



<p><i>India: Who has TRUTH?</i> February 2004</p> <p>Part 04, Ch. 01 CRF Media Chronicles</p>	<p>Final: 05/05/13 Time: (10:28)</p> <p>© 2013 Carl and Arline Ryan</p>
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Carl: Diverse traditions, languages, ethnicity and religions abound in India. Mumbai, ... once known as Bombay, ...the most populous city of the country with 17 million people, is much the same. With nearly 100,000 people per square mile, these ethnic, religious and language groups must live and work side by side.

The caste system was outlawed decades ago, still all these cultures continue to be affected in every way, including employment, marriage, social status and, ... much more deeply, ... religious convictions, their morality and their collective political sensibilities. Caste affects their dreams and ambitions, priorities and goals. Upon caste rests justice and public conscience, immorality and corruption. Determined by karma and past reincarnations, caste is a discriminator of persons, ... a scale of human worth. They believe themselves to be created unequal.

Arline: It was February 2004 that Carl spent two weeks in this challenging environment. Clearly, I was much better off at home even though it was still winter and the cattle needed their daily ration of hay. Also, some of the cows were due to calve any time.

Overlay: Workers living quarters

Carl's regular reports were interesting but the environment and lifestyle of India seemed overwhelming; ... not a place for me.

Carl: In spite of being the financial capital of India, more than half of Mumbai's population lives on the streets or in one of the massive slums. Regardless of whether life is on the street, in a slum or high-rise apartment, they look to their gods for hope. Daily, they ask which one of their millions to appease, which will bring food to their hungry family that day? Which will keep them from illness?

This is a place where people do things differently than we in a Western society have come to expect. But, this is India. It is their place. It is their culture.

Paan and Chai are part of the social fabric of India. They are the coffee and donuts of America and are enjoyed by all whether rich or poor, high caste or low.

Overlays:

- Lunch buckets for professional class
- Delivered fresh to their office

Thousands of the servant and laborer class of people are gainfully employed in the lunch and the laundry business as they make a unique contribution to the image of the wealthy and influential of Mumbai.

Overlays:

- Laundry for professional class.
- The professionals are chauffeured to work.
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There are many other odd jobs that keep people busy from shoe repair to picking wax out of someone's ears to begging on the street or carrying bricks.

Overlays:

- Wax pickers have a city license.
- This is women's work.
- This is men's work.

Perhaps, the most dangerous job is making the ferris wheel go round and round. Even to watch is frightening!

The wedding is the biggest and most important event for the wealthy. It is typically as extravagant as the bride's family can afford. It is an opportunity to display wealth and status.

Overlay: They will live in this area.

Scattered along the coastline, sandwiched between multi-storied flats and commercial buildings, are Koli fishing villages. In existence since the city began, they are a significant link in the history of Mumbai.

Every day more than 6 million people travel through Mumbai on the commuter train system. Six million people traveling to and from their homes and work! On buses, more than 3 million commuters pack onto the system to move through an already congested city. In Mumbai, it seems that everybody is going someplace ... and that each person has their own destination; a destination determined by their caste ... by the station in life to which they were born.

In this country, some say that there are 330 million gods ... while others say there is NO god. Some say that people are not created equal ... others say that there is no caste and ALL are created equal. Some religious orders have many overlapping and complimentary beliefs ... and others are in stark conflict resulting in occasional serious social unrest. Each group tenaciously forms a seemingly impenetrable cocoon around themselves, their beliefs, and customs.

Here, the cow is sacred. A cow is fed, touched and worshipped. When a man or woman worships a cow, their good karma is increased. Karma ... good and bad deeds hanging in the balance of life. These Hindus have made a sacrifice. They have worshipped. They have done a good deed. Their good karma has been increased. However, just as the cow will need to be fed again, so it is with their karma balance.

People in this land need to hear the truth of the Gospel and in a way that is relevant to their own traditions, culture, language ethnicity and social status and, ... in some places, ... they are.

Overlays:

- "The House of Prayer" Church
- Pastor and his family

My host missionaries provided a diverse and in-depth opportunity for filming the people and lifestyle of Mumbai along with a variety of documents. However, script writing and final editing of the video chapters became increasingly difficult with their continual changes made in the scripts. Finally, it was necessary to limit the missionary involvement and use the detailed information on-hand.

Because of these problems and two additional trips scheduled for 2004, this India DVD was not completed until early the following year. 14 chapters were included in the finalized production. We had 1,000 copies reproduced for distribution.

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Mumbai in Metamorphosis”

Ch. 02 (3:05) Filmed February 2004

Mumbai was once a collection of small Koli fishing villages. Today, ... with 17 million inhabitants, ... it is India's largest city and its richest city. It is wealth and influence that fuels its metamorphosis. The transformation continues throughout the city as new office buildings and apartments replace old and unsightly structures.

The buildings are masonry construction but there are no big trucks to deliver the cement and no high lift cranes to hoist the thousands of tons of materials up to each increasingly higher level. Instead, it is the muscles and sweat of the workers that do this job. One by one the small parcels of material are hoisted up, ... up, ... up and put into place.

Standing on flimsy scaffolds, workers finish the outside of the buildings. Even though they daily face risks to their health and lives; they are glad to have a job to provide for their daily needs. There are some large and some small scaffolds but all are made from long bamboo poles tied together with rope. Whether used in the construction of marble temples or the construction of homes, it is all done the same way. As the construction proceeds, each floor is supported by hundreds of wood poles as the concrete cures. The poles are removed after about 30 days and are used for the next floor.

As new construction is continually replacing the old dilapidated structures in the slums, residents must vacate their homes. Fortunately for the displaced families, the government requires that a few rooms in the new construction be provided free of charge.

Mumbai will continue to grow in this manner as shiny new buildings spring up alongside slums. Often, the ground seems to moan, as if knowing that soon it will never again see the light of day. The slums will ... before long ... be replaced by progress, ... by wealth, ... by a city that grows in economic prosperity and influence throughout India as well as the world. The metamorphosis is a slow and painful process. Even as a butterfly leaves behind its shell, so it is with the laborers and servants in this modern metropolis. All are left behind to endure life with scarcely enough to survive. Their destiny is to always remain the laborers and servants to those above them in a glittering city.



The Destination

Ch. 03 (9:35) Filmed February 2004

Every day more than 6 million people travel through **Mumbai*** on the commuter train system. Six million! On the buses, more than 3 million commuters pack onto the system to move through a city already congested by trucks, ... taxis, ... private vehicles, ... bicycles, ... handcarts, ... delivery vehicles of all types, ... cows, ... ox carts, ... elephants, ... construction equipment, ... and people ... masses of people!

In Mumbai, it seems that everybody is going someplace ... that each person has their own destination ... a destination determined by their caste ... by the station in life to which they were born.

It is the masses of people going from place to place that make the train system an essential part of the culture of Mumbai and the culture of the whole of the country of India. It is these ribbons of steel that seemingly hold the people of this country together as they share this common bond.

In Mumbai, the rail system is where people come together for a short time. It is here that they walk together, ... they stand
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together, ... they sit together, ... and together they listen to the roar and clanking of the train as it moves along its tracks. During this long commute, people of all castes irrespective of gender, cultural distinction, social or economic condition press against each other. ... It makes no difference. ... The press is the same. ... The train system in the Great City of Mumbai treats all people the same. ... It is the one equalizer of people ... The one element in the culture where all people have the same experience. They are just bodies moving in the same direction.

Vijay* is a young man living with his parents in an upper class neighborhood of the northern part of the City. Each workday morning, he takes an auto-rickshaw for the short ride to the train station. He, ... along with hundreds of others, ... purchases his daily train ticket and proceeds to the gate. Walking toward the gate, Vijay and the others ignore the dog sleeping on a pile of trash. Continuing on, he passes street sweepers having their morning round of **Chai***. Climbing the stairs and heading down the walkway, he tries to ignore the family of gypsy beggars and the hawkers who have their flowers all set out for sale to those passing by.

While waiting the few minutes for the train to arrive, a homeless "**Sadhu**"* holy man is nearby. But Vijay is lost in the crowd and his own thoughts as are the hundreds of other commuters who daily occupy the trains ... the businessmen, the servants, and those transporting a variety of goods.

Getting on the train is always a struggle and can be dangerous for anyone regardless of how robust they are.

Once inside, Vijay quickly finds a seat in a nearly empty car; ... however, by the time he reaches his place of work, there will be 300 to 400 people squeezed into each train car. The train cars, like a nearby mosque, look very old.

Out of the window, the apartment buildings quickly melt away. All that can be seen for miles are the homes and people of the lower caste who seldom ride the train. Vijay closes his eyes to shut out the poverty all around. He tries to sleep but cannot because of the continual starting and stopping of the train as it fills with more people ... some old, ... some young, ... and a few women. ... The women in this car are few since most choose to ride in the "ladies only" cars. This is a good choice for them since the cars are much less crowded.

As Vijay sits squeezed into a seat designed for three people but now has four abreast, he hears a welcome sound from the next compartment. Shutting out all other sounds, he listens to the beat of the worship activities of a group of his fellow Hindus. It seems that all those in the compartment are joining in a puja. Vijay's enjoyment of the worship is interrupted as beggars approach the other passengers. Beggars are always on the train as they seek donations to buy food and clothing. When they come to him, Vijay ignores them and turns away to once again stare out the window.

The sign about AIDS reminds him of the moral decay of the country's young people. Continuing to stare out the window, he observes an all too often occurrence, ... police carrying an accident victim off the tracks. More than 14 people a day meet a similar fate.

Finally, as the station nears, the train car is full and there is little room to even stand. Getting off at the right place requires pushing and shoving to position one's self near the door. The train is stopped for less than 30 seconds and people to enter and exit through a common door.

Rushing down and through the tunnel toward the exit stairs, Vijay stops just long enough to give a coin to a young boy that faithfully burns incense to cleanse the passageway of evil spirits.

Up the stairs and out on the sidewalk, Vijay finally feels free again! After a short walk, he will arrive at his destination! ... He knows that he must spend the short time near those many passengers that were created different than him. He knows ... being a Hindu ... that people are not created equal and that they must remain in the caste in which they were created. They can only hope that by doing good in this life they will be reborn into a better life next time.

The train system has positioned Vijay with the rest of Mumbai for a time, putting him together with the millions of other anonymous people who commute every day. But he knows, ... they all know, ... that it's only for the train ride. It is like the tracks that confine the train; their paths often cross but seldom merge. ... They go different ways, ... as they must, ... because their destinations are different. For most of those now living in Mumbai, their destination in life was determined at birth. They are confined to a track from which few escape.

Along the tracks ... but blocked from view by crumbling buildings ... is the destination for the dirty laundry of many of Mumbai's residents. Here the 4,000 or so **dhobi-wallahs*** start before sunup and work into the night to get everything clean and ready for the next day.

The clean clothes hung out to dry bring to mind the Psalmist as he prays, "Wash me, and I shall be whiter than snow. Create

in me a clean heart, O God.”

There is another way, ... another destination for the people of Mumbai. It is a way that few seek and even fewer find.

Jesus said “*I am the way, and the truth, and the life; no one comes to the Father, but through Me.*” Jesus can make one a new creation ... leaving the darkness behind and stepping into the Light.

Will you help show the people of Mumbai the way to the one true God?



The Good Life

Ch. 04 (7:06) Filmed February 2004

Dark skinned workers pulling and pushing to move a heavy cart through the traffic is the way of life in this city. According to the businessmen who work in the financial district of the city of Mumbai, these workers were created for this job. The wealthy arrive at work in their chauffeured limousines or by taxis. With briefcase in hand, they know that ... just across the street ... their comfortable, air conditioned office awaits them. High above the city, they seldom notice the beggars and the street vendors from their office windows.

At about noon, a group of people known as the tiffin-wallas begin distributing warm, home cooked meals each prepared

by a dutiful suburban wife. There are about 3500 of these deliverymen who handle over 100,000 lunches each day. They manage to get them to the correct person and, always on time. Most of these workers cannot read, instead, symbols are used to specify the destination of each individual lunch canister.

Occasionally the office worker must venture out on the street among those who are at a lower station in life than he. On these short journeys, he is always mindful to do a good deed in order to keep his karma high and, ... consequently, ... to ensure the continued good life for himself, his family, and that of his future generations.

LONG PAUSE

Have they been created equal?

The cost of school uniforms is a small price to pay knowing that his children are attending the best of schools and that they will be ready for college. Law, economics, or some other profession will be in the future for his children

For the college students, lunch is hot and ready at noon. Vendors prepare foods that can be consumed quickly during the short break from classes. Making good Chai is an art as well as a required skill for some of the merchants. Sharing in a round of this milky sweet tea is part of the binding social fabric of Mumbai. The drink is popular in all castes, ... from the high to the low. Street sweepers, ... locked in the bottom caste of society, ... also enjoy a Chai break with their friends.

LONG PAUSE

Are these students ... are these workers created equal?

Home at the end of the day is a time to enjoy family and friends in safe and comfortable surroundings. Guards and high walls provide protection from the other people. It is a relaxing time to watch the latest DVD movie, to have dinner at a restaurant, or to take a swim in the pool. Perhaps taking the children to the beach is on the agenda.

The time at the beach is always fun. The family goes at night when it is cooler and there is less chance of the sun darkening their skin. Few are concerned for the young men propelling the Ferris wheel around and around as it goes faster and faster. Games, food, and time spent with family and friends are especially enjoyable.

LONG PAUSE

They enjoy the status of being created unequal.

The opportunity to participate in the wedding of a nephew is a joyous occasion. Hundreds of guests come to the event. ... All are dressed in their best. ... Blessings for the bride and groom are insured with payments to the priest. ... Prayers to their

favorite gods are offered up. ... Children are learning the proper manners and attire for such occasions. ... And, as always, there are young ladies at the wedding awaiting the day that her parents will select a life partner that seems best for the family.

Sophistication and elegance is everywhere. There is no thought of those that live on the street near the wedding hall; ... of those who only occasionally catch a glimpse of the wedding car.

LONG PAUSE

Are the wealthy created equal?

Bollywood is a place where life's fantasies are played out for the big screen. It is a place of the wealthy and influential. It is a place where more movies are made than in Hollywood. Large billboards advertise the latest creations. People flock to the theaters to enjoy the big screen display. But this is a fantasy, ... a world that seldom enters the mind of the millions of Mumbai citizens that spend each day just surviving.

LONG PAUSE

What would you do in these situations?

In 1950, the Indian government decreed all of its citizens equal before the law ... in effect outlawing the caste system. Nevertheless ... caste has not gone away. Its ugly head is ever present in Indian society.

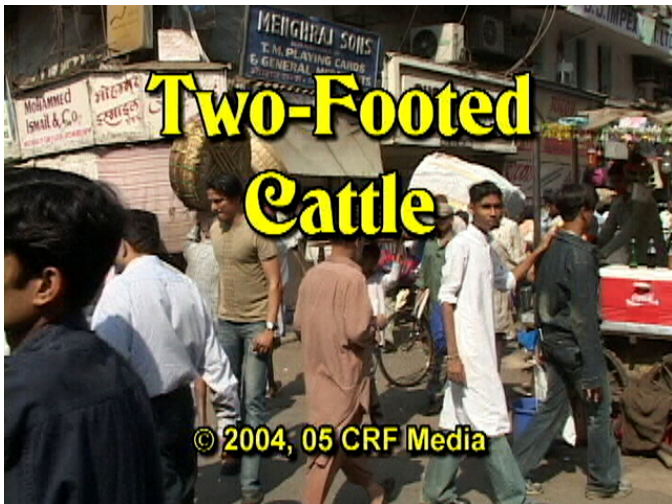
The caste system is still apparent in the lifestyles of the wealthy and influential. The rich and powerful believe they are of a higher class, of greater worth than those around them. ... The workers make it possible for them to enjoy the luxuries of life. Whether it is the chauffeur who is always ready, the servants who care for them in their homes, or the doorman at the hotel. They expect to be served and pampered by those lower than themselves. It is their birthright. This is the way they were created to live.

How will they SEE themselves as needing to serve rather than being served when they enjoy this lifestyle? Just as the Ferris wheel goes faster and faster, they are caught in a cycle with no thought for those who enable them to enjoy fun activities. To step out of their culture, a change must be made in hearts and minds to look at one another through God's eyes of love, not as people of high or low caste.

Can you TELL them that Jesus alone brings true happiness? ... Can you PRAY that they will KNOW and UNDERSTAND the truth and that the truth will set them free? ... Will you GO and SHOW them the way?

On Screen:

How is God speaking to YOU?



Two-Footed Cattle

Ch. 05 (3:29) Filmed February 2004

According to the oldest and most sacred of the Hindu scriptures, ... man was not created equal. Instead of equality, four basic levels of man were created. Included in the three top levels are the priests, scholars, kings, warriors, businessmen, and land owners. They were to work with their minds. It is those on the bottom level ... or caste ... that were born to be laborers and servants. They were to work with their bodies.

The Hindu scriptures called this lowest caste, ... “two-footed cattle” ... and even today the work of the poor is the work that is done by animals or machines in other countries. The poor – men, women, and children – can be seen toiling day

and night all over the country, doing jobs that are unsafe, unhealthy and unrewarding. Sometimes the work is heavy physical labor; often it is repetitive and dull. Cart pullers, construction workers, stonebreakers – all work long and hard for a daily wage that hardly meets the needs of survival. Women work twice as hard, often pregnant or breastfeeding while doing the same physically demanding tasks as the men, and then going on to do the cooking, cleaning and washing at home. The majority of the Indian workers are poor. Sometimes the work seems pointless, as if going through the motions was more important than the result.

Workers at the bottom caste have little incentive to do better, because only mediocrity is rewarded since excellence on the

part of the individual threatens the system. The most widely used Hindu scripture says that it is better to do the job ordained by your birth, ... no matter how bad it is, ... than another person's ordained job, ... even if you can do it well. Without ever having read the scripture, the laborer knows better than to aspire to be office manager. Educated members of the office staff, who speak English and have become familiar with Western ideas, sometimes convey the impression of working on Western terms. This is little more than a veneer, underneath is a person with a very different system of values ... a system that strives to maintain the status quo.

The caste system of India has been in place for 3,000 years. Over time, the 4 major cast divisions have been subdivided into thousands of categories. One large group existing outside the caste system is called "the untouchables." These people work with dead animals and with animal skins and other jobs that are forbidden by the Hindu belief system.

India has made little progress in ridding itself of the caste system. There have been laws passed. Religious groups have been organized. Statements are made that all are equal under the law and under god. ... Yet, the reality of the daily lives of its citizens tells a different story. Given India's population and the need for work, the inefficiency of the caste system is important as a method of keeping people employed. This is not the ideal solution; rather it is the recognition of the problem and Indian's deal with it this way. They need to keep the "two-footed cattle" ... employed and under control.



Paan and Chai

Ch. 06 (3:05) Filmed February 2004

Paan* and **Chai*** are part of the social fabric of India. They are the coffee and donuts of America and are enjoyed by all ... whether rich or poor, ... high caste or low.

An ethnic Indian chew, Paan is basically a betel leaf wrapped around a variety of ingredients. Paan shops are located in railway stations, outside theaters, bus stops, on the street, and in every nook and corner of cities, towns, and villages. There are many styles of Paan but the one made with **betel*** leaf is more popular since it is believed to help in the digestion of the rich curried foods. As such, it is usually served at the end of an Indian meal. Acting as a mouth freshener, it turns the mouth red. Most varieties of

Paan are to be chewed but not swallowed.

Paan sellers have their own special recipes and ingredients as well as method of preparation. As the final package is completed, it is clearly a work of art prepared by an artisan who has a special place in Indian society.

Chai, like that of Paan, is ever-present all through India. The roadside stand is the most common place to purchase the refreshing drink. Sometimes Chai is available next to a stand that offers fresh squeezed sugar cane juice. Chai is generally made up of black tea, creamy milk, a sweetener, and a combination of various spices. The most common spices are cardamom, ginger, cloves, cinnamon, and pepper although their use varies from region to region in India. The brewing of this popular drink is an art. Many like to show off their talents as they skillfully mix the boiled milk and tea to obtain a creamy flavorful mixture. A drink that not only tastes good but also acts as a natural digestive aid, Chai produces a warm soothing effect giving a wonderful sense of well-being. Chai from India is becoming an increasingly popular drink all over the world. It is usually safe for the tourist to drink since the ingredients are pasteurized through the boiling process.

When you visit India, come and enjoy the people, ... the food ... and, ... of course, ... Paan and Chai.



The Wedding

Ch. 07 (5:07) Filmed February 2004

The wedding is the biggest and most important event for the wealthy. It is typically as extravagant as the bride's family can afford. It is an opportunity to display the family's wealth and status.

The parents and family arrange about 95% of the marriages in India. Critical decisions such as education, social status, color of skin and appearance are important in the selection process. For the most part, the decision is made by the parents of the couple and is seldom made on the basis of love or mutual attraction.

The marriage is a gift in which the father of the bride gives his daughter to the groom's family. The wedding process is a ritualized affair and follows procedures handed down through the generations. Typically, the event is attended by hundreds of guests who are seated in a large auditorium. As the bride, the groom, and their many attendants go through the prescribed steps, nearly all of these guests are talking among themselves. Few can hear the words of the priest. It is also difficult to see much of the details of the proceedings.

Generally, there are 4 to 7 cycles in the ceremony. The priest and the close family members recite vows concerning their future responsibility. In addition, ... to help emphasize the importance of the commitment, ... money is always exchanged. Each of the cycles involve different close family members ... the parents of the bride and the groom, aunts and uncles, or siblings.

The bride is elaborately adorned in a beautiful dress, intricate head covering, and glittering jewelry. Her makeup, painted hands and forearms have been skillfully applied. From all appearances, she is a beautiful bride but not a radiant bride. As an Indian bride, she seldom smiles and appears to be looking at the floor most of the time. On the other hand, the handsome groom is also dressed for the occasion but displays more emotion. From his smiling demeanor, he seems to be pleased about the prospects of living the rest of his life with his pretty wife.

The wedding begins with the bride and groom sitting together with their right hands clasped and wrapped with a special scarf. They never look at each other nor do they speak. The priest carefully choreographs the event for the camera. Each time around the sacred fire, the response is the same. The only difference is the particular family members and the accompanying attendants. It is after the final round and rose petals shower the couple ... when the ceremony is complete ... that the bride and groom switch places. After sitting down, hands are once again separate. Several people offer prayers to their gods. The young man and woman are finally married. This is the last the guests will see of them.

The guests are all ushered down to a banquet hall and treated to an elaborate meal. Food of all varieties is served. It is a time for visiting with family and friends ... a time to speculate on whom among the guests will be married next ... a time for children to dress up and display the proper etiquette and behavior for this occasion.

Meanwhile, the bride and groom are whisked away at last in their well-decorated limousine. They can now look to their future. A future that ... because they are among the elite of Mumbai ... is as wide open as the sea.



Lunch and Laundry

Ch. 08 (3:37) Filmed February 2004

Image is everything for the upper class living in the city of **Mumbai***. Part of this image is what they eat and what they wear. The image-makers in these two cases are the *tiffin-wallahs** and the *dhobis-wallahs**. These are the very efficient and hard working people who bring the lunches and do the laundry for businessmen and office workers.

Lunch is the biggest meal in Mumbai and it is important that the wife home cook the meal. Typically, the family lives in one of the exclusive neighborhoods of northern Mumbai as much as an hour's train ride to work. The "stay at home" wife must purchase fresh fruits and vegetables and supervise the preparation of the meal ... a two to four hour task. It

must then be delivered to her husband's office. Preparing and getting this meal to her husband is an essential part of her day.

After preparation, the tiffin-wallahs take the lunch to the train station. More home cooked meals are brought in and all are put on the train for the long ride downtown. At the end of the ride, the lunches are unloaded from the train where another group collects the lunch pails and distributes the still warm food to delivery carts. Several different methods of delivery to the husband's work place are used ... from cart ... to bicycle ... to carrying on one's head. The final personalized delivery is made by hand directly to her husband.

There are about 3,500 of these deliverymen who handle over 100,000 lunches each day managing to get them to the correct person and always on time. This is an amazing feat since few of these workers can read and rely on symbols that specify the destination of each individual lunch canister.

The *dhobi-wallahs* ... the laundry worker organization ... is similar to that of the *tiffin-wallahs*. In this case, workers go to the homes to deliver clean laundry and to collect dirty laundry. Transported by train, the dirty laundry arrives at the huge central laundry facility located next to a major train station in the central part of the city. There are about 4,000 *dhobi-wallahs* who work here. They start work before sunup and work into the night. Pants, shirts, saris, bed sheets, and undergarments are thoroughly cleaned, pressed and folded. For the most part, the laundry work is a man's job ... as is the lunch delivery operation. Occasionally, a woman helps out in hanging the clothes to dry but she does not venture down to the washing vats.

While waiting for the next batch of clothes, there may be time to clean one's self. At the end of the day, the clean items ... ready for use the next day ... are returned to the owners. Dirty things are picked up at that time and the cycle continues.

Thousands of the servant and laborer class of people are gainfully employed in the lunch and the laundry business as they make a unique contribution to the image of the wealthy and influential of Mumbai.

Pronunciation:

Dhobis-wallahs	DOE-bee-WAHL-ahs
Mumbai	Moom-BYE
Tiffin-wallahs	TIFF-in-WAHL-ahs



Slums and Streets

Ch. 09 (6:04) Filmed February 2004

In spite of being the financial capital of India, more than half of Mumbai's population lives on the streets or in slums. ... Families live in abject poverty in the massive slums of Mumbai. ... Grandmothers and grandfathers, ... mothers and fathers and their children ... live on the streets. ... Babies are growing up into poverty from which there seems to be little hope for a future. ... Regardless of whether life is on the street or in a slum, they look to their gods in hope. ... Daily, they ask which one of their millions to appease, ... which will bring food to their hungry family that day? ... Which will keep them from illness? ... Without the education that somehow eludes them, the cycle of poverty seems endless. They see wealth and influence all around but

it seems to be forever beyond their grasp.

LONG PAUSE

... Have they been created equal?

The government provides free public education. Children, however, must provide their own uniforms, notebooks, pencils and paper ... precious commodities for these children whose parents barely earn enough to feed their families a single meal in a day. And so, ... children work ... helping their parents, ... caring for their siblings, ... doing odd jobs and begging on the streets. ... If they have the opportunity to begin school, they often drop out because they are not encouraged at home or they are pushed aside.

LONG PAUSE

Are these families ... are these children ... created equal?

Beggars abound at train stations, ... on the trains, ... near tourist attractions and important religious sites, ... as regulars on almost every street. ... Beggars in Mumbai may be crippled, ... very old and feeble. ... They may be lepers. ... They may be young women fit for work, but caught in mafia-controlled begging and prostitution. ... Orphaned children may also be used in the same way. Taught and used by their parents, children with families on the street learn to beg from their earliest years.

LONG PAUSE

Are beggars created equal?

Homes for many are small and tightly packed along narrow alleyways. The alley is a sewer drain, ... a playground, ... and ... a place to visit with neighbors. What's more, ... it is a place to do laundry and wash the few dishes they have. Work is hard, the burdens great and the rewards few. ... Endurance in these communities is possible but only because the residents have known no other way.

LONG PAUSE

They accept their status of being created unequal.

Eunuchs have a special role in Hindu society and are believed to have unique spiritual powers. Thousands live in Mumbai as they beg on the streets, bless businesses, and newborn babies and curse the same if they do not receive payment.

LONG PAUSE

Is the child, the parent, the eunuch created equal? ... Of course they are. *... In the eyes of God, they are created equal.*

If you've never been hungry, ... if you've never been without a home, ... if you've never gone without a job, ... then ... you don't know what you would do in these situations.

LONG PAUSE

What would you do?

In 1950, the Indian government decreed all of its citizens equal before the law ... in effect outlawing the caste system. Nevertheless ... caste has not gone away. Its ugly head is ever present in Indian society.

Nowhere is the legacy of the caste system more evident than on the dark streets and sidewalks each night. ... This is the place that tens of thousands of people call home. This is a home where sleep is possible only after midnight ... when the buzz of traffic, ... the parade of people, ... and the glare of streetlights begin to diminish.

Those living in the slums and on the streets need to hear the encouraging words of truth from Jesus; the truth that they are ALL precious in His sight. They need to know the truth that ... in God's eyes ... everyone is equal. God's Word tells us to "Carry each other's burdens, and in this way you will fulfill the law of Christ."

Jesus said,
If you do it unto one of the least of these, you do it unto me.

What can YOU do to bring the JOY of God's love to these people who live in despair? ... Will you PRAY? ... Will you GO and SHOW them the way? ... How is God speaking to YOU?



Odd Jobs

Ch. 10 (5:13) Filmed February 2004

Within the city of Mumbai, there are several million people who are at the bottom rung of the economic ladder. For the most part, they are uneducated and live in Mumbai's massive slums or on the street. They are hard working but often their jobs seem strange. Not only does the activity seem strange but also the work environment. In reality, some jobs are unsafe and unhealthy. The tasks are often repetitive and require simple skills. Others require training and carry a professional status of their own.

The pink turban and the small black bag stuffed full of instruments identify one such profession. Removing ear wax is indeed considered to be an important task. The place

of business is usually on the sidewalk or, as in this case; next to the butcher shop where chickens are awaiting their fate. No appointment is necessary. Customers can often be seen waiting on benches. He always cleans his instruments between clients ... and, ... he requests payment before going on to the next person.

Another profession is the shoe repairman. With his small box of supplies and tools, all that is needed is a place along the street to set up shop and the repairman is ready for business. The workmanship and materials are first class and the price is very competitive. Typically, the charge is 20 to 30 cents for repairing and polishing a pair of shoes. Many repairmen make a variety of shoes and sandals for their customers.

Caring for a herd of dairy cows is yet another specialty. In a city with a population density of nearly 100,000 people per square mile, it seems strange that there would be room for dairy farms. Fodder for cows is cut from the nearby fields. These fields are actually lowland swamps and the soil is unstable for buildings.

The green grass is trucked to the dairy where about 100 black cows resembling water buffalos are confined. The workers keep the area and the cattle clean. The cattle hair is trimmed to make it easier to give the cow her daily bath. Manure is collected as it falls and used for fertilizer for the hay fields. Milking, ... of course, ... is done by hand. Each milker, ... with bucket in hand, ... is assigned a set of cows. During the 5 minute milking time, the cow is treated to a grain mixture as she stands patiently through the process. The milkers wear specially designed shoes so that their feet will not get dirty. Sometimes extra milk is left in the cow's udder so that the baby calf can obtain its nourishment. Many of these workers live in the barn and sleep on the rafters ... just above the cows.

The fresh milk is delivered directly to retail outlets or to homes and restaurants. It is up to the customer to pasteurize the milk. With its very high butterfat content, the milk is excellent when boiled with tea to make the popular drink known as Chai. Much of the milk is used for this purpose.

The pharmacy also known as ... Ayurvedic Clinic ... is an interesting place to visit. Packaged drugs with familiar labels are available. No doctor's prescription is required. Nonetheless, most of the stock is herbs and other traditional potions, some in boxes, some in jars and others in sacks. The numerous salesmen are knowledgeable and eager to help. They will explain the application of the various herbs and medicines, how they were prepared, and something about their potency.

Mumbai is a place that is made up of a diverse and complex people; ... people that do things differently than we in a Western society have come to expect. But, ... this is India. ... It is their place. ... It is their culture.



The Koli Still Fishing

Ch. 11 (7:43) Filmed February 2004

Scattered along Mumbai's coastline, ... sandwiched between multi-storied flats and commercial buildings, ... are Koli fishing villages. In existence since the city began, they are a significant link in the history of Mumbai. They began as a collage of simple fishing villages from which the city has evolved into a metropolis of more than 17 million people. Despite the buzz of progress and the modernization that surrounds them, many Koli continue with little change in their cycle of life. Members of the present-day Koli population continue fishing, ... as they have for centuries... and the Koli villages remain in control of the fishing industry in the Great City of Mumbai.

The approach to Versova village confirms the local industry. Fish! Fish are hung out to dry on racks, stacked in nearby piles along the streets—just far enough off the road to miss the traffic. The sights and smell of fish are everywhere.

One of several in Mumbai, this village has been a tight knit community for hundreds of years in which nearly every family is still connected. As they work together for a better future, many Koli families live their entire lives along the seashore ... their homes, their work and their play all at the water's edge.

Boats of all sizes and shapes are an essential part of the Koli fishing industry. After 2 to 3 days out on the open seas, fishing boats return to shore with their fresh catch. Fishermen carry the catch only a short distance to thousands of expectant workers and buyers. Fish, squid, Bombay duck, prawn, and shrimp of all sizes and colors are brought to this market.

It is the men who bring the fish from the boats but the women do the buying and selling of the daily catch. Crowding around the bins, they push their way in to inspect the fish and buy wholesale from the Koli fishermen or owners. Competition is stiff for the best fish as they bargain for entire baskets or tubs of fish. ... Bargaining disputes are frequent and chaotic. ... Women are dressed in colorful saris, and adorned with traditional Indian jewelry—anklets, bangles, nose rings, and bindis on their foreheads. Some of the prawn, crab and bulk fish are sold to Muslim exporters. Premium quality fish are sold to hotels and upscale restaurants. Many boat owners have contracts with pharmaceutical companies for their catch.

Bags of a slimy fish ... often called Bombay Duck ... are purchased at the nearby open air fish market. Here on this bamboo platform, ... measuring no more than 100 feet by 100 feet, ... a family processes the fresh Bombay Duck. They are cleaned, ... one by one, ... then carefully hung on racks. Each fish is individually placed on the bamboo rails to insure quick and complete drying. After two to three days in the hot dry air, the dried duck is ready for packaging and distribution to local, as well as, foreign markets where they are eaten as a popular accompaniment to curry.

Several varieties of fish are also processed in a manner similar to that of the Bombay Duck. As they dry, the fish provide easy picking for crows. The process of preparing and drying fish is a smelly, backbreaking task that requires continual vigilance to insure that the fish thoroughly dries.

Everyone is involved in the fishing industry. Older women and young girls are often seen sorting, cleaning and drying shrimp as they work at the edge of the market area. These fine mesh nylon nets snag all sorts of aquatic life and require continual repair and maintenance. Since nets are used to catch most fish, the young boys in the village learn the skill of making and repairing the nets early in life continuing this trade as adults.

But ... life is not all work for those in the village. Children squeeze into a small spot to play cricket. The improvised equipment and competition for the shared space does not detract from the enjoyment of playing the national sport of India. Younger children occupy themselves with a few simple toys and by playing together.

In this village, ... as well as in others, ... the Koli control all aspects of the fishing industry. There are three Koli societies and a trust, which own more than 600 boats ... and ... they own the fish. ... They own the nets, ... the drying racks, ... and the ferry that makes frequent crossings across the bay. ... They own the trucks and the diesel fuel for the boats. ... And, ... they own two ice factories. The Koli do indeed retain control.

Ice is essential for the fishing industry. Funds for the first factory were the result of entire village participation and built by

the Koli community in the 1950's. Since that time, they have built a second factory and both continue to be operated solely by the Koli community. Long journeys into deep waters are economically feasible due to this source of ice.

Family clans control much of the activities of these enterprises. As one would expect, clan warring and turf battles frequently erupts.

With the shortage of fish, ... a limited fishing season, ... and competition from foreign trawlers, Kolis find fishing less profitable than in previous years and so are seeing to it that their children are being educated to assume other jobs. Young Kolis are studying in English to compete well in the universities and job market. However, at home, they continue to speak their original Koli language. For now, these young people are committed to their community, ... proud of their heritage, ... and they intend to stay, ... even if they take work elsewhere in the city. Families are reluctant to give up life in Versova village and most often choose to keep their property and homes there so that they can continue their involvement in the fishing enterprise. When outside work is necessary, the families will usually hire others to do the actual fishing. In addition to outside work, a variety of odd jobs are obtained within the village.

The Koli in Versova say, "We will marry, ,, live, ... and die here. Everything for us is here."

Their culture is changing, ... but, ... for now, ... Kolis remain. ...

They are proud of who they are and what they do.

They are proud to be still fishing.

They are proud of being Koli.



From Traditions to Truth

Ch. 12 (9:55) Filmed February 2004

Traditions, languages, ethnicity and religions abound in India. Mumbai, the most populous city of the country with 17 million people is much the same. With nearly 100,000 people per square mile, these diverse ethnic, religious and language groups must live and work side by side. Despite the close association of these peoples, many individual traditions remain and are personified by the clothes they wear, the food they eat, the jobs they perform, where they live and their religious beliefs. Intrinsic in the cultural tradition of Mumbai is the now outlawed caste system. This system continues to discourage many people groups from integrating into one another. As a result, social exchange between the groups seldom occurs. Consequently, the

groups hang onto their religious beliefs and traditions that have been handed down over many centuries.

Nonetheless, cultural change is gradually occurring even with the barriers of tradition and of caste. ... The Marathi, ... the most populous people group in Mumbai, ... is blending with many other people groups. In addition, different language groups tend to merge as more and more people learn to speak Hindi, the predominant street language. Among this diverse populace, it is their religious beliefs and practices that are least impacted by the melding of the society. For the most part, participation in worship services held by the various religious groups is restricted to members only. The Buddhists is a notable exception with a clear invitation to others. The Hindus, ... with millions of gods, ... find it easy to incorporate another god such as Jesus into their line up.

Cultural change is also impacted by globalization in all parts of the city. Young women exchange their traditional *salwar kameez* for tight t-shirts and jeans. Middle class families dream for their children to be educated in the West. Many are choosing marriages based on love rather than those arranged by their families. Politicians attempt to rally neighborhoods around common causes. The pressures of the work life leave the nuclear families little time to worship together at their traditional holy places.

Pressure for cultural change also comes from the enormous economic disparity within Mumbai, the financial capital of India. A few live in high-rise apartments and townhouses, ... each endowed with servants, chauffeurs and other trappings of luxury. Yet, ... more than half of the population lives on the pavement or in slums. As these two worlds pass each other on the street,

individual cultural identity can be seen walking, but most of the time in different directions. In some places, cultural identity is muted; ... such as on the train, ... as they all travel together for the ride. The crowded markets provide another place where all are bound by a common need. In this case, to purchase daily supplies.

Still, ... many continue to hang onto their cultural distinction in spite of the pressure for change. The Koli fishing villages located within the city limits continue their traditional lifestyle and dependence on the daily catch of fish. Heavy carts are pulled and pushed along the streets ... through crowds of people. Similarly, ice continues to be delivered by ox cart as it makes its way to the next stop. Fresh, hot meals prepared at home are delivered by the *tiffin-wallahs* to wealthy businessmen who work in the financial district. The *dhobis-wallahs* continue to wash the dirty laundry of the city's residents. Weddings for the wealthy are elaborate and opulent affairs that follow traditions passed down for generations. Cremation is an essential part of the funeral for a diseased Hindu follower. Methods and practices of worship ... have changed little over time.

Within this closely confined conglomeration of people, culture, tradition and religion, there is respect as observed by the practices of the sometimes-conflicting religions. Muslims consider Friday their holy day and interfere with traffic as they worship. Hindus setup small shrines in their business and on the street as convenient places for worship. Some wear turbans; ... others have small caps, ... while still others wear ritually blessed wristbands. Some consider the cow as sacred; yet others butcher and eat cattle meat. Some beg on the street for food at the same time as others pay to feed a cow.

In this city, ... like much of India, ... the people are very religious. It is a place where nearly all will say that there is a god, or perhaps many gods. They also bestow a multitude of attributes to their gods. They all seek to appease and obtain favor from these gods. Few in this city have heard or understand the truth of the Gospel. Instead, they believe in a distant and impersonal god; a god that can be pleased by sacrifices and rituals. This legacy has been past down for generations. Thus, it is very difficult for them to understand the love of the one true God and that salvation comes by grace and not by works. ... There are very few Christians in Mumbai.

Overlay: <1% evangelical Believers

Christianity has had a disappointing history in the city. In the mid 1800's, both Catholic and Anglican churches were established. The structures were beautiful; ... adorned with stained glass windows and majestic ceilings. The pews were comfortable armchairs and, ... for the British soldier, ... a place to rest the barrel of their rifle. These churches were made by and for the British. They were out of place in the Indian culture when built and remain an island unto themselves. Appearing more as monuments than as churches, they are very sparsely attended.

People in Mumbai need to hear the truth of the Gospel and in a way that is relevant to their own traditions, culture, language ethnicity and social status ... and in some places they are.

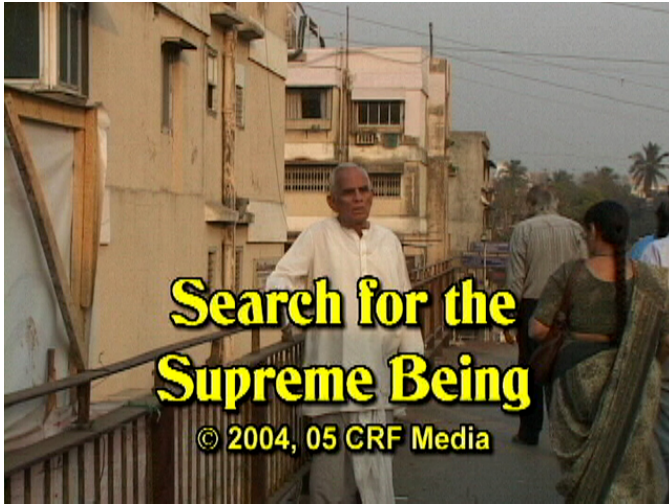
In a small town, ... on the outskirts of Mumbai, ... is a church built less than 10 years ago. The path to this church is in view of a Hindu temple and to some cattle grazing nearby. It is the same path used by the residents of the area as it winds across the field and up between the small stucco homes. All of the residents know where the church is located and many regularly attend the worship services.

People arrive early on Sunday gathering outside to talk about the happenings of the day. When it is time to enter the church, ... shoes are left outside on the well-worn steps. Inside ... woven mats have been spread out on the concrete floor for women to sit on one side and men on the other. The musical instruments are familiar to all as are the songs and words in their Bibles. Most importantly, ... it is here that the truth of God's word is proclaimed in their heart language. And on their knees, they earnestly pray to the one true God.

The food and fellowship time after the service reflects their own tastes, culture and traditions. Those attending receive a large plate piled high with rice. There is just enough room on the plate for fish and vegetables. In the traditional manner, the meal is eaten by hand.

Extended families are large, ... homes and kitchens are small, ... but the love of God is evident. These Christians have found the Truth of God's Word and yet are able to retain much of their traditions and customs.

Pray for the pastor and his family as well as this body of believers as they reach out into the community and share the Love of Jesus.



Search for the Supreme Being

Ch. 13 (15:37) Filmed February 2004

In Mumbai, some say that there are 330 million gods ... while others say there is NO god. ... Some say that people are not created equal ... and others say that there is no caste and ALL are created equal. Some religious orders have many overlapping and complimentary beliefs ... and others are in stark conflict resulting in occasional serious social unrest.

HINDU

Look anywhere and there are Hindus. ... About 80% of the people are Hindus. ... They are businessmen, ... taxi drivers, ... tourists, ... shoe repairmen, ... and beggars on the street. ... They live in high-rise apartments of the city's most exclusive district. ... They live in the alleyways. ...

Wherever they live, all believe that the cow is sacred. They also believe that people are not created equal; that they must forever remain in the caste to which they were born.

The people who came to be known as Hindus dug these caves located in the central part of the city 3000 years ago. This is one of the many sacred places of worship. Some of the original gods found in the caves are still worshipped today. Many Hindus have a few favorite gods that they worship ... gods that they choose from the millions available to them. A shrine to the gods of their choosing is usually set up in their home as well as their place of work.

The Hindus assimilate other religions within their belief system and, thus, are continually adding to their list of gods. By being good in this life, the belief is that in the next life they will be reincarnated into a higher caste.

JAIN

Jainism originated some 2500 years ago and incorporates much of what the Hindus believe, but they reject the caste system and they are strict vegetarians. Special emphasis is placed on the sanctity of life. They adhere to the concept of "ahimsa" or non-violence to all forms of life. Many Hindu symbols are also incorporated in the Jain faith including the swastika, representing peace.

Jain temples are beautifully and intricately carved in white marble. Before entering, visitors must leave things made of leather outside ... including belts and wallets. Devotees cover their mouths with handkerchiefs to prevent germs from infecting the idols. Worshippers will often look at the idols through a mirror, placing their own image with that of the idol. They worship each idol in a particular order. Women gather together weekly to worship by singing songs of devotion, repeating the mantra and special prayers many times.

The Jain people are devoted and proud. Many are wealthy businessmen and play an influential role in the economy and social life of Mumbai and of India. Followers number about 4% of the population of Mumbai.

HARE KRISTNA

Hare Kristna beliefs began about 500 years ago and were one of the early attempts to make Hinduism appealing to the masses. Kristna is the chief god, but the doctrinal system is similar to the Hindus. There are about 10,000 members in America from which much of their wealth is obtained. However, there is only one Hare Kristna temple in Mumbai.

This organization believes every individual must go through a series of successive reincarnations to rid themselves of the debt of their actions. Salvation must be earned by performing a series of works. One must practice disciplinary devotion by chanting, hearing and singing Kristna praises, meditating upon the divine play and deeds of Kristna and engaging in the rites and ceremonies of worship.

MUSLIM

Only about 12% of the people in Mumbai are Muslims. Yet ... their distinctive attire and the large number of mosques makes it appear that they are more numerous. Islam is a very young belief system compared to Hinduism and originated only about 1300 years ago. It is based on the orations of their prophet, Mohammed. His speeches were copied to form their sacred book known as the Qu'ran. Unlike the millions of gods of Hinduism, they have only one god and they call him Allah.

Other religious beliefs and practices of the Muslims are also markedly different than that of the Hindus. The Muslim's worship activity is much more ritualized with call to prayer 5 times daily as well as special times for sacrifices and fasting. The rejection of the caste system and the unity of mankind as one family exercised a powerful appeal to the lower cast Hindus. The Muslim view of modesty in dress and the belief that the woman is the property of the husband has been incorporated into much of the society of Mumbai at all levels.

The Muslims and Hindus co-exist within the city of Mumbai, however they have occasional disagreements, which have clashed in violence. There are many areas in Mumbai where followers of Islam are the overwhelming majority. At the base of a Hindu holy peak is a Muslim community with 13 mosques scattered among the residential and commercial buildings. In downtown Mumbai, a Hindu temple is on one end of a street and a large mosque is on the other. Both Hindus and Muslims worship at the Haji Ali, even though it is a Muslim Mausoleum.

ZOROASTRIAN

Zoroastrians, ... the religion of the Parsee people, ... is one of the oldest religions in the world ... perhaps older than Hinduism. They, ... like Islam, ... believe in only one god and are often called fire worshippers. Due to religious persecution, they fled Iran about 300 years ago and most of the remaining 85,000 members live in Mumbai. The number is doomed to decrease since the rules of this religion bar a Parsee from marrying a non-Parsee. The Parsees are found in the upper echelon of business, power, and influence. "Tata" is a Parsee name and is one of the largest industrial organizations in India.

BUDDHISM

Buddhism, ... founded some 2600 years ago, ... discards all gods, ritualized worship, and the caste system. Buddhism is particularly appealing to the lower class because it totally rejects the Hindu concept of being unequally created. For this reason, the Buddhist temples are located primarily in the poor districts of the city. Their many stylized carvings of humans and animals easily identify the temples. Japanese writing in this temple is illustrative of the non-Indian influence on the Buddhists here in Mumbai. The swastika, like that of the Hindus and the Jains, is used to represent peace.

Buddhism encourages participation of other religions in their worship. These include Hindu, Samantu, Jain, Sikh, etc. Buddhists represent approximately 4% of Mumbai's population.

SIKH

Guru Nanaka founded Sikhism in the Punjab of India about 500 years ago and, ... like Buddhism, ... it has no god and also rejects all class distinction. Sikh men with their distinctive turbans and beards can be easily identified throughout the city.

Their temple is called gurudwara. The symbol of Guru Granth, ... the sacred book, ... is placed in the temple's inner sanctuary. Their worship is simple and consists of reading from THE BOOK. During the reading, devotees sit together on the floor of the large auditorium. THE BOOK is carefully cared for and worshipped. At night, in some gurudwaras, it is put to bed in an air-conditioned room.

The Sikhs, like the Parsees, ... are successful businessmen and professionals. Some are involved in the Bollywood movie production industry. The Sikhs represent about 1/2 of one percent of Mumbai's population.

CHRISTIANITY

Christianity may have been brought to southern India some 2000 years ago by St. Thomas, one of Jesus disciples. In the mid-1800's, Christianity in Mumbai was promoted by the British. However, the Catholic and the Anglican churches today are sparsely attended. The architectural style and furnishings are strictly British and not made to accommodate the Indian culture. Believers are few and symbols of Christianity are seldom seen in Mumbai. There are a few evangelical Christian churches located in the city as well as the rural areas. These small churches are reaching out into the community with their message of hope.

Christian beliefs are ... Salvation through grace ... one God ... and all who seek forgiveness of sin and accept Jesus Christ as Lord and Savior become members of the family of God. Less than 1% of the population of Mumbai is considered Evangelical Christian.

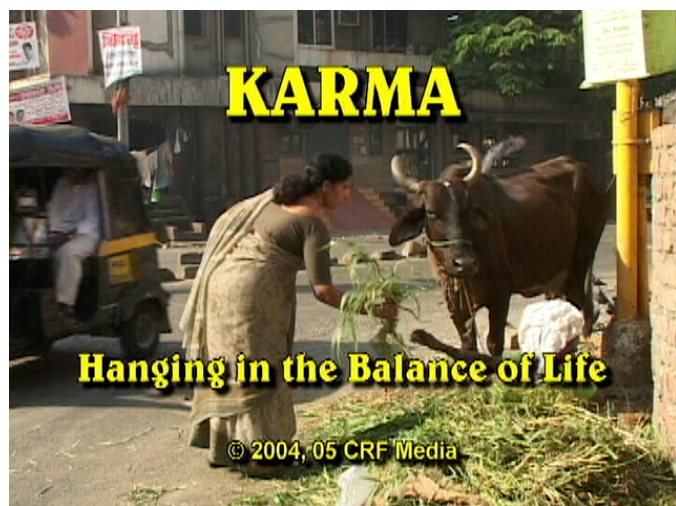
SUPERSTITION

Superstition is a strong force among most of the faiths in India. Not only through their worship practices and rituals, but with other symbols such as this ornament commonly found attached to the auto rickshaw dash board, on a car bumper, on the rail

of a hand cart, or painted on the back of a truck. The medicine bottle hanging from the truck tailpipe is thought to reduce air pollution. This young boy collects money for his spiritual cleaning work in the train station. Wristbands made of red yarn provide special blessings. Feeding cows and pigeons is believed to improve one's good karma. Twelve days after death, a food mixture is put on a post. If crows take the food then the departed one's soul is at rest. Many, at all levels of the society, consult Holy Men before attempting to do anything important.

CONCLUDING REMARKS ...

Mumbai is called the Great City. ... It is in Mumbai's striving to become an economic powerhouse and a world-class city that a working relationship is formed among the various religious, cultural and ethnic groups. It is a heterogeneous collection of 17 million people who live and work in an extremely close environment. But, ... Mumbai is not a melting pot for these peoples. Instead, ... each group tenaciously forms a seemingly impenetrable cocoon around themselves, their beliefs, and customs. The Hindu concept of caste -- of being unequally born -- permeates all, whether Hindu, Muslim or other religious order. The hard shells that have formed around these various groups makes it very difficult for them to understand the love of the one true God and that salvation comes by grace and not by works.



Karma *Hanging in the Balance of Life*

Ch. 14 (6:04) Filmed February 2004

In Mumbai, the cow is sacred ... (long pause)
A cow is fed, touched and worshipped ... (long pause)
When a man or woman worships a cow, their good karma is increased ... (long pause)
Karma ... good and bad deeds hanging in the balance of life. (long pause)

With more than 330 million gods available for worship, how can he know when the right god has been sufficiently appeased? ...

When the good and bad deeds from his previous life were brought with him into his present existence, what was the "opening balance" at his birth? ...

With each act of worship, what is the state of his karma? ...
What difference did today's worship make? ...

Clearly, a Hindu man cannot think of himself as being created equal when he carries with him karma from previous births that have determined his current circumstance of life – high caste or low.

Implicit and intrinsic to being Hindu is being unequally born. The Indian Constitution decrees equal rights for every citizen. Yet, ... daily life for a committed Hindu is veiled in a striving after better karma for his next life ... a higher caste ... long pause

and the quest for a god or guru who will promise to ease the suffering in this present world. ... Someone who will offer protection and prosperity for his family.

Appeasing his gods is an uncertain and endless task. Determining which god to worship, which offering to present that will be adequate to achieve the desired outcome can be perplexing and frustrating.

Although worship for a Hindu is individual, and most often practiced at home, worship at temples and shrines is practiced for some on a daily basis ... for special occasions or in supplication for the most critical of life's circumstances... long pause.

In search of more good karma, better karma, Hindu pilgrims share in worship along side Muslims at Haji Ali, a famous Muslim mausoleum.

Pictures of Jesus are often included in Hindu temples as another option ... another possibility for their devotion and hope. Hindus are proud of their religion being "inclusive" of all forms of worship, of all gods. Jesus is easily assimilated into the

menagerie.

In a large new temple, Hindus worship the god or goddess of their choice. They worship the most ancient of gods as well as the most recent, along with many other popular deities in Mumbai.

Idols and images of Sai Baba are also here. Even in death, this guru, ... who died in 1918, ... continues to be worshipped as do a huge array of living holy men, spiritual guides and deceased relatives.

Today, ... in caves centrally located in Mumbai, ... the gods worshipped by their ancestors 3000 years ago are still worshipped. At one of the city's "high places", devoted Hindus climb the 168 steps to worship the ancient gods and goddesses there.

The choices of how and what to worship ... where and how to worship ... and with whom are endless.

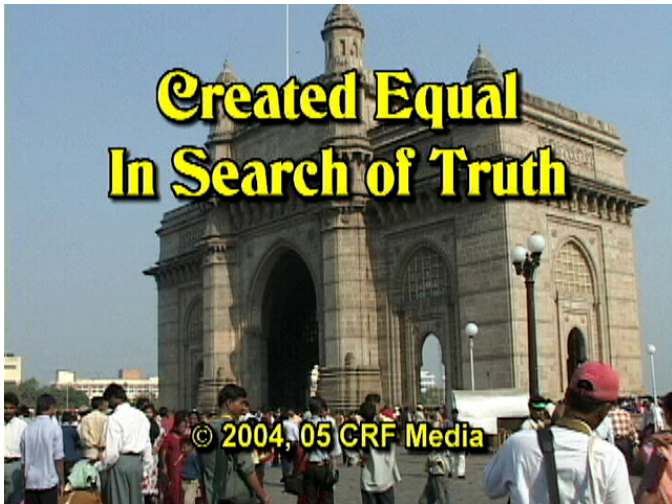
Where will the Hindus find the answers for life's problems? The choices of how and what to worship ... and with whom ... are endless ... as are the sacrifices that must be made.

These Hindus have made a sacrifice. They have worshipped. They have done a good deed. Their good karma has been increased.

However, just as the cow will need to be fed again, so it is with their karma balance.

The Hindus need to hear the words of Jesus, *"I am the way, and the truth and the life; no one comes to the Father, but through Me."*

Speaking to Believers in Chapter 5 of Matthew's Gospel, Jesus says, "YOU are the light of the world. ... Let your light shine before men in such a way that they may see your good works and glorify your Father who is in heaven." Will YOU take the Light to the people of Mumbai? Will YOU introduce them to Jesus? Will YOU show them that Jesus is the way, the truth, and the life? What will YOU do?



Created Equal In Search of Truth

Ch. 15 (7:15) Filmed February 2004

The Gateway of India, ... the Gateway to Mumbai, a city on a quest for riches, for power, and for notoriety. King George the fifth and Queen Mary came ashore near here in December 1911. The huge stone Arch of Triumph commemorates the first-ever visit of a British Monarch to India. The monument marks the area as one of India's major ports and as a principle point where many visitors originally arrived in India. Formerly it served to symbolize elements of the British grandeur and influence. The Victoria Terminus ... the statues, ... the wide avenues and well-manicured lawns all carry the theme of magnificence of another time ... a place for the few who have much.

The British have long since gone; even the city's name has

been changed from Bombay to Mumbai. But the people of this Great City continue their quest for riches, for power, and for notoriety. ... **It is their values. ... It is their truth.**

(Map of Asia, narrowed to South Asia, India and then Mumbai)

Located on the West coast of the Indian subcontinent, with more than 17 million people, Mumbai is the most populated city in India. The Southern latitude, as well as the moderating influence of the Arabian Sea, keeps the temperature a tropical 75 to 95 degrees year-round, including during the annual deluge of the summer monsoon.

A city of enormous contrasts ... a city of perpetual growth ... it is also a peninsular city that cannot physically expand. Each month more than 10,000 people migrate to Mumbai from villages, towns and cities all over the country in search of a future, ... in search of hope for a better physical life for themselves and their families. They struggle to rid the boundaries of their caste. ... To find what it means to be created equal. ... Thousands believe they have met their objective. ... Millions have not.

And so, Mumbai has become a populous piled on top of one another ... squeezing into commuter train cars and busses ... elbows and fists, knees and shoulders pushing their way into the frenzy. It is a city zooming from one urgency to the next ... held captive by its pursuit of wealth. Only occasionally can they take time away to enjoy the pleasure of the popular Juhu Beach. Here games, ... ice cream, ... and visiting with friends ... only appear to be a change of pace. The rush and intensity continues like the man-powered Ferris wheel going ever faster despite the risk to those who provide the power. ... It is precarious. ... It is passionate. ... It is somehow urgent.

Home to the Bombay Stock Exchange, ... the Reserve Bank of India, ... and hundreds of major financial institutions and corporations ... Mumbai is the thriving financial capital of India. But ... while deals are made on the stock market floor, ... more than half of the population sleeps on the streets or in slums. Mumbai is the film capital of India, fondly called "Bollywood", making more films annually than Hollywood ... and is home to the glamorous, the rich and the famous.

Mumbai displays all of the characteristics spawned by rampant corruption, social chasms, and political extremism. It is simultaneously the mafia capital, the AIDS capital, and the leading buyer of child prostitutes. Mumbai is a city full of disparity and discrimination.

Mumbai is also home to multitudes from across India. People from nearly every culture in the country find their residence somewhere in Mumbai. The largest group of people is the Marathi from the surrounding state of Maharashtra. Next most numerous are the Gujarati people, from the northern adjacent state of Gujarat. Then there are Telugu, Tamil, Keralites, Punjabis, Kashmiris, Nagas, Bengalis, Assamese, the Hindi speaking people from Uttar Pradesh, and literally hundreds more. All of these peoples have converged on Mumbai. Yet, ... their identity is still wrapped up in some way by their heritage and there is a continuing sense of community pride and affinity. However, that sense of community is diminishing as the lure of the rich global markets continue to bring greater numbers into the city than ever before.

All of these cultures are impacted by the now outlawed caste system by which they are affected in every way, including employment, marriage, social status and, ... much more deeply, ... religious convictions, their morality and their collective political sensibilities. Caste affects their dreams and ambitions, priorities and goals. Upon caste rests justice and public conscience, immorality and corruption. Determined by karma and past reincarnations, caste is a discriminator of persons, a scale of human worth. They believe themselves to be created unequal. In truth, God creates them equal.

It is a truth they do not yet understand. A truth they have never experienced.

Galatians 3:28 closing