

Why Godse Killed Gandhi?

V. T. Rajshekar

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(second revised edition)



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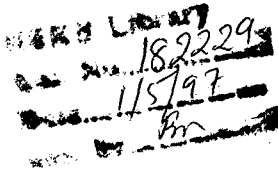
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FOREWORD

This is the second revised edition of our hit book. Published in 1983, it proved an instant success and sold out in two years. No other book published by the Dalit Sahitya Akademy has become so popular with every section of the society as this tiny book. Its publication coincided with the release of the *Gandhi* film running to packed houses in world capitals and so the book became topical too. Because it answered the star question deliberately left unanswered in the film. The book not only became popular in India but also outside. It was translated to Japanese and created a sensation in Japan and other parts of the world. The book also came out in Tamil, Malayalam, Telugu and Kannada. Other languages will soon follow.

Those who read this book said this was the first time they were getting a truthful picture of Gandhi and Nathuram Godse, the killer of the Mahatma. They also said that the book came as a real shock to them. Because it came out with many a closely guarded secret.

All these prove that the people are hungering for facts which are hidden by the rulers of India. This ruling class takes a vow everyday saying *satya mewa jayate* (truth shall triumph) but in action it does everything to murder the truth and finish anybody speaking the truth. At the time of writing this, I am facing a sedition charge for speaking the truth perhaps the first person in the State of Karnataka to face this charge.

Because of the big demand for the book, we thought of this revised edition reinforced with many more evidences.

We are sure this new book will help inquiring minds — so rare in India — wanting to separate myths from reality.

A pleasant surprise is that neither the Gandhi admirers nor the Godse godfathers took offence at this book (first edition). Not at least till the time of writing this. This shows that the book is not intended to hurt anybody's feelings and that even the book's worst critics have appreciated our arguments — again a very rare thing in India.

Gandhi is India's most revered figure and anybody criticising him is considered a bloody fool. We too respect Gandhi and acknowledge his contributions. But a society interested in scientific and technological progress cannot live on myths alone. Those blind admirers of Gandhi must know that Mao Tse-tung is held in greater esteem in China than Gandhi here. But the Chinese had the moral courage to publicly criticise Mao and re-assess his contributions. It is this forward-looking values of China that made it a world Power where as India is languishing.

India's value system makes the Indians believe in myths and not the reality. The tragedy of Gandhi is that India's ruling class accepted his social and political part of Gandhism rejecting the better part of his "philosophy" — namely his economic theories. Jayaprakash Narayan, considered a great Gandhian leader, once said that Gandhism is better practised in China than in India. India accepted his political and social philosophy because it suited its people. The "Gandhian economics" was against the interests of its ruling class and that is why it was rejected without saying so. The "Gandhian economics" laying stress on rural development, small is beautiful, cottage industry, self-reliance, simple living — all these cut at the very root of our urban-dwelling upper caste rulers. Not one person in India speaks about the "Gandhian economics" except Charan Singh and for advocating it he is called mad. If the Hindu rulers of India had so much love for Gandhi,

why did they reject the best part of Gandhism and hugged only the worst part of it? It is all hypocrisy.

Gandhi is the forgotten man of India. A pathetic figure. No school or college anywhere in India has a textbook on Gandhi or Gandhism. In China, Mao's *Red Book* containing his Thoughts is a must for every child. In India there is no demand for Gandhi's books (He has written perhaps only one book, *An Autobiography—My Experiments with Truth*), which itself is a collection of articles written in his journal and later translated to English and published as a book. IAS and IPS (civil service) examinations have no questions on Gandhi. And yet Gandhi's photo is there in every government office in India. The numerous books of Gandhi (all collection of his dull and drab articles and speeches) found in libraries are gathering dust. If his name is mentioned by a speaker in any city convent where fashionable girls study, it will evoke a derisive laughter. Gandhi Jayanti (his birth anniversary day — Oct. 2) is now an official function in which some old bandicoots reluctantly gather and deliver some hypocritical speeches sitting inside a closed room. Within an hour or so, it is all over. Compared to that Babasaheb Ambedkar's Jayanti (April 14) is a massive-day-long open-air celebration attended by thousands of Dalits spending their own money. The celebrations go on for at least three months.

That doesn't mean Gandhi has lost his place. Since he symbolises the typical Indian hypocrisy, his name has to be mentioned in every speech. No speech will be complete without quoting or misquoting Gandhi. Every leader calls upon the youth to "emulate" Gandhi but we have not come across any interest in today's youth to follow him.

That also doesn't mean we are maligning Gandhi. Nor are we interested in maligning a community or any individual. My own lawyer in my *Indian Express* dismissal case is a Brahmin—M.C. Narasimhan, of the Communist Party of India

(CPI) who has not charged a single penny despite winning my case. Our criticism is directed against an oppressive system which is responsible for the violence that is bleeding India at all ends. There are good people in every caste, community or religion. Vagabondism is not the monopoly of any caste or group. A people poised for leap into the 21st century cannot depend upon vagabonds. The "educated" upper caste rulers must learn to listen to criticisms and correct themselves. If not, they will be forcibly made to correct themselves.

We have spent enough time quarrelling. Ever since "independence" we have been busy only quarrelling, cutting each other's throat. For this inherent weakness in us, our value system is solely responsible. There will be no peace, no progress as long as India's "majority community" of Hindus does not get rid of this dangerous value system. Indians, and the Hindus in particular, would have destroyed their value system had it really harmed them. But the very fact they are clinging to it, whether upper or lower castes, from centuries shows that they have been profited by this value system — despite the fact that the entire country today is steeped in corruption, violence and a grab mentality. They love this value system because it has given them full scope to exploit. If this exploitation has to stop, this value system has to be destroyed.

If Gandhi or Gandhism is attacked, do you know who is going to pounce upon you like a mad dog and bite you all over? It is this corrupt lot and most of them Hindu zealots who have perfected the art of saying one thing and doing exactly the opposite of it. Our Hindu leaders say the whole world is *Maya* (myth) and as such we should not covet private gain. Material gain is an illusion, they say. But it is only those who propagate this philosophy, who rob the weak. Nowhere in the world, exploitation of the weak and the women is done with such perfect fineness as

in India by giving it a religious touch. The Birlas, the country's largest business house in whose mansion Gandhi died, are India's most ardent temple-builders. And how this business house acquired all its wealth can be found from the government's own documents. Our priests are so much worried about personal hygiene that they have to take bath at the very sight of an Untouchable. But how these priests keep the temples can be seen by a visit to Kashi and Tirupati our two holiest of the holy temples. We call the Ganga as the holiest river—a dip in which would purify us of all our sins. But we have given the contract to purify the Ganga water stinking with dead bodies and sewage to a French firm.

Nowhere in the world the word "peace", "non-violence", "tolerance" and "brotherhood" are repeated so many times in the day as in India. But nowhere in the world so much blood is shed. Perhaps more people were killed in India after the "independence" than in the two World Wars. We talk of "democracy", "equality before law" but keep a third of India's 800-million people as Untouchables, unseeables, unapproachables and unthinkableables. Our courts have one set of law for the poor and another for the rich. A poor starving man if he steals a fowl, he is called a thief, handcuffed and beaten up in the police station. But a business magnate who evades tax for years gets a national award. Our police are called the law and order enforcing agency but in many places they have become the single biggest threat to law and order.

It is no longer Hindu-Muslim riots now but Hindu police-Muslim riots. The elections are a farce.

India is the only country in the world which has perfected the art of double-think and double-cross as a fine art. This is the direct result of our value system.

But this value system derived from Hinduism is not only responsible for this persecution of Untouchables, tribals,

backward class shudras, its religious minorities, its women but it has also harmed many Brahmins themselves. Brahmins all over India raise a hue and cry that there are any number of "poor" among them and, therefore, all selections should be done on the basis of the "economic criterion". If such a value system does not benefit its own creators, what then is its use? That means even the Brahmins have a duty to work for the destruction of this value system.

A set of values cherished by a society does not go by what is described as "change of heart". It can be destroyed only when that society plunges into a revolution which gives birth to a new set of values.

The moment we talk about revolution, the stock reply we get is: Where is the leader to lead us to such a revolution? Can anybody produce a leader? No. A leader is never made. There is nothing like a born leader. The leader emerges when the situation becomes ripe. The people's collective need for freedom throws up a leader. As Louis Farrakhan, the famous Black leader from USA, welcoming Gaddafi at the Second Mathaba Conference, Libya, on March 15, 1986 said: "A leader is produced out of the longing and need of the people". (*Dalit Voice*, April 16, '86). When a people are oppressed, it is the need for freedom that produces a longing which in turn produces a leader. That means a leader is the product of a collective necessity. The people will never be free until they produce such a leader with the vision to create the revolution and see it through its logical end.

So the condition for such a revolution is oppression. India has not reached that stage of oppression. And we have a doubt if the whole sub-continent of India will be subjected to such an oppression. The Sikhs and Nagas are undergoing that oppression. The Muslims may be heading towards greater oppression. But the Dalits have not reached that stage. Since India is not a nation but a

group of nations, each nation may have to have its own revolution. The country as a whole may not see such a single revolution. This is because a vast majority of this country are victims not of violence but non-violence. The slaves all over the world are fighting against violence inflicted upon them by their respective ruling class. But in India, there is no fight — let alone an armed struggle — because they are killed not by violence but by non-violence. India is the only example of its kind in the whole world and Gandhi's contribution to this state of affairs is not small.

So all those interested in revolution in India including its "poor" Brahmins must create conditions for such a revolution. When such a revolutionary situation develops and the oppression reaches unbearable heights, a leader is automatically thrown up.

So this book should be considered by all those yearning for revolution as our contributions to create such a desire for revolution. Godse pushed India towards that revolution which Gandhi checkmated.

I am indebted to many friends including Iqbal Ahmed Sheriff, Advocate, Bangalore, for supplying me with lot of material and my son Salil for going through the proofs.

Bangalore,
July, 1, 1986.

V. T. Rajshekar

Chapter - I

GODSE'S DEVOTION TO DUTY

The internationally acclaimed British-made, multimillion dollar film, *Gandhi*, begins and ends with the pistol shot fired by Nathuram Godse, a Rashtriya Swayamsevak Sangh (RSS), a Hindu Nazi para-military force leader, killing M. K. Gandhi described by the Hindus as the "Father of the nation", but it does not say why he was killed. The film has generated so much of interest in Mohandas Karamchand Gandhi, hailing from a princely family, in India and abroad but we have not come across any report or discussion on why he was killed. The Hindu genius is to keep silent when the question is inconvenient. But the answer is in the Pune Chitpavan Brahmin Godse's own book explaining in 122 pages why he killed Gandhi.

The book, *May it Please Your Honour*, reportedly banned, was published first in 1977 by his younger brother, Gopal Godse, (Vitasta Prakashan, 1206/1-B, J. M. Road, Pune-411 004-India, Rs. 15). The book has since run into several editions and secretly circulated among thousands of Godse admirers in India and abroad. The book is so forcefully argued that anybody reading will get fully convinced at the end that what Godse did was right. One cannot but appreciate Godse's devotion to his cause, brahminism, and his sincerity to defend it even at the cost of his life. Godse says he killed Gandhi because Gandhi had vowed that India would be divided over his dead body. "India is divided but Gandhi lives. Gandhi's non-violence has left the Hindus defenceless before their enemies" (Larry Collins and

Chapter - II

HINDUISM & VIOLENCE

The RSS in true Hindu spirit has always advocated and practised violence. In the 1983 Nellie (Assam) massacre of thousands of Muslims, the RSS has been indicted by many Hindus themselves. In the RSS procession they carry lathies, sticks, swords and knives in different parts of India. RSS indulges in violence and this is evident from the series of anti-Muslim, anti-Christian, anti-Dalit and anti-Sikh riots in different parts of the country. Police find RSS offices packed with arms. Therefore, Godse has to be rightly congratulated for boldly admitting the truth that Hinduism stands for violence and not non-violence. Gandhi tried to hoodwink the world. Foreigners often deceived by the much-publicised Hindu "non-violence" and "tolerance" should take note of this.

In the part-I of his book, answering the charge-sheets Godse frankly admits that he practised violence, possessed a pistol, and says that he represented a Hindu fundamentalist school of thought (RSS) that has always opposed the ideology of Gandhi: "I believe that the teachings of absolute *ahimsa* as advanced by Gandhi would ultimately result in emasculation of the Hindu community and thus make the community incapable of resisting the aggression or inroads of other communities especially the Muslims". (*May It Please Your Honour*, page 7). This sentence is an honest confession that Hinduism stands for violence. In the *Gita*, the Hindu god, Krishna, also

Chapter - III

"SOCIALIST BRAHMINS" Vs. THE "SACRED BRAHMINS"

What is going on in India is nothing but a fight between two sections of Brahmins—"Sacred Brahmins" or reactionary communal, orthodox Brahmins led by the Sankaracharyas and the other, "Socialist Brahmins", "progressive", Marxist Brahmins like Indira Gandhi, EMS Namboodiripad etc. This fight—a sort of a shadow boxing—between these two sections is given the colour as if it is a great ideological battle between the "reactionaries" and the "progressives". Different "socialist" and "communist" parties and other appendages are formed to fool the gullible masses. The leaders of both the sections—socialist camp and the Hindu Nazi camp are Brahmins only. Both the sections of Brahmins are united in keeping the shudras and Dalits in their places. They think alike in keeping the existing social order as it is. They are also one in maintaining that Brahmins alone shall rule. They may not say so in so many words but their actions amount to that. Godse's argument (page 30) confirms this interpretations. "The clique which has got into power with the patronage of the British.....is now trying to exploit Gandhi's death.....for its selfish aims. But the history will give them their proper place in the niche of fame".

By this "clique", Godse was referring to Jawaharlal Nehru, a Kashmiri Brahmin and the father of Mrs. Indira Gandhi. Nehru was equally noted for his brahminism. As regards keeping India under the Brahmin rule he had

Chapter - IV

GANDHI, A COUNTER-REVOLUTIONARY ?

Did Gandhi play a counter-revolutionary role preventing a genuine revolution? Capitalists like G. D. Birla knew the crucial importance of this role of Gandhi and, therefore, financed him. So too many other capitalists.

An expert who has gone into this question of Gandhi linking profits with politics reveals the big business support that the *Mahatma* received. Pius Ganguly reviewing (*Statesman*, Sunday Magazine-Feb. 16, 1986) Claude Markovits book, *Indian Business and National Politics*, (Cambridge University, Orient Longman, 1985), says :

“The ascendancy of rightists and moderates within the Congress over the radical leftists during the late thirties also encouraged the industrialists to line up with the Congress. The re-establishment of Gandhian dominance over the Congress, confirmed by the resignation and ouster of Subhas Bose, suited big business. Markovits suggests in the same vein that the Indian capitalists were invariably concerned at the Congress agitation over showing revolutionary potential. In fact capitalist support to the Congress became increasingly dependent on the nationalist party's ability to demonstrate that it could replace the British Raj as the guarantor of the existing order, in the urban areas as well as in the countryside. This was partly achieved during the period of the Congress Ministries in 1937-39 and it had a decisive impact on the political attitude of most Indian businessmen.

Chapter- V

TRUTH ON PARTITION OF INDIA

The developments since the "partition" (1947) has made us (Dalits) realise the futility of forming Pakistan. How useful the Muslims would have been if only they were here with us in an undivided India? We Dalits with Muslims, Christians, Sikhs and Shudras, and the Monogoloid tribes could have given the enemy a tough fight. But alas not only the "partition" got our stifled voice muffled but the little remaining Muslims are further enfeebled by the endless persecution. The Indian Muslims are also regretting the "partition". Since the upper caste Hindus consider Muslims as a separate nation and continue to kill them in hundreds in one after other bloodbath, we don't know for how long India's Muslims would tolerate this. We will not be surprised if there comes up another demand for a separate homeland for Muslims. India being a country of different nationalities, we will not be surprised by such a demand. When we are demanding a Dalistastan and the tribes a Jharkhand, and the Sikhs Khalistan, the worst persecuted Muslims have every right to seek their own solution.

Be that it may, the Indian "historians" have not yet unravelled the mysteries behind the "partition". Since these "historians" happened to be upper caste Hindus we cannot expect them to speak out the truth. But whenever our historians come up with such works would they keep quiet but expose the Brahmin treachery behind this "partition" drama? The hideous role of Jawaharlal Nehru, Rajagopalachari and even Gandhi?

Therefore, we always have to depend upon foreign scholars for truth about India. Ayesha Jalal, a Cambridge scholar has let the cat out of the bag when she says "It is

Chapter - VI

NATIONALISM & HINDUISM

Every religion in the world has a definition, a set of beliefs and practices. Any deviation from any of the beliefs and practices results in the loss of that religion. Ahmadias or Quadianis, a set of Muslims, have been declared "non-Muslims" by a concorde of Islamic scholars of the whole world because they are said to have deviated from the belief that Prophet Mohamad is the last of the prophets, even though Ahamadias believe in all other matters of Islam and strictly follow all Islamic injunction.

But what is known as Hinduism has no definition, no set of beliefs and no set of practices. Whether a man believes in one god or a million gods, or an athiest; whether he is a beef-eater, a vegetarian, a worshipper of Vishnu, Shiva or a serpent, he is considered a Hindu not by himself but by the Brahmins, the Indian Government and the law of the land. The Sikhs and Lingayats, Buddhists and Jains do not consider themselves as Hindus, yet the Constitution of India, the various Hindu Acts passed by the Indian Parliament like the Hindu Marriages Act etc. and the upper caste bureaucracy declare that they are Hindus. When the Dalits started asserting under the leadership of Dr. Ambedkar that they were a distinct people as different from the Hindus, like the Muslims and Christians, they were compelled under threats of a fast unto death by Gandhi that they could not call themselves non-Hindus. The central point of the Gandhi-Ambedkar (Poona

Chapter - VII

ATTEMPTS TO REVERSE A HISTORICAL TREND

Ever since the Muslim rule was consolidated in India, the practice of the Muslim rulers and the elites was to amalgamate with the Hindus through matrimonial ties. The Islamic law permitted the marriages of Muslim men with the women of *Ahle-Kitab*. The law-givers in the West Asia had declared Christians and Jews only as *Ahle-Kitab*, but later the Muslims considered the Hindus also as *Ahle-Kitab* instead of as *Kafars* or idol-worshippers and legitimised the marriages with Hindu women. Many great historical personalities were children of such marriages, their mothers being Hindus. The names of Mohamad-bin-Tughluk, Amir Khusro, Emperor Jahangir and Shahjahan are given here to show how the children of Hindu mothers have to be honourably accepted by the Muslims.

According to some Muslim sources it was Gandhi who tried to put an end to this practice. Rather, he tried to reverse the trend, i.e. to encourage marriages of Muslim women with Hindu men. He successfully prevented Vijayalakshmi, Jawaharlal Nehru's sister (later Vijayalakshmi Pandit), from living with her lover, Syed Hussain. Vijayalakshmi had embraced Islam at the hands of Moulana Fajiz of Alahabad and performed *nikah* with Syed Hussain. Gandhi protested against this and even threatened that the alliance would break the Hindu-Muslim unity. Gandhi did not rest till this marriage was broken and after giving intensive "spiritual training" to her in his ashrama got her married to S K. Pundit, and Syed Hussain migrated to USA (*Hayat-e-Md. Ali Jinnah* — R.A. Jaferi, pages 702-703, Taj Office Book Depot, Bombay - 1946).

Chapter - VIII

GANDHI, A FRIEND OF MUSLIMS ?

Before joining the brahminical camp in his pre-1921 days, Gandhi was a liberal but after this he became a Hindu extremist though adopting a dual policy, double-tongue—show something—and-do-something else. He outdid Kautilya's tactics and created the Hindu-Muslim rift. By always talking of the "Hindu-Muslim unity", he told the Indians that they are divided into Hindus and Muslims. All shades of Hindu Nazis openly and secretly took his advice in the art of his dual politics. His first Hindu Nazi act was to reject the "complete independence" resolution moved by Moulana Hasrat Mohani in the 1921 Ahmedabad session of the Congress Party. The same resolution was later passed in the 1927 Madras session and this became the creed of the Congress in the 1929 Lahore session (P C. Mitra—"Salute to a Patriot", *Deccan Herald*, 10.5.81). What happened between 1921 and 1927 is worth noting to assess Gandhi's anti-Muslim role.

Till 1921 the Indian political scene was dominated by the Muslims. Great stalwarts like the Ali Brothers, Hasrath Mohani, Jinnah and Moulana Azad were holding the reins of the Indian politics in their hands. The Hindu political giants of later years were dwarfs before these giants. The Independence of India in the twenties meant the rule of Indians, not of the Hindus or Muslims. And of course, the Muslims with their superior intellectual and political qualities would have dominated the scene and built up an India, where the Brahmins would be insignificant as during

Chapter IX

GANDHI SAVED HINDUISM

What was the image of India in the civilised part of the world before Gandhi came on the scene? Those in the West used to consider India as a land of hunger, beggars, snake-charmers, epidemic diseases, naked monks, black magic, witchcraft, "sacred cows" wandering on busy streets and maharajas going on caparisoned elephants wading through starving mobs. Rarely a historian or writer had taken India seriously. The British could control the whole sub-continent with three army garrisons, one each at Calcutta, Bombay and Madras. A land of absolute cowards. Its religion, Hinduism, was a bundle of confusion to foreigners. Anybody could interpret it anyway one liked. It was utter chaos. So much so, nobody had any good opinion of India, much less its religion of Hinduism.

Vivekananda might have done something to present a rosy picture to the Western world but he was not a man of the masses. He was too big a philosopher for the common man to understand whether in India or outside.

But it was Gandhi who for the first time brought respectability to Hinduism and made the civilised part of the world to rethink and re-evaluate Hinduism.

Gandhi was more a Hindu monk with a political garb. His was a double-edged weapon which he used against the British. His fight against the British empire was political but he used religion to fight them without saying so.

Chapter - X

Afterword

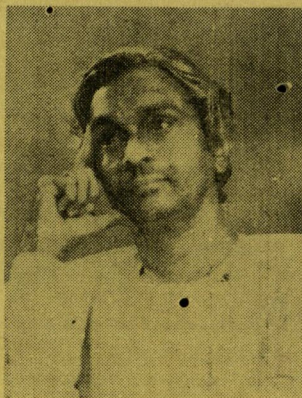
THE INDIAN HISTORY IS A REPETITION OF THE FIGHT BETWEEN GODSES AND GANDHIS

This book should not be taken as a verdict on Godse or the Hindu Nazi para-military force RSS (Rashtriya Swayamsevak Sangh) but a pen-picture of the power of the Hindu revivalism which is taking new and newer shape. Even Marxism of the Indian brand many a times looks like an attempt at revivalism. It is this adaptability, its terrible resilience that has made Hinduism survive every earthquake.

It is only the Gandhis who give Hinduism a new lease of life—not the Godses. Everytime Hinduism is threatened, it automatically throws up a Gandhi. Hence this book is not on those two remarkable individuals but two principal trends in Hindu history — two forces, pulls and pressures, that have always existed and will continue to exist as long as "Hinduism" lasts.

Godse represents the conservative, revivalist, "sacred", orthodox, backward-looking Brahmins and Gandhi (he was not a Brahmin but a Vaisya, belonging to the trading caste that is ranked third in the three twice-born *varnas*) represents the "progressive-socialist" trend. Both Godse and Gandhi belong to the highest Hindu caste groups and represent less than 10% of the Hindu society. The entire history of Hinduism has been a perpetual "war" between these two forces. This "war" between these two forces is made

The Author



V. T. Rajshekar (54), hailing from Karnataka's west coast district of South Kanara, India, is a noted Journalist and writer and till 1979 was the deputy chief reporter of the **Indian Express**, Bangalore, after working in other national English dailies in different parts of India. Now editor of the powerful **Dalit Voice**, the only English journal for the Black Untouchables of India and its other persecuted nationalities, he is also the author of over 20 books, translated to different languages in India and outside. Dealing mainly with the social problems of Untouchables, tribals, backward classes, and religious minorities like the Muslims, Christians, Sikhs etc., the books reveal that he is one of India's rare original thinkers. Widely travelled all over the world, he led two delegations [1980 & 1983] to China and represented [1986] India's Black Untouchables at the world Mathaba Conference against facism, racism, colonialism at Tripoli, Libya. Combining the essentials Marxism and Ambedkarism, he is trying to evolve an indigenous philosophy to liberate the vast masses of Indians enslaved by brahminism—facing fierce opposition from the country's ruling class. Currently, he is facing a charge of sedition.