

# Newsletter

Vol. 25 Issue 9 SEPTEMBER 2024

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## Nehru Centre



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## Events At a Glance...

### Library

#### Poetry Evenings at the Library

Can Poetry Halt War  
by Ms Meher Pestonji

Friday, 6th September 2024  
4.30 p.m., Who Are We Hall

Celebrate 'International Day of  
Peace'

Concept & Curation by Dr. Paramita  
Mukherjee Mullick

Friday, 20th September 2024  
4.30 p.m., Who Are We Hall

### Culture Wing

#### 26th Theatre Festival 2024

Monday, September 23, 2024  
हरवलेल्या पत्यांचा वंगला (Marathi)

Tuesday, September 24, 2024  
आषाढ का एक दिन (Hindi)

Wednesday, September 25, 2024  
एकेक पान गळावया (Marathi)

Thursday, September 26, 2024  
હું Special છું (Gujarati)

Friday, September 27, 2024  
नकळत सारे घडले (Marathi)

**Time: 7.00 p.m.**  
**Nehru Centre Auditorium**

## Speeches of the Freedom Movement

1. DADABHAI NAOROJI: India Must Be Bled  
England, 6 July 1900

*The Indian uprising against the British East India Company in 1857, known as the 'First War of Independence' was ruthlessly suppressed. Ninety years later, India got its Independence through a non-violent mass movement, an antithesis of war.*

*In the nineteenth century India, some extraordinary human beings were born. They were men and women of great intellect, lofty ideals and were also free spirited. They were excellent communicators too. Through their writings and speeches they inspired the freedom movement and gave it a momentum unparalleled in history. With this issue, Nehru Centre's newsletter proposes to bring to its readers some of those speeches that shook the British Empire.*

*The following speech is by Dadabhai Naoroji, the grand old man of India, who was the first Asian to be elected to the British Parliament in 1892. He spoke at a meeting on 6<sup>th</sup> July 1900 in England and the speech is one of the best on English soil.*

'I feel exceedingly pleased at having to address so large a meeting of English ladies and gentlemen. I assure you it is a great consolation to me that the English are willing to hear what Indians have to say. I will speak boldly and heartily, in order that you may know the truth. I will take as a text the following true words: 'As India must be bled'. These words were delivered by Lord Salisbury himself. Let us clearly understand what is meant by 'bleeding a nation'. It is perfectly true that when there is a government, people must pay taxes, but there is a great difference between taxing people and bleeding people. You in England pay something

like fifty shillings, or more of taxes per head per annum. We in India pay only three to four shillings per head per annum. From this, you may conclude that we must be the most lightly-taxed people in the world. However, that is not the case. Our burden is nearly twice as heavy as yours. The taxes you pay in this country go from the hands of the taxpayers into the hands of the government, from which they flow back into the country again in various forms, fertilising trade and returning to the people themselves. There is no diminution of your wealth: your taxes simply change hands. Whatever you give out, you must get back. Any deficit

means that much loss of strength. Suppose you pay a hundred million pounds every year, and the government uses that money in such a way that only a part comes back to you, the other part going out of the country. In that case you are being bled, part of your life is going away. Suppose out of the hundred million pounds only eighty million pounds return to you in the shape of salaries, commerce, or manufactures, you will have lost twenty million pounds. Next year you will be so much the weaker; and so on each year. This is the difference between taxing people and bleeding people. Suppose a body of Frenchmen were your rulers, and that out of the hundred million pounds of taxes, they took ten to twenty million pounds each year, you would then be said to be bleeding. The nation would then be losing a portion of its life.

How is India bled? I gave an example of your own case with the French as your rulers. We Indians are governed by you. You manage our expenditure and our taxes in such a way that while we pay a hundred million pounds in taxes, this hundred million never returns to us intact. Only about eighty million returns to us. There is a continual bleeding of about twenty million annually from the revenue. Ever since you obtained territorial jurisdiction and power in India in the middle of the last century, the English and other Europeans who went to India have treated that country in the most oppressive way. The most oppressive means were adopted in order to bring away enormous quantities of wealth from the country. How was the Indian

Empire taken over by you? It has generally been said that you have won it by the sword, and that you will keep it by the sword which is not so. The people who say this do not know what they are talking about. They also forget that you may lose it 'by force'. You have not won the Indian Empire by the



**Dadabhai Naoroji**

sword. During these 150 years, you have carried on wars through which this great Empire has been built up, costing hundreds of millions of rupees. Have you paid a single farthing of it? You have made the Indians pay every farthing. You have formed this great British Empire at our expense, and you will hear what reward we have received from you.

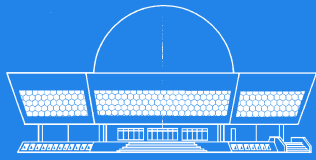
The European army in India at any time was comparatively insignificant. During the Indian Mutiny, you had only forty thousand troops there. It was the two hundred thousand Indian troops that shed their blood and fought your battles which gave you this magnificent Empire. It is at India's cost and blood that this Empire has been formed and maintained up to the

present day. It is in consequence of the tremendous cost of these wars and because of the millions you draw from us every year that India is so completely exhausted and bled. It is no wonder that the time has come when India is bleeding to death. You impose upon us an immense European military and civil service, you draw from us a heavy taxation. But in the disbursement and the disposal of that taxation we have not the slightest voice. I ask anyone here to stand up and say that he would be satisfied, if after having to pay a heavy taxation, he was given no voice in governance. I ask any one of you whether there is any great mystery in these dire famines and plagues? No other country would be so exhausted, as India has been exhausted by an evil system of government or would have taken it for even half the time. It is extraordinary that the loyalty of the Indians who are bled by you is still so great. It is a true and genuine loyalty, but do not expect that loyalty not to fail and that it would continue in the same condition in which it is at the present time. It is for the British to rouse themselves and to open their minds, and to think whether they are doing their duty in India. The theory maintained by the statement is that India is governed for the benefit of India. You claim that you do not derive any benefit from the taxation. But this is incorrect. The reality is that India, up to the present day, has been governed so as to bring about the impoverishment of the people. I ask you, is this to continue? Is it necessary, that, for your benefit, we must be destroyed? I will conclude with Lord Salisbury's other true words: 'Injustice will bring down the mightiest to ruin.'

### What Nehru said....

Every civilization and every people exhibit parallel streams of an external life and an internal life. Where they meet or keep close to each other, there is an equilibrium and stability. When they diverge, conflict arises and the crises that torture the mind and spirit.

*...from Chapter 3, The Indus Valley Civilization, The Discovery of India.*



## NEHRU PLANETARIUM

Tel: 022-40245413  
Mobile : 9892890510

## SKY SHOW : BIOGRAPHY OF THE UNIVERSE

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

(MONDAY CLOSED)

Tickets will be available online and at the Booking Counter.  
Visitors are expected to strictly follow Covid-19 norms.

Email: [managernpmumbai@gmail.com](mailto:managernpmumbai@gmail.com)

### Bhaskaracharya (1114 - 1185)

The 12th-century Indian astronomer, astrologer, mathematician and engineer, Bhaskara belonged to a family of illustrious scholars. He obtained his primary education from his father, Maheshwar (also known as Maheshwarpadhyaya), after which he went to Ujjain to further his education. There, he studied the works of Varahamihira and Brahmagupta. Later, he headed the astronomical observatory in Ujjain and earned the title of Acharya or the teacher. Henceforth, we refer to him as Bhaskaracharya.

Bhaskaracharya is also referred to as Bhaskara II, as there was a famous 7th-century astronomer and mathematician with the same name, Bhaskara I whose work we discussed in the Newsletter of August 2024.

In 1150, when he was 36 years old, Bhaskaracharya wrote his magnum opus, *Siddhant Shiromani* (Crown of Treatises). In *Siddhant Shiromani*, he mentions that he was born in 1114 AD in Vijjadavida on the banks of Godavari river, in the Satpura mountain ranges of the Western Ghats and lived in Patandevi, which is near today's Patan (Chalisingaon) in Maharashtra. Bhaskaracharya begins the treatise by paying homage to Brahmagupta. *Siddhant Shiromani* consists of four parts: *Lilavati*, *Beejaganita*, *Grahaganita*, and *Goladhyaya*. Each part has a large number of verses and is a separate book or complete work in itself. Bhaskaracharya had keen interest in poetry. This unique skill is evident from the lucid and poetic form that he has used in his writings.

*Lilavati* is a treatise on arithmetic or *ankaganita*. He named this book after his daughter, *Lilavati*. It consisted of 277 verses and had many simple but thought provoking problems for the students to solve on a *pāti* (a slate). It is, thus, referred to as *Pātiganita*. Even today, students interested in mathematics enjoy solving these problems. In this book, Bhaskaracharya explains the definitions of mathematical terms, measurements and permutations<sup>1</sup>.

In his second book, *Beejaganita* which consists of 213 verses, Bhaskaracharya discusses the properties of positive and negative numbers, zero and infinity. He writes about addition, subtraction, multiplication and division of these numbers. He also writes about solving mathematical equations using *Kuttaka* (discussed by Aryabhata in his book *Aryabhatiya*).

The next two books, *Grahaganita* (451 verses) and *Goladhyaya* (501 verses) are devoted to astronomical topics. *Grahaganita* only deals with calculations of astronomical events. Bhaskaracharya also discusses the diurnal rotation of stars around the Earth and the eclipses. He has given mathematical methods for finding the time of sunrise and the date of *Pratipada* (*Shukla* or *Krishna*). He also discusses the path of the Sun and the Moon.

In *Goladhyaya*, Bhaskaracharya specifically discusses the nature of spheres, geography, and spherical trigonometry. He also discusses seasons and problems related to astronomical calculations.

Bhaskaracharya was also an engineer. His *Yasti-Yantra* (a stick instrument) was among many of his inventions. This instrument was used for calculating the height of terrestrial objects like trees and mountains. In the *Siddhant Shiromani*

he describes the use of this instrument and the principle on which it is made. He is also credited for being the first person to describe a perpetual motion engine.

His work was so influential that it was being copied till as late as 1800.



Page from Lilavati, the first volume of Siddhant Shriromani

## References

<sup>1</sup> Permutation is a mathematical method for arranging a sample in a group. For example, the A, C, and T alphabets can be placed in six ways: ACT, ATC, CAT, CTA, TAC, and TCA. This science of mathematics has many uses in real life, from making car number plates to cracking coded messages.

### Science Lecture and Demonstration

Science Lecture and Demonstration sessions for students of Grades 8 and 9 for the current academic year began from July 2024. These sessions will be held every second Saturday of the month.

The first session was held on 13 July. It was conducted by Arvind Paranjpye and the subject was 'Wonders of the Solar System'. He explained, with the help of visuals, why we see only one side of the Moon and why we see the phases of the Moon.

The next session was held on 10 August, the subject being 'Wonders of Light' and was presented by science educators.

There was an overwhelming response to these sessions. More than 200 students and teachers participated.



# Culture Wing



## 26th theatre festival (In Marathi, Hindi, Gujarati) 2024

हरवलेल्या पत्यांचा  
बंगला  
Monday  
23rd September  
7.00 pm (MARATHI)

Duration: 2 hrs. 10 min  
with interval



Written by Smt. Swara Mokashi  
Directed by Shri Chandrakant Kulkarni  
Produced by Jigisha, Mumbai

आषाढ का एक दिन

Tuesday  
24th September  
7.00 pm  
(HINDI)

Duration: 2 hrs. 10 min  
with interval



Written by Mohan Rakesh  
Directed by Shri Rajesh Sharma  
Produced by Surabhi Theatres, Nashik

एकेक पान गळावया  
Wednesday  
25th September  
7.00 pm  
(MARATHI)

Duration: 2 hrs. 10 min  
with interval



Written by Dr. Sameer Mone  
Directed by Shri Sunil Kadam  
Produced by Police Kalyan Kendra  
Police Commissioner's Office, Mumbai

Special  
Thursday  
26th September  
7.00 pm  
(GUJARATI)

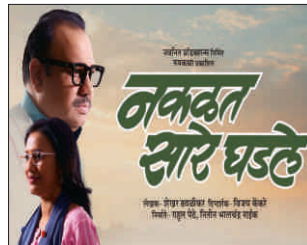
Duration:  
2 hrs. 30 min  
with interval



Written by Shri Henish Nareshkumar (Khanwar)  
Directed by Shri Vijay Gala & Rishabh Chheda  
Produced by Shri Vagad Graduates Association,  
Mumbai

नकळत सारे घडले  
Friday  
27th September  
7.00 pm  
(MARATHI)

Duration: 2 hrs. 45 min  
with interval



Written by Shri Shekhar Dhawalikar  
Directed by Shri Vijay Kenkre  
Produced by Navnit Productions, Mumbai

23-27 September 2024, 7.00 p.m.  
Nehru Centre Auditorium

Entry: Free Entrance Cards will be available  
on 18th September 2024 from 10.30 a.m. until  
availability from the ticket counter of the  
Nehru Centre Auditorium

**BHARAT SINGH**



**Bharat Singh**, a self-taught artist from Nepal is an expert in portrait painting.

**Tuesday 3 September 2024  
to Monday 9 September 2024  
(AC Gallery)**

**PRITI ANUP ANAND**



**Priti Anand** is a visual artist from Pune. Her paintings in bright colours have a unique texture and are in acrylic on canvas.

**Tuesday 3 September 2024  
to Monday 9 September 2024  
(Circular Gallery)**

**KUNAL MEHTA  
MIHIR MEHTA**



Kunal Mehta

Mihir Mehta

Both **Kunal** and **Mihir** are jewellers. Photography and art are their hobbies.

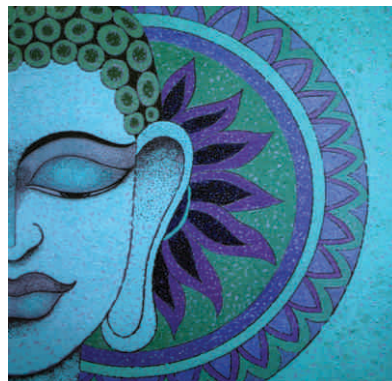
**Tuesday 10 September 2024  
to Monday 16 September 2024  
(AC Gallery)**

**SOFIYA YASMEEN**

**Sofiya** is an artist from Odisha. She will be exhibiting her works in water colours.

**Tuesday 10 September 2024  
to Monday 16 September 2024  
(Circular Gallery)**

**VAISHALI KALE**



**Vaishali's** works convey the life of Lord Buddha on canvas.

**Tuesday 17 September 2024  
to Monday 23 September 2024  
(AC Gallery)**

**SADHANA KADAM**



**Sadhana** has worked as a visualizer and is a calligrapher.

**Tuesday 17 September 2024  
to Monday 23 September 2024  
(Circular Gallery)**

**PRRADNYA RAJE**

**Prradnya's** art speaks about spirituality in different forms through her paintings based on the trio of Brahma-Vishnu-Mahesh.

**Tuesday 24 September 2024  
to Monday 30 September 2024  
(AC Gallery)**

**SARANG HUNDIWALA**



**Sarang** belongs to Aurangabad. A chartered account by profession, he paints in pens, acrylic colours and inks on canvas.

**Tuesday 24 September 2024  
to Monday 30 September 2024  
(Circular Gallery)**

# **RAMSAR WETLAND SITES IN INDIA**

## **18. Punjab - 2**

### **1. Kanjli Wetland**

Kanjli Wetland is a man-made wetland located in the Kapurthala district and it includes the Kanjli Lake.

Kanjli Wetland supports a variety of micro and macro flora and fauna. Four mammals, about 50 species of birds, 12 types of fish and 35 types of invertebrates have been reported in the area.

Kanjli Lake was created in 1870 by constructing the headworks across the perennial Bien River, a tributary of the Beas River to provide irrigation facilities to the hinterland.

The erstwhile Maharaja of Kapurthala (Raja Randhir Singh - 1862 to 1870), built the headworks on the river Kali Bein which resulted in the creation of the Kanjli Wetland which includes the sparkling lake by the same name. The Maharaja also built a retreat in the French architectural style, in the forest set in lovely natural scenery, on the banks of the Lake, which was named "The Villa" or the "Villa Buona Vista".

Kanjli Wetland was declared a Ramsar site on 22 January 2002.

### **2. Nangal Wetland**

Nangal Wetland is a human-made reservoir that came into existence as a result of the Bhakra-Nangal Project in 1963. An area of 116 hectares of this human-made wetland is situated on the Sutlej river in the foothills of Shivalik hills. It is one of the largest habitats of resident and migratory birds as well as endangered species like the Indian pangolin, Egyptian vulture and the vulnerable leopard.

Nangal Wetland includes trees, grasses, shrubs, moss and other plants that require minimum water coverage. It provides ecosystem services like water storage and water purification through retention of nutrients, sediments and pollutants, groundwater recharge and erosion control. Nangal Wetland is one of the most important biodiverse areas in the region.

Nangal Wetland was declared a Ramsar site on 16 September 2019.

### **3. Ropar Wetland**

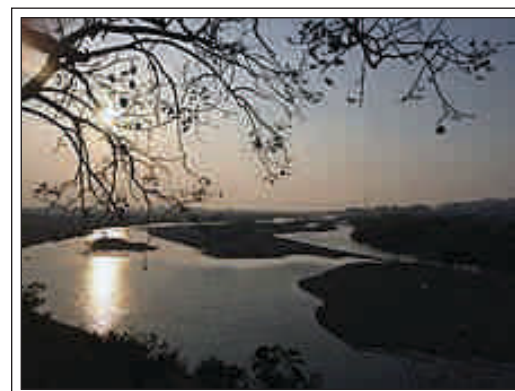
Ropar Wetland, also called Ropar Lake, is a man-made freshwater riverine and lake wetland. The endangered turtle and the threatened python are reported to be residents of the wetland. Considering the wetland's diverse and rich biodiversity, Ramsar Convention has included Ropar Wetland as one of the Ramsar sites on 22 January 2002.



**Kanjli Wetland**



**Bar-headed Geese and Greater White-fronted Geese at Nangal Wetland**



**Ropar Wetland**

NEHRU CENTRE PUBLICATIONS

Books for Sale

- Nehru Revisited
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- Nehru and Indian Constitutionalism
- Internal Security in India
- Constitutionalism and Democracy in South Asia
- मुंबई: काल आणि आज
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- Witness to History
- India-Russia Relations
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- Challenges to Democracy in India
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Colourful art catalogues for sale

- (1) GOPALRAO DEUSKAR (1995)
- (2) VINAYAKRAO KARMARKAR (1996)
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- (4) S. L. & G. S. HALDANKAR (1998)
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- (6) D. G. KULKARNI (DIZI) (2001)
- (7) NARAYAN L. SONAVADEKAR (2003)
- (8) NAGESH B. SABANAVAR (2004)
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- and many more...

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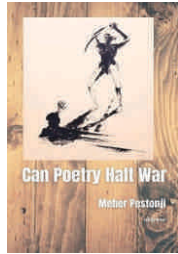
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Poetry Evenings at the Nehru Centre Library

Can Poetry Halt War



Written by  
**Ms. Meher Pestonji**  
Veteran journalist, writer and poet, she has published short stories and novels and also scripted plays.

This brilliant book of Meher's latest poetry, views war with realistic eyes and yet holds an enduring hope of humanity united beyond man-made borders.

Date: **Friday, 6th September, 2024**  
Venue: **Who Are We Hall  
First Floor, Discovery of India  
Building, Nehru Centre**  
Time: **4.30 p.m.**  
**Open to all**

Celebrate 'International Day of Peace'



Concept & Curation  
**Dr. Paramita Mukherjee Mullick**  
Internationally acclaimed award winning poet, she has published books of poems and short stories.

Ten poets will recite from their own poems on celebrating 'International Day of Peace' which falls on 21st September.

Date: **Friday, 20th September, 2024**  
Venue: **Who Are We Hall  
First Floor, Discovery of India  
Building, Nehru Centre**  
Time: **4.30 p.m.**  
**Open to all**

Register for both events at: [nehrucenlibrary@gmail.com](mailto:nehrucenlibrary@gmail.com)

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On all working days

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