Mother Teresa. The author is no friend to the Hindutva brigade, on the contrary he is an atheist with pronounced leftist leanings. In the author's own words:-

"Does Mother Teresa deserve her reputation as the most charitable person of all time? Does Calcutta deserve to be known as the ultimate hell-hole? Admiration for Mother Teresa is based less on facts and more on the domino effect of myth-making. She was a lover of poverty, rather than the poor. She loved suffering –but for others! She once said to a woman in pain – "Jesus is kissing you". But she herself received the best medical care possible. She wanted to open a special prison for doctors who performed abortions, but for child-abusing Catholic priests, she offered only prayers!!!"

Here I will present to our readers some extracts directly from the book in order to give a definite idea of what exactly is this "Mother" Teresa myth (all pages referred to are from the book)

a) That it was initially the western media, most notably the American, which elevated her to the position of a goddess. She was able to make expert use of journalists to her advantage – she was a fantastic "media creation", so much so that she once

admitted that "Even journalists can do the work of GOD"(PAGE 94).

Even an otherwise sympathetic Kathy Ward of Ireland's Sunday Independent newspaper was forced to acknowledge "There is no doubt that she has sought publicity" (PAGE 94). The Indian media picked up the "Teresa hype" much later, no doubt to emulate their counterparts in the West (as they have done so at many occasions). But, once the "Teresa hype" became firmly established in the Indian media establishment, it was difficult to dislodge. Even though so many important revelations came to light concerning the not-so charitable activities of her mission, no critical account ever seem to have been published anywhere. A simple comparison can be given. India's most popular newsmagazine, India Today published critical reviews of Satya Sai Baba but never wrote anything negative about Mother Teresa. In fact, India Today had an editorial policy of not printing anything which could be critical of her (PAGE 92)

b) In fact, it is thanks to Mother Teresa that Kolkata's image is so bad – the image in European and American minds is that thousands of people die on Kolkata pavements everyday – one English daily claiming 70,000 die!.

In fact, so powerful is this image in Western minds that there are "tourists" who come to the city expecting the worst of the worst. One tourist is said to have commented that he came to Kolkata expecting "the most desperate city on earth, a place seething with humanity and inhumanity, where you have to pick your way over the dead and the dying. A human jungle where people have been predicting catastrophe over the half a century". But he was sorely disappointed. In fact, travel writer Steve McClarence says that "taxi drivers in Kolkata have become guides for a conducted tour of the city's direst poverty" (PAGES 139-

140). This image was undoubtedly created by Mother Teresa and later by her one-time friend Dominique Lapierre, who made the film "CITY OF JOY".

c) She created an impression that all she had in her heart was the welfare of the poor and that she was not interested to mix with the rich and powerful. However, several incidents portray a totally different image.

For example, in 1993, a Kolkata charity, Anandalok had invited Mother Teresa to be the chief guest to present artificial limbs to a thousand handicapped villagers near Kolkata – needless to say she had made no contribution towards the limbs. Mother Teresa had accepted the invitation. But then suddenly on the day of the function, she sent a message to the secretary, D.K.Saraf that she wouldn't be able to attend on account of her illness. Mr Saraf however got a shock of his life the next day, when he read in the newspaper report that Mother Teresa had left for Delhi to receive an award to be presented to her by the Government of India. Mr Saraf immediately wrote to her a letter saying "that since a thousand poor and handicapped villagers came to receive not only artificial limbs but also her blessings, she should not have changed her programme on pretext of illness". She promptly replied to Mr Saraf saying that she forgave him and promised to pray for him to the Almighty. Mr Saraf wrote that in his letter he had uttered nothing but the truth and he wanted to know why she preferred receiving an award rather than giving her blessings to the poor, hapless villages. Mr Saraf added that he couldn't help asking himself for what Mother Teresa forgave him for. (PAGES 97 – 98)

d) Despite the fact that she received immense amount of donations from overseas countries, including tones of towels, underwears and aluminium rugs

the condition in her centers for the aged and orphanage was pathetic and terrible.

In fact, many of these things donated by Westerners were sold off to the local shops. Also, a vast amount of clothes destined for the poor found their way to the Calcutta street markets (PAGES 105 – 106). Not just were the conditions bad but the conditions in these centers was very dangerous. The question everyone should be asking is, WHERE DID ALL THE MONEY GO??? In his book, Dr.Chatterjee has published photographs of the horrendous conditions in these centers – one look at these pictures will reveal what is going on inside!!!

e) She was nowhere around when the major disasters took place – for example in the Gujarat earthquake.

Dr Chatterjee has made a comparison of what other charities were doing when major calamities took place, compared to Mother Teresa's Missionaries of Charity and the result is that in the majority of the cases, the Missionaries of Charity hardly existed. In fact, the largest charity in India, headquartered in Kolkata is the Hindu charity, the Ramakrishna Mission, which also had a very big presence in its home state of West Bengal, where Kolkata is located. Just one example will suffice to show how much effect the Ramakrishna mission has made compared to Mother Teresa. Under their "Village Adoption Scheme", over 9,000 villages in the country have been directly helped and assisted. The Missionaries of Charity has absolutely nothing comparable to this. Further research by Dr Chatterjee has shown that the other top charity organizations in Kolkata are the Bharat Sevashram Sangha (the 2nd biggest), Child In Need Institute (the biggest children's charity), All Bengal Women's Union, etc. Interestingly, despite what one may think, the Missionaries of Charity's name does not figure anywhere. (PAGES 281- 300). It is interesting that most of

these charity groups are controlled by Hindus, whereas it has been drilled into the minds of successive generations of Indians in the country and abroad that the only ones doing any service for the poor are the Christian groups. Here is an attempt to study HARD FACTS versus MYTHS

f) Despite portraying herself as having the interests of the poor as her prime concern, Mother Teresa remained primarily a Christian missionary at heart.

Dr Chatterjee learns that in the early 1990s, the Missionaries of Charity built 48 houses for the poor in a suburb of Kolkata (a rare event, since they normally never build any houses for the poor). But, it turns out that 43 (93%) of the 48 families that moved into the house were Catholic – a remarkable co-incidence in a city where the Catholic population is less than 1.5% (PAGES 282 – 283). Another incident concerns Mother Teresa's largest center, Prem Daan. The slum areas around Prem Daan hardly got any help from the Missionaries of Charity – even though being so close to it. But, even here the dozen Catholic families are luckier – at least one member from each family has been employed in Prem Daan. These Catholic families also get monthly food rations (PAGE 171). Also, most people would not know that a lot of the centers that Mother Teresa established all over the world are not meant for the needy and the poor, but rather are nunneries or missionary recruitment centers (PAGES 179 – 180). And much of the money sent to Mother Teresa is spent on the upkeep of nuns and brothers (PAGES 219 – 222).

g) This is what Dr. Reeti Biswas, a Christian – who runs the Cathedral Relief Service of Kolkata, which has many activities in the city – has to say about Mother Teresa:-

"I respect Mother the person but not the charity worker. Her entire agenda has been one of show and advertisement for her work. She had this fascination about people queuing up for crumbs outside her home - this she did so that others, especially foreigners could see and wow. It's all very sad. With her resources Mother could have transformed the lives of Calcutta's poor, but instead she chose gimmicks" (PAGES 298 – 299).

It will be difficult for many to believe that it is true – I myself had always believed that Mother Teresa was a noble lady - but I believe that "facts will be facts" – they cannot be altered just because it should have been something else. The fact is that the entire Mother Teresa episode is a myth – a very carefully designed myth. The sooner people get to read this book, the faster people will understand the truth for themselves. If there is anyone who still doesn't believe in this, please do the next logical step – buy the book.

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*- Krishna Dutta, Britain*

The western media, beginning with Malcolm Muggeridge's starry-eyed BBC television programme in 1968, built Teresa up as the world's kindest and most honourable soul – overlooking the fact that her mission in life, unlike Gandhi's, was more to promote religion than to improve the lot of the poor. Her call to thousands of pregnant Bangladeshi women raped by Pakistani soldiers during the liberation war in East Pakistan to have their babies was definitely prompted by the Catholic faith.

During the 1990s, Aroup Chatterjee, a self-proclaimed atheist, began a crusade to expose Mother Teresa. Chatterjee, who was born and eduated in Calcutta, is a doctor who now lives and works in Britain. "Mother Teresa – the Final Verdict" is the product of his decade-long research into the Mother Teresa phenomenon.

From the evidence he documents, it is clear that Teresa often deliberately misled journalists with spurious statistics about her charitable work. Even in her Nobel acceptance speech in 1979, she falsely claimed to have picked up 36,000 destitutes from the streets of Calcutta, knowing that no western journalist would attempt to verify this statement. According to Chatterjee's estimate, the real figure is between 500 and 700 destitutes for the entire period of her operation in Calcutta since the 1930s. The fact is that the Missionaries of Charity generally do not pick up the destitutes, they refer them to Calcutta Corporation's ambulance service. Only when no city hospital will take the dying are they brought up to Teresa's mission. Mostly, the order's ambulances are used as taxis by the nuns.

The special friendship between Teresa and Pope John naturally receives much attention in the book. Teresa supported the Pope's opposition to women priests and was regarded as "an honorary man by the Vatican inner circle". Her order had limited success in South America because she did not approve of "liberation of theology" and priests who involved themselves in community work in opposition to dictatorial governments. Neither she nor the pope openly condemned the 1980 killing by a CIA-sponsored death squad of Archbishop Romero of El Salvador while he was conducting mass.

The chapter on Mother Teresa's financial affairs is disconcerting. Her order has never properly disclosed its income except in Britain. In 1981, it was due to be investigated following a Vatican money-laundering scandal but for mysterious reasons it got stalled. Chatterjee favours reopening it and maintains that Teresa kept her accounts secret because most charitable donations went to religious activity. In the most notorious episode, the money she received from Charles Keating, who was convicted and imprisoned for fraud in the Savings and Loan scandal, was never returned despite an official request to her from the deputy district attorney of Los Angeles county. Surely, many donations were not spent on the poor of Calcutta as Mother Teresa would have the outside world believe; they were deposited in the Vatican Bank. If they had not been, why did the medical facilities in her home for destitutes remain so rudimentary?

As someone, like Chatterjee, born and brought up in Calcutta and now living in Britain, I can vouch for Calcutta's limited relationship with Teresa. She hardly connected herself with the city she lived in for more than six decades – and completely neglected its cultural and intellectual life. She knew very little Bengali and had little contact with the masses, though she was friendly with the city's charity-giving rich and influential. I became aware of her celebrity status only when I moved to England in the late 1960s. On a visit to Calcutta much later, I noticed that in her tiny home for the dying in Kalighat, which thrived on designer gloom, the patients were identified by serial numbers and were not even allowed to walk about. Nor were they given intelligent medical attention or care – just a plastic-covered mattress and a frugal meal of rice and lentils. When their final hour came, the nuns who came mainly from impoverished Bihar and spoke very basic Bengali, secretly converted the dying to Catholicism by

promising eternal life. But if Teresa deprived her departing souls of medical support, she never denied herself the city's best medical treatment, offered for free, at the exclusive Woodlands Clinic and Birla Heart Institute.

In sum, Teresa used Calcutta's decaying environment to enhance her global image as "the saint of the gutters". No other city of India would have been as suitable for her teleology: that Calcutta's abject poverty was divinely ordained to prove the spiritual values of her mission. She knew that horrendous images from a city of bygone colonial wealth and power would make a strong impact on a guilty western psyche. The more sensitive Calcuttans were aware of her calumny but chose to remain quiet partly because she was marginal to the main life of the city and party because they knew that their criticism would be ignored by the politically powerful. Even now very few in Calcutta openly criticize her, although the opposition is becoming stronger.

The Catholic church has beatified her, despite the lack of a credible miracle required for this. As discussed by Chatterjee, the Vatican inner circle has tried to keep secret the identity of a miraculously cured illiterate tribal girl from a remote village. Although skeptical Indian journalists discovered that the girl's tumour was cured by orthodox medical intervention, the Catholic hierarchy has ratified it as an "objective and organic miracle". This necessary, well-documented book is further testimony to much of the western world's, and specially the present US's, cultural, moral and religious insensitivity towards the rest of the world.

# हिन्दू स्वयंसेवक संघ, हांगकांग की पत्रिका संदेश भारती का विशेषांक लोकार्पित

# प्रतिष्ठा और प्रगति का नया नाम - भारतवंशी

*डा. शंकरराव तत्ववादी संयोजक, विश्व विभाग, रा.स्व. संघ*

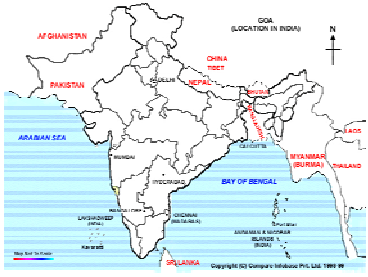


-डा. शंकरराव तत्ववादी,

हिन्दू स्वयंसेवक संघ, हांगकांग ने संदेश भारती पत्रिका के प्रकाशन के छह वर्ष पूरे होने पर एक विशेषांक प्रकाशित किया। गत दिनों हांगकांग में आयोजित एक कार्यक्रम में प्रसिद्ध उद्योगपति डा. हरिलीला ने विशेषांक का विमोचन किया। इस अवसर पर उन्हें हिन्दू स्वयंसेवक संघ की ओर से एक स्मृति चिन्ह और शाल भेंट की गई। कार्यक्रम में उपस्थितजन को संबोधित करते हुए डा. हरिलीला ने बताया कि 1957 में पं. नेहरू ने उनसे कहा था कि भारत से बाहर रहने वाला हर भारतीय उस देश में भारत के राजदूत के समान होता है। उसे वहां के लोगों के साथ घुल-मिलकर रहना चाहिए और उस देश के उत्थान में भरपूर योगदान देना चाहिए।

कार्यक्रम के मुख्य वक्ता, रा.स्व.संघ, विश्व विभाग के संयोजक डा. शंकरराव तत्ववादी ने कहा कि भारतवंशी विश्वभर में सम्मान पा रहे हैं और विभिन्न क्षेत्रों में उन्होंने न केवल सफलताएं अर्जित की हैं बल्कि नेतृत्व भी किया है। कार्यक्रम में हिन्दू स्वयंसेवक संघ, हांगकांग के अध्यक्ष श्री जी.टी. गुल, उपाध्यक्ष श्री जे.पी. गोयल सहित अनेक प्रबुद्धजन उपस्थित थे।

**पाञ्चजन्य** May 09, 2004




# The states of BHARAT

## SIKKIM

Area:- 7,298 sq.km, Population:- About 600,000
State capital:- Gangtok Main language:- Nepali
Famous pilgrimage centers:- Rumtek, Pemayangtse and Tashiding monasteries
Famous touristic places:- Changu Lake, Menmecho Lake, Yuksam,

SIKKIM IS THE SECOND SMALLEST STATE IN BHARAT. IT IS IN THE EASTERN HIMALAYAS, SANDWICHED BETWEEN NEPAL TO ITS WEST AND BHUTAN TO THE EAST. IN THE NORTH IS TIBET AND TO THE SOUTH IS THE STATE OF WEST BENGAL. IT ENCOMPASSES THE UPPER VALLEY OF THE TISTA RIVER, A TRIBUTARY OF THE BRAHMAPUTRA. THE TISTA RIVER VALLEY TRAVERSES THE WHOLE STATE FROM NORTH TO SOUTH, AND THIS ALLOWS THE MONSOON RAINS TO PENETRATE THE NORTHERNMOST PARTS. IN FACT, SIKKIM IS ONE OF THE WETTEST REGIONS OF THE HIMALAYAS. SIKKIM IS WORLD FAMOUS FOR THE KANGCHENDZONGA PEAK (ALSO CALLED AS KANCHENJUNGA), WHICH IS THE 3$^{RD}$ HIGHEST MOUNTAIN PEAK IN THE WORLD. WITH MORE THAN 660 SPECIES, SIKKIM IS AN ORCHID-LOVERS PARADISE. THE ANIMAL AND BIRD LIFE IS CORRESPONDINGLY RICH WITH 81 SPECIES OF BUTTERFLIES – WILD ASSES AND YAKS IN THE NORTH, BEARS, RED PANDAS, SILVER FOXES AND LEOPARDS IN THE TROPICAL FOREST. THE BIRDLIFE IS ALSO VERY RICH WITH PHESANTS, TEAL, PARTRIDGES, CUCKOOS, BABBLERS AND THRUSHES AMONG OTHERS. AGRICULTURE IS THE MAINSTAY OF THE ECONOMY. SIKKIM IS ALSO RICH IN MINERALS AND HAS DEPOSITS OF COPPER, LEAD, ZINC, COAL, IRON ORE AND MARBLE, ALL OF WHICH ARE MINED. THERE ARE ALSO HIGH GRADE RESERVES OF GOLD AND SILVER. SIKKIM HAS THE HIGHEST PERCENTAGE OF BUDDHISTS IN BHARAT – AT AROUND 27%. IT HAS MANY OLD AND BEAUTIFUL MONASTERIES.

# *Children corner*

## सुनो कहानी; चाकू से हाथ में खींची विद्या रेखा

अभी वह बालक ही था। संस्कृत पाठशाला में पढ़ रहा था, पर उसे पाठ और संस्कृत शब्दों के रूप याद नहीं हो पाते थे, जिसके कारण उसे आये दिन आचार्य से दण्डित होना पड़ता था। एक दिन जब उसे आचार्य दण्डित कर रहे थे तो सहसा उसके दाएं हाथ की हथेली पर उनकी दृष्टि पड़ी। बोले, 'अरे! तुझे दंडित करना व्यर्थ ही है। तू कैसे पढ़ेगा, तेरे हाथ में तो विद्या प्राप्त करने की रेखा ही विधाता ने नहीं बनाई है।' उस बालक के हृदय में आचार्य की यह बात गहरे तक बैठ गई। उसने पूछा, 'कृपया मुझे बताएं कि हाथ में किस स्थान पर विधाता विद्या की रेखा बनाते हैं?' आचार्य ने उसकी हथेली पर एक जगह उंगली से संकेत करके बता दिया। इसके बाद आचार्य छात्रों को पढ़ाने में व्यस्त हो गए, पर वह छात्र व्याकुल मन से वहां से बाहर चला गया। कुछ देर बाद जब वह पुनः कक्षा में लौटा तो आचार्य ने देखा कि उसके एक हाथ से बहुत खून बह रहा है। उन्होंने चकित होकर पूछा - 'अरे! इतना रक्त क्यों बह रहा है?' उस बालक ने खून से रंगी घायल हथेली उनके सामने रखते हुए कहा, 'गुरुजी! मैंने अपनी हथेली में वह रेखा स्वयं चाकू से बना ली है, जिसे विधाता ने किसी कारण नहीं बनाया था। अब आप मुझे बिना संदेह पढ़ाएं और देखें कि आप जो पढ़ाएंगे, वह मुझे ठीक-ठीक याद होता है या नहीं? अब मैं किसी से पीछे नहीं रहूंगा।' आचार्य उस बालक की दृढ़ इच्छाशक्ति देखकर प्रसन्न तो हुए पर उसकी खून सनी हथेली देखकर उनकी आंखों से आंसू छलछला आए। बाद में वह बालक पढ़ने में कभी किसी से पीछे नहीं रहा। यहां तक कि बड़े होने पर उसी ने संस्कृत का पहला व्याकरण-ग्रंथ लिखा, जो संसारभर में प्रसिद्ध हुआ और उसके लेखन को **प्रथम व्याकरणाचार्य पाणिनी** के नाम से जाना गया। आज जो पठानिस्तान (पख्तूनिस्तान) प्रदेश कहलाता है-आचार्य पाणिनी उसी प्रदेश के शलातुर ग्राम में जन्मे थे।

# JOKES

As the conductor began checking tickets in the train, a woman sitting with her daughter told her, “Now remember, we will only pay your half-fare, so remember to tell the conductor that you are only ten”.
The girl nodded her head in affirmation.
The conductor approached her and asked the girl, “How old are you”?
“Ten, sir.”, the girl replied.
“And when will you be 11?”
“When I get off this train.”

Once three teachers of physics, chemistry and mathematics went to a river.
The mathematics teacher said, “I’ll measure its length, breath and width”. And jumped into it.
The physics teacher said, “I’ll measure its speed”, and he too jumped into it.
Finally the chemistry teacher said, “Since none has come out, it seems both of them have been dissolved into the water.”

Two real brothers studied in the same school and in the same class. In their oral examination, one said that his father’s name was Dwarika Prasad and the other said Janaki Prasad. When they returned home and told their mother about it, she was furious, “Why did you say your father’s name was Janaki Prasad when you know he is Dwarika Prasad?”, she sternly asked, whereupon the second brother explained: “To escape my teacher’s wrath. Otherwise he would have thought I was trying to cheat and copy my brother”

Outside a shop selling *mithais* and *jalebis,* there was a message inscribed:

“Our sweets are delicious and tasty. After all, these thousands of flies cannot be wrong”

A man told his friend, “My wife has lost her credit card”.
“Have you informed the bank?”
“Of course not. The thief is spending much less than she does”

Master (*to the driver)* : Drive slowly
Driver : But sir, you told me that you have to reach the hospital quickly
Master: I said so, but not to reach there as a patient

Two little boys were talking.
“My eighty-year-old grandfather gets up early in the morning to jog eight kilometers.”
“That’s fantastic. What does he do in the afternoon?”
“The last kilometer!!!”

Just before giving a lavish party at the estate, a tycoon had his swimming pool filled with poisonous snakes. He called the guests together and announced, “To anyone brave enough to swim across the pool, I will give the choice of a thousand hectares of my oil fields, 10,000 herds of cattle or my daughter’s hand in marriage”. No sooner were his words spoken than a young man plunged in, swam across the pool and climbed out unscathed but breathless.
“Congratulations!” the tycoon greeted him. “Do you want my oil fields?” “NO”, replied the guest
“The 10,000 herds of cattle?”
“NO”, the young man said again
“Well, how about my daughter”
“NO, NO, NO”, the man shouted loudly
“You must want something.” said the puzzled host.
“I just want to know the name of the crazy person who pushed me in!”

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