

janata

Vol. 72 No. 8
March 12, 2017

**Narendra Modi compromises
his stature in UP elections**
Sandeep Pandey

**Prime Minister should visit
Palestine along with Israel**
**Why mock at the
Harvard academicians?**
Pannalal Surana

**The legitimacy and morality of
Prof. Saibaba's conviction**
Prabhakar Sinha

**Shall the world economy remain
US Dllar slave forever?**
Jitendra Kumar Sharma

Children of lesser God
Devinder Sharma

The vision of Swami Vivekananda
B. Vivekanandan

Rabi Ray
Syed Shahabuddin

Qurban Ali

Editor :
G. G. Parikh

Managing Editor : Guddi

D-15, Ganesh Prasad,
Naushir Bharucha Marg,
Mumbai - 400 007.

Email : janataweekly@gmail.com

Between The Lines

Is judiciary in peril?

Kuldip Nayar

Delhi University teacher G. N. Saibaba has been sentenced to life imprisonment for his links with Maoists. With due respects to the court, I beg to differ with the punishment. Maoists are ultra-left and most people in India do not like their philosophy. Some who follow them can be criticized, but cannot be imprisoned for their views and that too for life.

It appears that the courts are also getting influenced by the party in power. The ruling Bhartiya Janata Party (BJP) believes in Hindu Rashtra. Conceded that it is not doing anything in the form of a bill or any order to impose Hindutva, but the very fact that the Prime Minister Narendra Modi supports the cause does carry weight.

The Maoists should be fought on the ideological ground. The BJP should present its case that the Hindu philosophy would bring more prosperity than that of the leftists' which promises an egalitarian society. In fact, the left itself has to sell what it believes in and how the

people, by adhering to their thesis, would benefit.

India is not alone in facing the challenge. All over the world, especially after the election of Donald Trump in America, people feel insecure in pursuing their right to espouse views. As his rival Hillary Clinton said, they would adhere to what the constitution of America says on individual rights. The US President should know that the popular movement against the Soviet system which brooked no other voice was brought down by the people themselves. The popular sentiment was that expression of views should be free and without fear. Germany also proved this point. It had the best of constitution which guaranteed free speech in every way, but a person like Adolf Hitler used the same constitution to found the worst of rules. It took a full-fledged war to oust him and his philosophy.

Even now Germany takes different stringent steps to see that the ghost of Nazism does not surface. Nazis' swastika has been

found scribbled on the walls of Berlin. It seems that some Germans are still dreaming about ruling the entire Europe. Economically, the country does dominate but politically it has not yet learnt to take its turn.

It is surprising that Maoism has very little following although it is the same kind of philosophy which does not entertain another point of view. Nationalism in Germany is so deep that it does not allow any other thinking which may be embracing other parts of Europe. The country has allowed some immigrants who have become a great burden on Greece. Berlin is now vigilant. It is not now possible to migrate to Germany even on humanitarian grounds.

New Delhi is unnecessarily worried. The idea of India counts so much with the people that there is no room for any other thought to germinate. It is probably this Indianness which binds people from Kashmir to Kanyakumari. The Maoists cannot penetrate.

Democracy is more than a faith with the people. It was seen how the popular leader, Indira Gandhi, was swept off her feet soon after lifting of the Emergency in 1977. She too was defeated at the polls. The voters did not like the authoritarian rule and revolted against it when they got the opportunity.

The ruling BJP, which was then Jan Sangh, also suffered and its followers were put behind bars. Even then Delhi Mayor Hansraj Gupta was not spared. Members of the Jan Sangh and the Gandhites shared the same cell. The Janata Party was born in the jail itself. The credit, however, goes to Raj Narain, a socialist, who

(Continued on Page 3)

Narendra Modi compromises his stature in UP elections

Sandeep Pandey

With indications of major voting in favour of Bahujan Samaj Party (BSP), led by strong dalit leader Mayawati, in the early round of polling in Uttar Pradesh Assembly elections, it is quite strange that major newspapers, quite suspiciously, are predicting a Bhartiya Janata Party (BJP) government just before the results are to be out on 11 March, 2017. We have seen this kind of phenomenon during the last general elections in 2014 when Narendra Modi was swept to power riding on a high profile publicity campaign. However, it is quite unlikely that 2014 will be repeated when BJP bagged 71 out of 80 Lok Sabha seats from UP. The apparent wave in favour of BJP is limited to media and appears to be sponsored. It is also likely that some media houses have been armtwisted to toe the rudely authoritarian rule to which India is now getting used to.

In fact, Prime Minister Narendra Modi's desperation was visible when he stooped to the level of talking about more electricity being given on Ramzan than on Diwali and how Hindus also deserve space in Shamshaan like the Muslims get in Kabristan. It became clear that he was speaking as the Prime Minister of Hindus and not the whole population. The now deceased President of Vishwa Hindu Parishad, Ashok Singhal, had claimed in 2014 after Narendra Modi's elevation to the PM's post that Hindu rule was back in India after the Mughals invaded the country. It is interesting

that Ashok Singhal did not say this when Atal Bihari Vajpayee became the PM, the tallest leader of BJP so far. Vajpayee was not seen as communal and was the only important national BJP leader absent from the site when Babri Masjid demolition was taking place in 1992 in Ayodhya.

Since before the campaign for last general elections when it was clear the Narendra Modi would be the PM candidate it was decided between Narendra Modi and his handpicked BJP chief Amit Shah that the former will only address development issues and the latter may, when felt necessary, raise communal issues like he did prior to the Muzaffarnagar riots in 2013 and made reference to Kasab, the now executed Pakistani involved in 2008 Mumbai terrorist attack, recently in the UP campaign. This arrangement was made to project an image of Narendra Modi, widely acceptable by all sections of population since he was to be a national leader. It must be granted that he did control his communal tendencies and went out of the way to make friends with some heads of states of Muslim nations like the United Arab Emirates, Qatar, Afghanistan and even made a visit to Pakistan, opposition to which is a cornerstone of BJP and Rashtriya Swayamsewak Sangh politics, to attend a private event in Nawaz Sharif's family. Even though he was not forthright in condemning communal incidents like the murder of Mohammad Akhlaq in 2015, he

never uttered anything explicitly communal. He was trying to project himself as a statesman in the mould of Jawaharlal Nehru, a hugely popular PM internationally as well. But the fear of losing UP elections weighed heavily on him, especially after the humiliating loss in Bihar in 2015. The self-discipline gave away. He betrayed his true colours and appealed to the baser instincts of Hindu population, which was not expected of a PM. He even claimed, out of the blue, that terrorists from a neighbouring country, quite obviously referring to Pakistan, were behind a railway accident which took place sometime back. It was patently clear that he lost his self-confidence. But he could not have quit midway and therefore continued to campaign with a bold face. The strategy to pump money into media or pull levers to project a BJP victory was adopted subsequently.

It was feared that BJP may even resort to provoking a communal riot, if needed, to polarize the votes further. That did not happen but the evening before the last day of polling, on 7 March, 2017 an encounter took place in Lucknow in which Saifullah, with alleged connections to ISIS, was eliminated. With technological advancement terrorist incidents have replaced communal riots and have the same effect in mobilizing public opinion. A number of questions have already been raised about this encounter and in all probability it was staged to give BJP some advantage in the polling the next day. Recently a number of individuals accused in terrorist incidents in Delhi and Gujarat have been acquitted on account of insufficient evidence.

It will be obvious to any outside observer that BJP is repeating its mistakes in Bihar. By not announcing

a Chief Ministerial candidate and projecting Narendra Modi and Amit Shah as the only credible leaders in the party, it has once again annoyed the state leaders, some of whom are senior to both the Gujarat leaders. It did not learn from Mohan Bhagwat's anti-reservation pronouncements in the middle of the Bihar campaign in response to which the PM had to go out of the way to claim that he will lay down his life to protect the reservations system. This time Manmohan Vaidya, another senior functionary of RSS, repeated the mistake at an international literary festival in Jaipur held in January 2017.

(Continued from Page 2)

challenged Mrs Gandhi for her poll malpractices. The Allahabad High Court debarred her from occupying from any elected post for six years. She, however, imposed the Emergency but that is a different story.

The DU teacher and four others who were sentenced for life did not commit any heinous crime to deserve the punishment for having mere links with the Maoists. Even otherwise, I believe that the Maoists should have a say and express their viewpoint as citizens of this country. It should be left to the citizens to choose or reject their philosophy but the criterion should be that they would not incite violence.

The experience has been that once you make leeway in one case the demand would be that the same attitude should be exhibited in other cases. The precedent will be quoted and the court would have to decide whether the case was similar or any different. Fortunately, the victims would most likely appeal in higher courts and it all will depend on what the verdict of the higher judiciary is going to be.

Even if the BJP manages to pull through a victory by fluke in the UP assembly elections it would have caused serious damage to the secular fabric of the state. The BJP is working on replicating the Gujarat model of segregating the Muslim population by victimizing them and then denying them their basic rights. It doesn't portend well for the future of the state and the country. This campaign has also proven that Narendra Modi does not have the mettle to be the Prime Minister of the country. At best he is a chieftain of a section of the majority community which subscribes to a sectarian view of cultural nationalism.

Ultimately, it would come to what Maoism means. In a country where the constitution guarantees free speech and expression, the views of a particular philosophy cannot be banned. But there should be no exhortation to violence. The manner in which the killings have taken place in Bastar indicates that the Maoists have no respect for life and would use any method to ensure that their idea is not opposed.

The court should not be influenced by what the Maoists preach or not because I find that verdicts are becoming dependent on the philosophy that the ruling party espouses. It is healthy to see that appointment of judges is now by the collegium of senior Supreme Court judges. Yet my experience says that the chief justices come to be influenced by those in power. This was not the case till recently. The judges were appointed by the government and they delivered some of the best of verdicts. It is no use recalling time but taking necessary steps to create the same atmosphere of independence returns to the court.

Notebook

Prime Minister should visit Palestine along with Israel

It has been officially announced, few days back, that the Indian Prime Minister will visit Israel, but not Palestine.

Shri Narendra Modi had taken great pains to befriend UAE. That will certainly pay dividend. India also has to cultivate friendly relationship with Iran which can supply oil in adequate quantity at reasonable price. These days in the world market the price of oil has started spiraling upwards. That would be very harmful to India. The balance of payments deficit has been increasing all these years even while the oil prices were in the range of 29 to 40 dollars per barrel. Now it has crossed dollars 55. If this trend continues India will have to bear very heavy burden because our exports have become stagnant while imports are not declining and their prices are rising. It is a well-known fact that Iran is at loggerheads with Israel which has acquired nuclear weapons and has been pursuing expansionist policies

in the land that is legitimately claimed by Palestine. In the Gaza strip Israel has encouraged construction of big colonies. UN Security Council has passed a resolution calling upon that country not to expand colonization program on the western bank.

Thanks to erstwhile President Barack Obama, that resolution could be passed because US did not exercise its Veto. Israeli Prime Minister Netanyahu had given vent to his anger but it must be noted that even the newly elected US President Donald Trump has openly advised Israel to help accelerate peace talks with Palestine and agree with the proposal of two States. Netanyahu is insistent upon having only one State in that region so that the Jew sections, having substantial military strength and the backing of the money pots in USA can easily cow down the Arab population which are much larger in number but weak in material resources. History stands witness to the claims of the Arab people to all

that area including that which is occupied by Israel. It was machinations of British colonialist that sizable chunk of the Arab land was handed over to Israel, a State of the Jews that was established in 1932 and received recognition of the Allied Powers from the middle of the 20th century. Indigenous people of all countries suffering from European imperialist occupation have been aspiring for sovereign nationhood. Israel should not indulge in arrogant dealings with the Arabs. And Indian interests can best be served by cultivation friendly relations with Arabs and other Muslim countries of Western Asia. India has been accepted as leader of the NAM movement consisting of 65 countries. It is under moral obligation to take along all the underdeveloped countries of the world. In addition, that can be beneficial to India for getting assured supply of oil. And Pakistan can be contained in ways more than one. Therefore Shri Narendra Modi should make it a point to include Palestine in his planned tour.

Why mock at the Harvard academicians?

In the last week Statistical Organization of India suddenly publicized that the rate of GDP growth in the Q3 was 7% and not 6.5% as was mentioned in reports of the RBI and also in the Economic Survey published by Finance Department of GoI on the eve of the Budget. Next day the Prime Minister of India started mocking the academicians of Harvard (read Amartya Sen) and dancing boastfully on election daises claiming that Hard Work people are much wiser than those academicians. He also said that a boy hailing from a poor family could achieve impressive performance by raising

India to first place in the world as it could record 7% growth rate in GDP.

The facts are there, known to the economists, industrialists and also their organizations like ASSOCHAM, that have pointed out loss of 46 lakh man-days due to Notebandi. There was also contraction of credit by the banks to the industrialists. Sales of durable consumer goods had declined. So also prices of agricultural produce like pulses, soya bean and vegetables and fruits. Then how can the growth rate record a rising trend in that quarter? Modi should have abstained from indulging

into cheap demagogy. One of the senior officers of SOI has publicly stated that rate of growth during Q3 can be computed only after full data would be available by March end. A sane person does realize that common man of the country is really under the evil effects of unemployment on one hand and price rise of manufactured and imported goods on the other hand. The captain of the Central Government owes it to the people of the country to devise policies to overcome these two hurdles and make things easy for the man on the street.

—Pannalal Surana

Obituary

Rabi Ray

Noted Gandhian socialist leader and former Lok Sabha Speaker Rabi Ray passed away on March 6th at the SCB Medical College and Hospital in Cuttack following prolonged illness. Rabi Ray was 91 and is survived by his doctor wife, Saraswati Swain. Son of Late Ghanshyam Ray, Rabi Ray was born at Bhanragarh village of Khurda district of Odisha state on November 26, 1926. He shot into the limelight in 1946-47 when he was arrested along with others for lowering the Union Jack and unfurling the Tricolour at the Ravenshaw College (now University), Cuttack.

Rabi Ray was one of the closest associates of Rammanohar Lohia and one of the founders of the Young Socialist League or 'Naujawan Samajwadi Sangh' in 1949. Lohia's visit to Odisha in 1948 and his advice to address the unprivileged touched Ray's heart. Following socialist principles, he even refused to mention his caste in the examination form he had to fill at the Ravenshaw College, where he did B.A., (Hons.). In the year 1953, he was elected joint secretary along with Ladli Mohan Nigam and Rangnath as general secretary in the foundation conference of Samajwadi Yuwak Sabha, held at Kashi Vidyapeeth, Varanasi. In the year 1955, Rabi Ray organized SYS conference at Puri in Orissa and it was inaugurated by Madhu Limaye. In 1956, Rabi Ray, under the leadership of Dr Rammanohar Lohia, founded the Socialist Party in Orissa. In the year 1957-58, when Godey Murahari was elected

General Secretary of Socialist Party, Rabi Ray became General Secretary of All India Samajwadi Yuwak Sabha. In the year 1960, he became the first general secretary of Socialist Party founded by Rammanohar Lohia.

In 1967, Rabi Ray was elected to fourth Lok Sabha 1967-71, from Puri Lok Sabha constituency and was the leader of Samyukta Socialist Parliamentary Party while Lohia was a member of Lok Sabha. During the socialist movement he was imprisoned many times in connection with the various Satyagrahas launched by Socialist Party during 1960-74 and was imprisoned during the Emergency, 1975-76. In 1974 he was elected to Rajya Sabha.

During 1977-79, he was General Secretary of Janata Party and from 25th January 1979 to 14th July 1979, and 28th July 1979 to 14th January, 1980 he was Union Minister, Health and Family Welfare under Prime Minister Morarji Desai and Charan Singh respectively. However, his moment of glory came between 1989 and 1991 when he became the Speaker of the 9th Lok Sabha and first one from Odisha, during one of the most tumultuous periods of Indian politics. He was elected to Lok Sabha in 1991, for the third time.

The mortal remains of Rabi Ray were consigned to flames at his native village Bhanragarh district with full state honours on 7th March 2017. According to Chittaranjan Mohanty, a close associate of Rabi Ray, his body was first taken to Ravenshaw University and M S Law

College in Cuttack, where he was the president of the students union and kept at Lohia Bhavan in Bhubaneswar for the people to pay their last respects before it was taken to his native place.

Rabi Ray's nephew lit the funeral pyre at Bhanragarh village in the presence of hundreds of people including Chief Minister Naveen Patnaik, his Bihar counterpart Nitish Kumar, former JD-U president Sharad Yadav, Bhubaneswar MP Prasanna Patsani, Food and Supplies and Consumer Welfare Minister Sanjay Das Burma and Athagarh MLA Ranendra Pratap Swain.

Chief Minister Naveen Patnaik condoled, Rabi Ray's death and described him as a veteran socialist leader. "As a union minister and Lok Sabha Speaker, Ray had established a rich tradition in the conduct of the House. He worked with commitment for socialist ideas and moral values in life," Navin Patnaik said. Ray's death marked the end of an era, Nitish Kumar said and added that the former Lok Sabha speaker was like a guardian for him and for many others in the socialist movement. Odisha government declared one-day state mourning in his honour on Tuesday.

Rabi Ray was a towering personality in national politics, who believed in socialist ideology till the end and inspired many young politicians from Odisha as well as the country. During his six decades long political career, Rabi Ray did many developmental works in the district including the establishment of Krushi

Viganya Kendra and Navodaya Vidyalaya. Rabi Ray was a champion of socialist politics and made significant contribution to socio-economic development of people of the State,

When Rabi Ray was the Speaker, VP Singh was the Prime Minister and Rajiv Gandhi was Leader of the Opposition. He was liked and respected by members cutting across party lines in the Lok Sabha for the

high standards maintained by him. He had widely travelled as leader of various Parliamentary Delegations and was editor, 'Chaukhamba' (Hindi) fortnightly and 'Samata' (Oriya) monthly journals.

Syed Shahabuddin

Former Indian Foreign Service (IFS) officer and parliamentarian Syed Shahabuddin, who was suffering from a prolonged illness, passed away on 4th March, 2017, at NOIDA (near Delhi). Son of Syed Nizamuddin, Syed Shahabuddin was born on 4th November, 1935, at Village Itki in Ranchi district of then Bihar, now Jharkhand State. He was educated at Haridas Seminary, Gaya, St. Xavier's College, Ranchi, Science College, Patna and Law College, Patna. He stood first in Bihar State in Matriculation, first in the University in I.Sc and did M.Sc., B.L. During his student days he was General Secretary, Bazme-Sukhan, Science College Patna, 1953-54, Vice-President Science College Debating Society, Patna, 1954-55. Convener, Patna University Students Action Committee, August 1955, General Secretary, Bihar State Students Council of Action, December, 1955. Member, Patna University Students Union Steering Committee, represented Patna University in English and Urdu Debates. He was Secretary, Patna University Students Relief Committee, Literary Society, United Nations Students Association, 1955-56, Secretary, World University, Service National Committee, 1955-56.

Long time ago when he was asked in an interview about his political ideology he said, 'I was

known to be a Leftist in my views and still am a socialist by conviction'.

On being asked about his controversial selection in Indian Foreign Service despite being a left winger, Syed Shahabuddin explained how then Prime Minister Jawaharlal Nehru's intervention made him diplomat. "It is true that there was a police report against me and that is why my letter of appointment to the IFS was delayed. Actually there were ten vacant spots in the Foreign Service in 1958, nine were filled. Muchkund Dubey, who was my contemporary in the University, was a year senior to me in the Service since he became eligible for taking the exam a year before me, wrote to me, while I was teaching at Patna University, to tell me that nine probationers of 1958 batch had joined the training school and that, according to his information, one spot was being kept vacant for me. He asked me to find out what had gone wrong. The top man in Bihar police intelligence at that time was Mr S.P. Verma whom I knew because of my involvement in the Patna student Firing Disturbance in 1955. So I requested him for an urgent meeting. I asked him what he had written against me. He laughed and said he couldn't disclose that. But he assured me that the police report wouldn't finally go against me. In India, there

are many ways of finding out what a police report says and I managed to get hold of its text. What it said was that Shahabuddin had led the student agitation (in 1955), which was true but then added a blatant lie that I was a member of the Communist Party, which I was not. But then the intelligence report went on to say that for the past one year I had been teaching in the university and had not come to any adverse notice. I suppose that was the saving grace. I had seen Jawaharlal Nehru during the disturbances, so I immediately wrote to him that I was a socialist by conviction but I had never been a member of any political party. I don't know what action Nehru took or if he took any action at all but within a week or so I happened to meet General Shahnawaz Khan who was very fond of me, as he used to visit the university very often to preside over debates and distribute prizes. He advised me to go and see Mr Humayun Kabir. Humayun Kabir asked me to state my case in black and white. I said that all I wanted was an opportunity to see Mr Nehru because he would recognize me. I got a call a day later saying that the file had already reached Nehru's table and I should see Mr Chakravarty, then Secretary in the Ministry of External Affairs, later the Governor of Haryana. So the next day I went to see him. 'The Prime Minister has ordered your

appointment,' he said, 'but he has asked me to give you a talk on the responsibilities of the Civil Service.' He then asked me a few questions about what had happened in 1955 and what I had told the Justice Das Commission of Inquiry. I told him that in protest against police firing on the students, I had organized a procession of 20,000 students from the university area to the airport to greet Jawaharlal Nehru with black flags. It was raining. So along with a few others, we saw Pandit Nehru at the Raj Bhawan. I still recall his words, '*Goli chalana buri bat hai par jab goli chalti hai to kisi na kisi ko lag jati hai.*' He was referring to the killing of Pandey, a student. Later that evening, some banners in Gandhi Maidan, planted by a Congress leader, obstructed Nehru. He lost his temper and threatened the students with punishment if they were found to be in the wrong. A few days after, I saw Mr Chakravarty, and got my letter of appointment. I joined the IAS Training School at the Metcalf House in the Civil Lines, Delhi in May 1958, about a month later than my batchmates. So while it is true that there was a police report against me, which delayed my appointment, it's also correct that Nehru overruled it. Nehru had written in his own hand on my file "I have known Shahabuddin during the Patna disturbances. His participation in the disturbances was not politically motivated. It was an expression of his youthful exuberance." So Nehru had given me a clean chit. Subsequently, nine months later, when I was about to embark on my first posting abroad, as a probationer back in Delhi after my district training, I was deputed to serve as Liaison Officer for the UN Secretary General, Mr Dag Hammarskjöld, on his visit. I

accompanied him everywhere including the official dinner at the PM's House at Teen Murti, which is now Nehru Museum and Library. After the dinner when the guests were sipping coffee on the open terrace, I suddenly felt a hand on my shoulder. I turned around to face Nehru who said affectionately, 'So you are that naughty boy from Bihar'. In my youth I had no formal connection with any political party, but I was certainly a Leftist and socialist in my views. This explains why in my 15 years in Parliament, almost never I took a line different from the Left parties on the floor of the House. The same is true of my entire public life."

Before joining Foreign Service Syed Shahabuddin was Lecturer in Physics, at Patna University, 1956-58 and while he was in Indian Foreign Service, 1958-78, he served in Indian Missions in New York, Rangoon and Jeddah, as Charge d' affaires in Caracas, Venezuela, 1969-72, and as Ambassador of India to Algeria and concurrently to Mauritania, 1973-75. He was Deputy Secretary, 1966-69 and Joint Secretary in the Ministry of External Affairs in-charge of S.E. Asia, 1975-78, but opted for premature voluntary retirement from the Indian Foreign Service in November, 1978.

He was Member, Aligarh Muslim University Court, 1981, Vice-Chairman, Haj Committee, Bombay, 1981-84, Vice-President/Acting President, All India Muslim Majlis-e-Mushawarat, 1981-90, Convener Babri Masjid Movement Coordination Committee, 1986 onwards. Member, Working Committee; All India Personal Law Board, 1980 onwards and invited to deliver Inaugural Address by East-

West University, Chicago in November, 1980 and invited to address University of Oxford on Power Politics, in July, 1982 and Islamic Medical Association of the USA.

Syed Shahabuddin was Member of Rajya Sabha, 25-7-1979 to 9-4-1984 and elected to eight and tenth Lok Sabha in 1985 to 1989 and 1991 to 1996 respectively from Kishanganj in Bihar. He was General Secretary, Janata Party 1980 to 1986. He contributed many articles in the national Press and was founder Editor, 'Muslim India' monthly since 1983. Syed Shahabuddin was a Teacher, Diplomat, Advocate, Political Worker and Journalist. He married on 30th January, 1958 to Shaher Bano and had one son and five daughters.

—Qurban Ali

Janata Subscription

Annual Rs. : 260/-

Three Years : 750/-

Demand Draft / Cheque
on

Mumbai Bank
in favour of

JANATA TRUST

D-15, Ganesh Prasad,
Naushir Bharucha Marg,
Mumbai 400 007

The legitimacy and morality of Prof. Saibaba's conviction

Prabhakar Sinha

I would not express any opinion on the legality of Prof. Saibaba's conviction and the award of a term for life in prison because I have not read the judgment, have not gone through the evidence before the court and most importantly am not a legal expert. But I would like to examine its legitimacy and morality because the judgment's legality is not the only question that concerns the people. If the legality of a law and judgment were all that should be of concern to the people, then the racial segregation in South Africa was sound, Hitler's anti-Jew laws causing death of millions of Jews were sound, slavery was sound, anti-Hindu and anti-Christian laws in Pakistan are sound. By the same token, the Rowlatt Act enacted by the colonial government to suppress the 'revolutionary movement' was also sound; but the people of India did not think so, rose in protest against it, which led to the massacre of more than a thousand peaceful men, women and children, who had gathered at Jallianwala bag to protest against the black law. And the Rowlatt Act was a very liberal and just law compared to the draconian laws enacted by democratic India. It is not enough that a law should be legally sound but it must also be morally sound and legitimate, must ensure justice. A law and its operation, which do not deliver justice is immoral and illegitimate and not a proper law.

Prof. Saibaba of Delhi University is 90 per cent physically challenged and is bound to his wheelchair. He is incapable of a violent act unless one

is blind enough to say that he can fire from a gun sitting in his wheelchair. He cannot kill, maim or break bones. Prof. Saibaba at best or worst can only be a non-violent revolutionary due to his physical handicap. He has not been found guilty of any violent act, but has been convicted of unlawful activity. Even the judgment says that the accused had conspired 'to create violence, cause public disorder and spread disaffection towards the central government and the state government.' The court does not find him guilty of inciting any particular violent incident, but inciting violence because of his ideas, which support the use of violence by the Maoists. I do not know if the finding of the court is true, but would accept it for the time being to make my point.

Mahatma Gandhi was prosecuted and charged with sedition (Raj Droh, 1922) for creating hatred and disaffection against the government of India. He confessed to the court that he was the biggest rebel against the British Raj. He also confessed that he was in a way responsible for the violence at Chaura Chauri and in Bombay despite his commitment to non-violence. He was prosecuted for his seditious articles published in the *Young India*. The punishment for sedition was imprisonment for life, but Gandhiji was sentenced to just six years. Bal Gangadhar Tilak was also charged with sedition (1909) for a number of articles published in the *Kesari* he edited. He had expressed the view that violence by the young revolutionaries was a reaction

against the repressive government. Tilak was also awarded six years of transportation (imprisonment in Andaman Nicobar).

Compared to the award of six years of imprisonment to Tilak and Gandhi for sedition by an imperial court, the life sentence awarded to Prof. Saibaba by a court of democratic India appears as nothing short of judicial lynching. Our judges in such cases appear so devoid of human feelings, sense of proportion and sense of morality. The case of Tilak and Gandhi should be the measure for judging the justness and legitimacy of a sentence in cases in which no violence is planned or committed by an accused and is held only guilty of inciting hatred or disaffection against the government.

Our criminal justice system is a criminal injustice system. Several thousand innocent Sikhs were openly butchered in Delhi following Indira Gandhi's assassination, but the then Prime Minister, Rajeev Gandhi, and his men continued to rule the roost despite the public knowledge that his hands were blood-stained. Hundreds of Muslims were butchered in Gujarat riots of 2002, but Modi remains innocent in the eyes of law because no court has found him guilty of the shedding of innocent blood of the Muslims. But the people know the difference between truth and judicial truth. The best example is the case of Md. Shahabuddin, three or four time Member of Parliament from Siwan, and probably the most cruel and savage criminal known. But he, too, was an innocent and

respectable leader like Rajeev and Modi till the arrival of Nitish Kumar as Chief Minister, whose government got him convicted of the crimes he had been committing with impunity

The State follows a double standard in the application of law. With the coming to power of Modi, the terrorists associated with the Parivar, who were charged with the bomb blast at Malegaon, Samjhauta Express and Ajmer, are being bailed out or acquitted with the open support of the government. The NIA persuades the Public Prosecutor to help the terrorists involved in the bomb blast at Malegaon and Samjhauta Express secure acquittal. The NIA did not oppose the bail application of Pragya Thakur, an accused in Malegaon terror attack. The public prosecutor, who had been conducting the case, resigned because she was being persuaded to collude with the accused. The culprits of 2002 Gujarat riots are receiving full protection of the State, and the state agencies are changing their stand to help the accused.

There is discrimination in dealing with the people accused of the same or similar crimes. The policy being followed is to kill and rape those who are suspected to be Maoists or their supporters and to protect those who do the killing, maiming or raping and also to instigate the police to kill, rape and maim with impunity in Bastar, Chhattisgarh as has been discovered by the National Human Rights Commission. Prosecute Zakir Naik for 'spreading communal hatred' and give a free hand to the RSS, BJP and the other members of the Pariwar to not only spread communal hatred but to engineer communal riots.

(Continued on Page 11)

Shall the world economy remain US Dllar slave forever?

Jitendra Kumar Sharma

Has the American Dollar enslaved the financial world? The US contribution to world GDP is only 18% but the US Dollar's throttlehold on the international money system is total! China's pie in the world GDP is now 16%; other emergent economies add up about 60% to global output. A new financial pattern is clearly visible but is not reflected in the prevailing reserve currency arrangements where US dollar dominates the financial world. Carmen Reinhart, Ethan Ilzetzki, Kenneth Rogoff study shows "the US dollar has retained its dominant position as the world's reserve currency – and by a significant margin. Over 60% of all countries (accounting for more than 70% of world GDP) use the US dollar as their anchor currency". The euro, another western reserve currency, has failed to match the US Dollar. Euro has receded from its African zone; so also Euro's global importance has declined. The hiatus between the world production trends and finance should be a cause for concern, especially for China and India for future strength and expansion of their economies. Oddly, "a relatively smaller US economy supplies reserve assets in step with rising global demand for them (primarily from emerging markets)", points out CARMEN REINHART. Between 1950s and 1970s, global trade expanded and demand for reserves increased. The gold-backed US paper dollar then colossally walked over the gold-starved world and prevailed. In the 1960s, the Belgian economist Robert Triffin espied the risk in the strident US paper dollar as the ratio of "paper dollar" reserves

to gold reserves began to rise. The gold-parity US dollar could not rein in unbridled US paper dollar. US dollar's national goal and its international role "as sole provider of the reserve currency" were at cross-purpose. In March 1973, however, the US dollar was compelled to float along with other major currencies and the US dollar depreciated. The USA remained foolhardy and printed its dollar even more recklessly and the world grabbed and gobbled it even more greedily like the proverbial Gargantua. The US of America had to resort to current-account and fiscal deficits. Now the USA cannot get out of these deficits as long as it remains the sole supplier of reserve currency. Thus, enslavement to US dollar will continue as long as no other currency is willing to step forward to become an alternate provider of reserves. Does the USA dare reduce its deficits? Will China venture to be international supplier of reserves? If the US does reduce its deficits, China will suffer capital loss on its US Treasuries. With rising distrust of both USA and China, the world may be looking for a third option. Maybe, the emergent markets lose their appetite for US reserve which China's capital flight is already initiating. Undoubtedly, the world economy is becoming restless about the endless serfdom of world currencies to USA's paper dollar. Will the enlarging emergent market throw off the yoke of single currency imperialism? Answer to this question holds the key to the economic liberation of our increasingly democratizing world.

Children of lesser god

Devinder Sharma

Farmers are being treated unfairly as their small loan defaults are being handled with an iron fist while big corporate debtors are being petted with velvet gloves.

It is not the first time that default on loans has piled up to Rs6.8 lakh crore. Every two or three years, defaults grow so large that a significant proportion of it is written off and the balance is restructured.

State Bank of India (SBI) recently announced the auction of the tractors owned by farmers from Bundelkhand in UP for defaulting on loan repayment. At the same time, reports indicate that debts of crores of rupees held by top companies are likely to be written off.

Why does the law that applies to the farmer not apply to big industrialists? All these years, rich borrowers have been treated as Maharajas and farmers and petty traders as lowly people who have to abide by the law. Loan default becomes a crime if you are a farmer, but a right when it comes to rich defaulters.

Credit rating agency India Ratings, in a recent estimate, showed that of the Rs7.4 lakh cr debt owed by companies between 2011 & 2016, at least Rs4 lakh cr will be written off. At the same time, 19 farmers whose tractors are being auctioned March 21, collectively owe Rs63 lakh to banks.

This is gross discrimination. Even the chairman of the Public Accounts Committee (PAC) of Parliament, K

V Thomas, has stated that naming and shaming of such corporate houses may help financial institutions get back their money. In a report published in *The Indian Express* (March 06), Thomas said that out of the Rs6.8 lakh cr of non-performing assets (NPAs), which actually is a misnomer for bank default, 70% are those of big corporate houses, hardly one per cent of it belongs to farmers.

He goes on to say: "In case of farmers or small traders, banks act strongly and they go to their houses to recover money. They even get their names and photographs published in newspapers. But when it comes to corporate houses, they don't reveal names." The PAC has now decided to give names of such big defaulters who owe money to banks, in its reports to be presented to Lok Sabha before the end of budget session.

This is certainly welcome. But we must watch whether the PAC does submit the names of big defaulters and, if it does, what action the government initiates. Big businesses have taken academic efforts to provide a neat cover-up for the massive swindle of public money they have perpetrated.

In an article in *The Times of India* (March 04, 2017), researchers Prasanna Tantri and Sankar De have argued that a blanket waiver of farm loans, which is being proposed by all political parties campaigning for UP elections, is likely to harm farmers more than benefiting them. "Sooner or later, voters will see through this and punish the political class for such

opportunistic behavior," the article says.

The work is biased. It is a blatant effort to present a flawed hypothesis that debt waivers will leave farmers either in exactly the same or a worse situation.

If loan waivers are bad for farmers, why are loans of corporates being written off year after year? Won't debt waivers hurt big businesses in the long run? If debt waiver is a bad idea for farmers, how come it is always welcome for corporate?

It is not the first time that default on loans has piled up to Rs6.8 lakh crore. Every two or three years, defaults grow so large that a significant proportion of it is written off and the balance is restructured.

Perusal of data reveals that at least Rs10 lakh cr has either been waived in full or restructured, which in financial language means banks have to underwrite much of the outstanding loan. This has happened in the past few years. And again, the banks have piled up bad loans of Rs6.8 lakh cr as the PAC has shown. Isn't that a bad idea? And why does it coming back repeatedly?

It is because mainline academic research and public discourses are tailored to believe that defaults by big companies are inevitable as these enterprises depend on extraneous circumstances over which they have no control. And of course, the sale of assets of these big companies will also result in layoffs, which means

unemployment. These are well-crafted arguments that we tend to accept without question and protect the big defaulters.

Default on loans by farmers, too, is an outcome of extraneous factors. When potato growers are forced to

sell their produce of 2000 kilos for Re1 a kilo or when hundreds of tomato farmers dump tomatoes on the streets as they fetch poor prices, these people are not doing it for fun. They throw their produce, which is the fruit of hard labour, as a mark of protest. They don't get the price they deserve

and fall into debt. And yet, if their tractors have to be put on public auction for default on loans, does it not smack of utter discrimination? Aren't farmers being penalized just because they are poor? Farmers are indeed being treated as the children of a lesser god.

–OrissaPost

(Continued from Page 9)

Communalism has become the 'Raj Dharm' and its adherents are above the law while the minorities and the Maoists are the enemies of the Raj, not entitled to the protection of the law and to be witch-hunted.

The discriminatory criminal justice system has robbed the judiciary of its majesty and credibility and made its judgment devoid of legitimacy and morality. It is not in command of the criminal justice system and cannot be blamed for its ills, but it must find some way to prevent its *Cheer Haran* (Disrobing) because Shree Krishna would not come to its rescue.

And finally, why is the judgment in Prof. Saibaba's case devoid of legitimacy and morality? Because while Tilak and Gandhi, the towering and formidable enemies of the British empire, were awarded only six years of imprisonment by the judges of an imperial government, Prof. Saibaba, a 90 per cent disabled person and the co-accused in the case were sentenced to life by the court in democratic India. The judiciary must change its mindset and do justice uninfluenced by the ideology of the power that be if it does not want to become a handmaiden of the government. The judiciary must act as a protector not only of legal rights but of justice by cutting through the

maze of technicalities created by the Executive, which has made justice captive to serve its interest .

** I am not a supporter of the Maoists, do not support violence as a means of solving political problems, but believe in adherence to the rule of law to ensure justice to all without discrimination. I believe that adherence to the rule of law is the way to prevent violence as emphasized in the Universal Declaration of Human Rights in the following words: Whereas it is essential if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law.*

Footprints of A Crusader (The Life Story of Mrunal Gore)

by

Rohini Gawankar

Published by

Kamalakar Subhedar,

Secretary, Samata Shikshan Sanstha, Pareira Wadi, Mohili Village,

Sakinaka, Ghatkopar(W), Mumbai 400072.

Mobile: 9820092255 / Contribution: Rs.300+

The vision of Swami Vivekananda

B. Vivekanandan,

During the last many years, I have been studying the global visions of outstanding European Socialist statesmen like Olof Palme, Bruno Kreisky and Willy Brandt, who longed for building up a new world of peace and harmony, based on equality and distributive justice. That book has now been published in London and New York, by Palgrave Macmillan. Through the present analysis, I am adding a spiritual dimension to it, how Swami Vivekananda, a globally acclaimed spiritual beacon, and a self-proclaimed socialist, had envisioned the construction of a new world of peace and harmony, with the support of *Advaita* philosophy, India's great gift to world thought, for overcoming divisiveness in the world.

The first shot Swami Vivekananda fired, to unfold his vision of peace and harmony, was through his celebrated speech at Chicago, in the Parliament of Religions, on 11 September 1893. He triggered it, by calling the 7000 strong American audience present there, "Sisters and Brothers of America", which instantly set off a two minutes long standing ovation from the entire audience. In the next five minutes, he presented to them his tapestry of peace and harmony in the world, by underlining the Oneness of the humanity, marching ahead towards attaining the same goal. He compared God with an Ocean, and religions of the world as rivers flowing towards that Ocean. When they reach the

Ocean they merge with it and, consequently, dissolve their separate identities and become One. That was music to the ears of that audience, which greeted Swami Vivekananda's speech, with a deafening applause. His speech conveyed that though religions, in different names, follow different paths, their goals are one and the same – the attainment of Truth or God. Unity in diversity was the quintessence of that speech. It also conveyed that people can attain God through their own religions, and, for that there is no need of anyone changing one's religion. Further, it imparted the message of human solidarity across the religious divides. A significant feature of Swami Vivekananda's speeches at Chicago was that while other delegates tried to prove the superiority of their respective religions, Swami Vivekananda spoke about the resemblance of all religions, and conveyed the message of universal tolerance and acceptance of all religions. His appeal was to rise above narrow sectarianism and bigotry. Without uttering a word of condemnation about any religion, he spoke about their common destination – attainment of God. He affirmed that all religions are equally effective in leading their followers to the same destination – God. This all-embracing approach to religions, and his emphasis on universal brotherhood and religious harmony, made Swami Vivekananda the darling of the Chicago Conference.

Overnight, he became famous, and respected, in the United States and the world.

The lodestar

It may be seen that the lodestar of Swami Vivekananda's thought and actions was the *Advaita* philosophy, embedded in Indian *Upanishads*, but had remained dormant, until it was churned out by Adi Sankara in the early 9th century. When I was awarded the Honorary Doctorate, the highest honour of the Helsinki University, in 2011, the first Indian chosen for that honour in the 350 years history of that university, the subject I chose to speak during the award ceremony, in Helsinki, was India's *Advaita* philosophy. On that occasion I told the European audience that, "All problems of the world emanate from the divisiveness in our society. I come from India, the country which has provided a remedy to it, through the *Advaita* philosophy". I told them, first in Malayalam, as per the established custom, and then in English, that by following the *Advaita* philosophy to end the divisiveness in society, and among people, countries, and continents, can institutionalise peace and harmony in the world.

What is the core element of *Advaita* or non-dualism? *Advaita*, which was churned out by Sri Sankaracharya, from *Upanishads*, 12 centuries ago, and presented to people as a great gift, affirms that God dwells in all human beings in the

form of the life giving human soul, which is a part of God or the Supreme Soul. While the body and the mind are mortal, the soul is immortal and independent, and no weapon or fire can destroy it. While the mind controls the body and generates all kinds of desires – the fountain of sorrow – it has no control over the soul. The soul gives life to the body so long as it stays with the latter. When it leaves the body, death occurs, and the body begins to rot. As per *Advaita*, nobody dies. The perceived death is a process of the soul's departure from the body and its return to the Supreme Soul; and then the soul shoots out again in another direction, to migrate in another body to give it life. So, in every human being, there is an immortal part of the Supreme Soul or God. So, *Advaita* asserts that God is present in every human being *Thathwamassi* is the right description of the relationship between humans and God.

Based on his studies of *Vedas*, Swami Vivekananda once talked about the form of God, and the relationship between human soul and the Supreme Soul. citing *Jnana Yoga*, he said that God is like a formless pool, having countless to-and-fro active centres, where human souls incessantly keep coming in and going out. It is the sum total of all souls in the world. Invariably, a soul migrates to a human body to give it life, and remains in it, for varying periods, to enable the body to carry out various activities. When it leaves the body, it goes back to the pool, and merges with the Supreme Soul. Then it shoots out again to give life to another body. This is an endless ongoing process.

A notable feature of this process is that when a soul shoots out from

the Supreme Soul to migrate in a human body, it does not discriminate the new body on the bases of caste, creed, colour, gender or geographical location of the body, to which it shoots out to migrate. Viewed from the angle of global harmony, what *Advaita* proclaims eloquently is the fundamental equality and oneness of all human beings, and their universal brotherhood. It affirms that there is oneness behind all creations in the world. Therefore, *Advaita* affirms that there is oneness between man and God.

Religious harmony

Swami Vivekananda was a promoter of religious harmony. He had equal respect for all religions. He said that the best way for strengthening religious harmony is to treat each other with mutual respect. He held that the ethical and moral contents of all religions are more or less the same – be selfless, help others, love others, etc. They all hold certain elements of truth. They all encourage their followers to lead a righteous life. Swami Vivekananda urged the humanity to look at all religions from the angle of *Advaita*, with love, and with a conviction of the oneness of the humanity. *Advaita* vouches for divinity in every man and woman, as each human soul in them – a part of the Supreme Soul – is divine. We must accept, he said, that all religions are true, and teach people to be pure and unselfish. Such an enlightened approach towards religions would help people to assimilate the spirit of other religions too, and promote harmony in the world. He said that sectarian fights in the name of faith are a futile exercise, since all are one with the Supreme Soul – God. Instead of stressing on discordance, the stress should be on commonalities of

religions. The concept of unity in diversity, the core element of Indian secularism, has sprung from these exhortations of Swami Vivekananda. Therefore, Swami Vivekananda, indeed, was the progenitor of Indian secularism, which exemplifies equal respect for all religions. The core objective was to ensure that people lived in peace and harmony.

As per *Advaita* all human souls have a duty to respect and help each other in a framework of solidarity, irrespective of their bodies' religious or caste affiliations, or gender differences. He said that God is the all embracing *Brahmam*, and all religions, are striving to reach that *Brahmam* through different paths. When they do so, they all follow the *Advaita* philosophy, whether they recognise it or not. Indeed, they all seek the same Truth, God or Supreme Soul – through different paths. Therefore, he said that all religions should have a friendly and mutually respectful relationship between one another. Indeed, Swami Vivekananda gave a valid layout for Indian secularism, long before it became a buzz word in India's political circles.

In the closing years of his life, Swami Vivekananda felt the need to lead the humanity in a new direction, by integrating the essence of *Vedas* and *Upanishads*, *The Quran* and *The Bible*, for the simple reason that, consciously or unconsciously, they all follow the *Advaita* philosophy. A deeper study would convince them of that truth, he said. It may be recalled that during his journeys through the West, he had drawn a plan to build a universal temple, – a common prayer centre under one roof – where people from all religions would freely assemble and pray to

God. If constructed, it would have been a place of worship, epitomising religious harmony. But, he could not fulfil that wish, as he did not live for long to implement that plan.

Swami Vivekananda had a universalist political mind, wedded to equality and justice. His compassionate mind always bled for the wellbeing of the poor and the oppressed. During his three-year long journey through India as a wandering monk, he saw the appalling level of poverty and exploitation all over the country. As a result, problems of the poor and the oppressed, and their remedies, remained his constant concern. Indeed, on these matters he was unequivocally on the side of the poor and the oppressed. How to elevate them to higher levels was a main concern.

I am a socialist

Establishment of a world of equality, justice and mutual respect is the best way to promote global harmony. Being an adherent to equality and equal justice, Swami Vivekananda was attracted by the principles of democratic socialism, which was gaining ground in Europe at that time. It may be noted that Swami Vivekananda visited France, England and Germany, the cradle of the European socialist movement, in 1890s. At that time, he got opportunities to learn more about socialism, and developed respect and affinity for that ideology.

For an *Advaiti* and *Vedanti*, like Swami Vivekananda, with his deep attachment to the principle of equality, and a commitment to end exploitation, and elevate the poor and the oppressed, it was natural to get attracted to socialist ideas and

vision. That made him to declare, in 1896, publicly that “I am a Socialist”, at a time when the socialist ideology was little known in India. His basic temperament, and natural affinity for the poor, made it a natural choice for him. While making the statement that he was a socialist, he said:

I am a socialist, not because socialism is a flawless system, but, it is better that everybody is ensured of half-a-loaf of bread, than nothing. Its principles of equality, distributive justice and provision of good quality universal education are all for the welfare of the people. When millions of people live under poverty and ignorance, it is criminal that those who got education at their expense pursue selfish goals without thinking about the poor or working for them.

Moreover, the proximity between *Vedanta* and the objectives of Socialism has also made him to publicly declare that “I am a socialist”, underlining the imperative need of making the study of *Advaita* a part of the study of socialism. As per *Advaita* all human beings of the world are equals, and are, therefore, entitled to an equal share of the world resources. That squares well with the socialist objectives of building up an egalitarian and exploitation-free society in the world. For building up such a society of equals, it is imperative that people imbibe the spirit and content of *Advaita* philosophy. If a socialist society gets established with a clear understanding of the *Advaita* philosophy that would provide stability to the new egalitarian socialist society.

At one point, while reiterating his adherence to distributive justice,

Swami Vivekananda said that he would not believe in any God or religion if it did not provide food for the hungry, protection for the weak, or wipe out the tears of the widows. If interpreted politically, what Swami Vivekananda envisioned was a cradle-to-the-grave welfare state system, which socialists of Scandinavian countries like Sweden, Denmark, Norway and Finland have established during the last 80 years. However, Swami Vivekananda has succeeded in making *Advaita* an effective instrument to fight for equality and equal justice in modern society. For the socialist principles of freedom, equality and justice Swami Vivekananda gave a spiritual basis and interpretation. He presaged that socialism would be the system of the world in future, and called for a socialist transformation of the society. He held that this socialist transformation of the society should be combined with religion and ethics. He had a conviction that the masses would transform the society that way. That is the political dimension of Swami Vivekananda’s vision for building a world of peace and harmony.

Social Disharmony

Swami Vivekananda had a clear insight of how the in-built oppressive and exploitative features of the caste system, have been systematically undercutting harmonious social relationship in India. He had acquired first hand knowledge of it, during his 3-year long extensive travel all over India, between 1890 and 1893, as a wandering monk, in his drive to discover the Soul of India. During these sojourns though a deeply divided, caste-ridden country, he had innumerable opportunities to see its manifestations in forms of untouchability, denial of rights to

education, to reading of scriptures, to wear upper garments for women, *Sambandham*, and so on. During his journey through Kerala in 1893, before he reached Kanyakumari, he had a taste of it personally, which included a 3-day starvation under a Banyon tree. outside the famous Kodungalloor Devi Temple, following the failure of the privileged local elite to ascertain the caste of this wandering young monk. He was then bearing a non-descript name 'Swami Bibidisananda', which also gave no indication of the caste of the monk. After a futile exercise of asking some searching questions to Swami Bibidisananda for ascertaining his caste, the privileged local elite left him, under the Banyon tree, to starve for three days. He was not allowed to enter the Kodungalloor Devi Temple either. Untouchability was also rampant in Kerala at that time. It was after making an insightful study of how oppressively the caste system had worked at that time in Kerala, that he made his sharp observation that "Kerala is a lunatic asylum", and launched his public opposition of the caste system in India. Holding firmly on the *Advaita*, Swami Vivekananda underlined the fundamental equality of all humans, the oneness of the humanity, and the oneness of the humanity and God. He emphasized that as god dwells in all human beings, in the form of the divine human soul, equality of all human beings is fundamental, and that the caste system is inimical to it. Indeed, by advancing *Advaita*, he had destroyed the base of the caste system, and gave a powerful incentive to the modern world to remove the barriers created by caste, creed and colour, and to weld people together into one humanity, to establish harmony in Indian society.

Conclusion

Undoubtedly, Swami Vivekananda was a great unifier of the world who had striven, all through his life, to establish global harmony. He embodied the wisdom of the East and the West, and for that he has been respected everywhere. Armed with the *Advaita* philosophy, and the spiritual prowess of India's intellectual tradition, he ventured to harness peace, unity and harmony in the world. For him *Advaita*, the oneness of all beings, is the eternal Truth. As he found selfishness standing in the way of spiritual progress, he said that it was imperative to discard selfishness and practice renunciation. He wanted the restoration of *Advaita* to its pristine glory and make it the fulcrum of all activities in the world. He prophesied that, in future, all religions would receive a new orientation from *Advaita* and build goodwill among them. He said that the great truth which he had learnt from his rumination (*tapasya*) was that, God is present in all beings who are, indeed, the manifested forms of one living deity. He promoted universal brotherhood based on *Advaita*.

Swami Vivekananda personified the combination of a *Jnana Yogi* and a *Karma Yogi* who sought the realisation of God through knowledge and through actions, bereft of attachment. He had a global vision of building a one world of peace and harmony, encompassing the whole humanity. He was a secularist saint who respected all religions, and stated plainly that all believers can attain Truth through their own religions, and that there is no need for anyone to change his/her religion for the attainment of Truth. He called for a balance between material prosperity and spiritual advancement.

Swami Vivekandanda's love for India was beyond description. He was passionate about it. For him, India is a holy land and asked all his followers to love India. He had a vision of a new India, free from socio-economic inequalities, a country which moves up towards a classless and casteless society, through an evolutionary process. He said that widespread education would remove inequality in society. He believed that India's greatness lay in her spiritual assets, which would give her in future the leadership position in the world.

He wanted the elevation of the poor and the downtrodden, to a level comparable to those who lead comfortable life in society. He said that serving the poor tantamounted to worshipping of God, and urged people to work for the welfare of others.

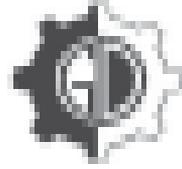
He supported gender equality of men and women. He said that high education would liberate women from their bondage. He urged people to view women from the angle of looking at mothers, and treat them with respect, with a realisation that, in them too, there dwells a divine human Soul, which is part of the Supreme Soul. He said that while body has gender difference, the Soul does not recognise that difference.

His public statement that "I am a Socialist" is a political statement of an *Advaiti/Vedanti*, yearning to establish a peaceful society based on equality in all respects, a core element of *Advaita*. And, undoubtedly, all his thoughts and actions were centered on strengthening peace and harmony in the world.

Postal Registration No. MCW/275/2015-2017.

License to Post without prepayment WPP License No. MR/Tech/WPP-210/West/2017

Published on Sunday, March 12, 2017 & Posted on Wednesday March 15, 2017 at Mumbai Patrika Channel, Mumbai GPO-1



GANNON DUNKERLEY & CO., LTD.

An infrastructure company established since 1924

REGD. OFFICE :

*New Excelsior Building, (3rd Floor),
A. K. Nayak Marg, Fort, Mumbai 400 001.
Tel.: 022 2205 1231 Fax : 022-2205 1232*

Office : Ahmedabad, Hyderabad, Kolkata, Mumbai & New Delhi