
Chandrajit Yadav

The Role of Young People In Building a New World Order

Dr. Chandrajit Yadav, chairman of the Centre for Social Justice (CSJ) in New Delhi, addressed the afternoon panel of the ICLC/Schiller Institute Labor Day conference on Aug. 31. He was Union Minister for Industry under Mrs. Indira Gandhi's prime ministership in the 1970s. A former parliamentarian, Chandrajit Yadav was a member of the Congress Working Committee and General-Secretary of the All-India Congress Working Committee in the 1970s. Shri Yadav has kept close contact with China and played a significant role in the late Prime Minister Rajiv Gandhi's historic visit to China in 1988. He has been organizing youth from various parts of India through the CSJ.

Subheads have been added to his speech.

Respected Mr. Lyndon LaRouche; my dear friend Helga—because of some urgent, important work, is absent—but my regards to her; Mr. Chairman of the panel; participants of this important conference; my dear sisters and brothers: It gives me immense pleasure to be with you, here, at a time when you see the world at a turning point. I do not know whether the world is going to turn left or going to turn right, or going to turn about-turn!

So, but this title of the conference shows a sense of concern. It shows there are imminent changes. Changes are a part of life. Without change there is no life. So, changes are inevitable. The question is, in what direction? Today, science and technology, and knowledge, has given immense opportunity. It has been responsible for the progress of the human being; it has made our life comfortable, a lot of conveniences have been provided to the society as such. Therefore, it is called, that today's world is "an era of knowledge."

But, today's world is also an era of materialism. Today's world also looks like an era of conflict and violence. Today's world also looks like an era of restlessness, an era of frustration. Sometimes it looks like, that we have a hope in future; sometimes, it looks like future is doomed.

So uncertainty prevails. The question is: For what are we meeting here? I ask myself this question. Why did I come here, at all? What has brought me here from thousands of miles, from India, to this beautiful city of Reston, beautiful state of Virginia—and very important country of the world, United States of America? What has brought me here? Why did I come? And then, I found the answer: That last March, I

had the occasion, because of the kindness of Schiller Institute; because of the kindness of Lyndon and Helga; because of the kindness of Schiller Institute family, they invited me to come to Germany. And I addressed that meeting, which was held there, in the last week of March [at Bad Schwalbach].

That was the beginning of an avid relationship. And that meeting proved so useful, so fruitful, that we decided that we had to do something. Because, when we were meeting in Germany, the attack on Iraq was imminent. We knew that it was going to take place. And it *did* take place during our conference there, just two days after, when we were meeting there. The attack on Iraq created a worldwide concern. It created totally a new situation. And, for all thinking minds, it provided an opportunity to think: What kind of world we want to build? What is our future?

The Iraq War: LaRouche Was Correct

And I was very impressed, in the Germany conference, by the young people who were attending the conference. Those youth attending the conference, they were asking: Are we there only to fight war? Are we born from one war, to another war? To give our life, to give our youth? Are we born for that purpose, only? Are we in the hands of those forces, who created situation of war? Who made the world helpless? Who take us for granted, and send us to the war fronts? That was the question they were asking.

My dear friends, all of you who are participating here: I know that you have come here with a purpose; you have come here with an objective. LaRouche impressed me highly. He's a candidate for the Presidential election within Democratic Party. But, while addressing you, he said: My purpose is not to win Presidency. My purpose is to win nation. My purpose is to work for a cause. My purpose is, to serve the cause of humanity. My purpose is, to contribute certain values, which will make life more peaceful, more beautiful—a life worth living. *That* is objective.

I will ask you, also, especially young friends: You should ask this question to every one of you. Ask this question to yourself. A great saint, a sage, an Indian *rishi*, Saint Ramana, used to say, that everyone should ask, "Who am I?" Ask every time, "Who am I?" And invariably, you will find the answer. "Who am I?" will give a purpose to your life, will make your vision clear, will give you perspective of future, will give

you confidence, will give you inner restraint, will make your life purposeful.

Iraq War: Those forces who attacked Iraq, we must thank God, that they did not succeed. Though they thought they declared they have won the war! I remember, there Lyn—you said there, in Germany conference—that they have not won. They said, “War is over!” And Lyn said, “War is not over.” That proved to be correct, today: War is not over.

Now, those who attacked, they went there with this desire, that they had finished Iraq. Now they’re finding themselves in great difficulty. They are finding now: How to get out of that problem? They are going with folded hands to many countries: “Give us troops. Give us more troops. Now, give us money, also!” Because, their economy is in trouble; their people are in trouble; they cannot afford to spend \$1 billion every week in Iraq. And, who knows—that \$1 billion will, tomorrow, become \$2 billion?

See, had they won, we would have a great danger for the future of the world. And after Iraq, there might have been Iran. After Iran, there might have been Syria. After Syria, there might have been North Korea. Who knows how many countries? They would have thought that it is easy to bring war, it is easy to dominate the whole world!

So, when we are meeting here, we should ask, I’m not for one new world order: I’m for a *just, new world order*. Let us be very clear in our minds: A new, a *just* new world order. Not the new world order of the vision of the capitalist forces. Not the new order of the perception of the colonial/imperial forces. But, new world order based on justice; based on equality; based on human dignity; based where peace should prevail; where peoples should live as brothers and sisters; where there should be no fear of war: When our children go to bed, they should go with this full confidence, that tomorrow there will be beautiful morning! And, the day after tomorrow, will be more beautiful morning! Where all young people will feel that they will have a meaningful role to play. They will build a new world, of their understanding, of their vision.

And for that, it is important to understand, that science and technology has not only produced missiles; has not only produced nuclear bombs; has not only produced computer and Internet: But this 21st Century has also produced a new man, a new man, with a sense of pride; a new man with a sense of vision, a new man who wants also his share in the development of the society, in the governance of his own country. So, a new man is also born. And that new-born man has to be awakened, has to be arisen, has to be organized. Let them play their role! They should not sit silent.

The Bangalore Conference

Young people—my dear young friends: I have come to tell you this! I know there is a sense of frustration. In my own country, maybe 20% of young men are unemployed in my country. India, in spite of its poverty, in spite of its backwardness, but India is India: India is a great country. Many people

in the world do *not* know India. But, I would like the young people to understand. I would like young people to know, not only India—why India, only? They should know Africa. They should know what is Latin America. They should know what is Australia. They should know what is Russia, what is China, what is United States of America, itself—they must know. They must know.

But, they should not get frustrated. If the frustration comes, then there is anger at everything. Don’t become the victims of frustration. Don’t become the victim of pessimism.

Youth, in my opinion, is the symbol of change. Youth, in my opinion, is the symbol of revolution. The youth, in my opinion, is the one who revolts against the establishment, who wants new ideas; who wants to do things in his own way. And that is the main thing. Youth must have a very high vision, a great desire. You should have the courage, and you should have the desire to climb the Everest—the highest mountain peak of the world! You should not fear, that while I’m going to climb, there are too many dangers—there will be a snow-storm; there will be avalanches; there will be so many problems. No! You nurture those feelings of fear—then you can’t do great things.

So, friends, the Chairman mentioned about Bangalore conference. In Germany, we decided, that after Iraq War, the world situation must be understood. We took the responsibility; Centre for Social Justice in India, of whom I am the chairperson; Schiller Institute; we both jointly organized the conference, in a city called Bangalore, one of the most beautiful cities of south India. And in that conference, Lyn came, Helga came; political consul of China came; the Cuban ambassador came; the Afro-Asia People’s Solidarity was represented by Nouri Razzaq. Delegates from all over India came. Governor of Karnataka addressed the conference; chief justice of Karnataka addressed the conference. Prominent intellectuals participated in the conference.

But, the most important thing of the conference was, that the young people, men and women, youth, in a large number: They participated in the conference.

So, in Bangalore, when we passed this declaration, which is known as Bangalore Declaration, in the first paragraph, we said: “The Centre for Social Justice and the Schiller Institute organized an international conference on ‘World Situation after Iraq War,’ at Bangalore, on May 26-27, 2003. The conference, the first of its kind in Asia, and held over two days attended by 260 participants, was addressed by eminent personalities, experts, scholars, from a number of countries, besides India. A major contribution came”—underlined it—“a major contribution came from the educated, politically aware, young men and women, who took active part in discussions.” That was the beauty of the conference. That young men and women actively participated in the conference.

In that Bangalore Declaration, saying other things about Iraq, we said: “Developments leading to war, especially the position adopted by some of the leading powers, demonstrates



“Those forces who attacked Iraq, we must thank God, that they did not succeed. Though they thought they declared they have won the war! . . . The attack on Iraq created a worldwide concern. It created totally a new situation. And, for all thinking minds, it provided an opportunity to think: What kind of world we want to build?”

that the international order is becoming less aligned. This opens new opportunity, to extend the process, and build a more cooperative international order.” And that is what I have come to tell you.

Those who see only the doomed aspect of the world, say that the world was earlier too much aligned. There was the communist camp; there was so-called democratic camp; there was so-called non-aligned camp—so many camps.

But, today’s world, with this Iraq War, has created one opportunity: France and Germany, are they now blind followers of United States of America? First time United States of America, after committing this blunder of attacking Iraq, got isolated in Europe. Two major European powers said, “You are wrong!” First time United States of America was totally isolated in [UN] Security Council. They thought that Security Council of UNO is in their hand—they will do what they

would like to do—but, no! They could *not* get approval of Security Council. They were totally isolated.

Overwhelming majority of the governments of the world, they did not support the attack on Iraq. So, the world today, is more *non-aligned*: This provides an opportunity. Does it not provide an opportunity, to think over, to build a new kind of force, battling those forces which are trying to behave like a world police? Who think that world should accept their ideas? World should accept their system? World should accept their dictates? World should go the way they would like to go?

No. Human nature has its own understanding, has its own requirements, has its own vision, has its own history, has its own tradition, has its own necessities: and therefore, they have to build according to their own requirements.

So, we said, this opens new opportunities, to extend in the process, and build a more cooperative international order. What we need is, a new [community] of nations—of states, non-aligned in military terms—but aligned against all forms political, social, economic injustice. *That* is the main thing, today. *That* is what is, in my opinion, a new, just world order: That you have to build a world. The world should be free from political, social, economic injustice. And, a global movement to pursue a new, just, political-economic order, a just political new economic order.

And, also we said, that “The world situation today, as a consequence of the war on Iraq, demands the people of the world to come together. Take an active part in provoking the peace and prosperity, with dignity and social justice in the world.” *Dignity and social justice in the world*. “Establishing a just and equitable economic order in the world, is an urgent necessity, for the vast majority of people in the world.” Are we to enjoy the benefits of human and scientific progress, peoples will, in expanding democratization of the world, is the surest way to guide political will towards the direction.

How Gandhi Changed the World

I’ll say in what kind of world we are living today: This country, United States of America, known as the most powerful country, supposed to be the richest country. Mr. LaRouche has exposed the horridness of this economic extent of this country. And also, he has pointed out the dangers, that if you do not change the path, if you do not reform in the right direction, if you do not adopt a correct policy, then the serious dangers are ahead. But, in this rich country, the so-called richest country, what is the situation, today—in this country? In Western countries, there is no dearth of wealth, but they have no peace. Even in the U.S.A., half-percent of households own more than what 90% of the population owns, while more than 30 millions are classified as *poor*! In this richest country, 35 million people are poor.

And, what is the situation in the world, today? Where does the world stand, today, after so much progress, so much contribution of economic science and technology? I will just

draw your attention to certain things: Today, the wealthiest 20% of the world accounts for 87% of private consumption; while the poorest 20% accounts for only 1.4%. Is this the world that we want to build? Is all the contribution of science and technology, and toiling masses, and young people, or liberals, or peasants, or artisans—is it meant for this? That 20% of people should enjoy 87% of consumption, and 20% of people should have only 1.4%? The number of un-nourished people—almost all live in the Third World countries—was 800 million in year 2000; and I’m sure it must have increased by now. Mr. LaRouche will be able to tell you. As against 570 million, 20 years before. Now it is increasing: The population of undernourished people is increasing, continuously. And, in spite of all the development and the progress the world is claiming that it is making. That is why, the need for a new, a just new world order.

This world is divided into two parts: the world of rich people, the world of powerful people, the world of prosperous people; and a world of poor, exploited, and weak. And therefore, we have to change this world. Therefore, we have to work, with a new vision, with a new commitment. Our freedom is not complete. The leader of our country, the man of this era, Mahatma Gandhi used to say, when he was fighting the battle of our freedom, he used to say: With the independence of India, the war of independence is not over. As long as any part of the world, or any country in the world, is enslaved, our freedom will be incomplete. He used to tell our people that: Our battle for progress, our battle for social-economic development, will not be complete, so long there are tears in the eyes of a single man or woman.

That was the vision. And that man, who led an historic war, when he was fighting with the weapon of non-violence and truth, he used to tell our young people: Young people, do not take guns in your hands. He said: You think you will defeat British imperialism, by your arms? Then, you will be disillusioned; you will be disappointed. British imperialism, at that time, was a *mighty* imperialism. We used to say, “The Sun does not set in British imperialism.” If it sets in one part, it rises in another part—so big British imperialism was.

And Gandhi challenged it: Challenged it without arms, challenged with the arms of non-violence and truth! And do you know? At that time, the great Prime Minister of Britain, Churchill, making a statement on the floor of British Parliament, he ridiculed Gandhi. He humiliated Gandhi. He said: “There is a naked *fakir*—” (you know, *fakir* means, in English, “saint”—because Gandhi used minimum clothes). So, Churchill said, “There is a naked *fakir* challenging our imperialism. How can he do that? How dare he do it?” And then, he said that Gandhi must understand, that we are not going to leave India. Because, if we leave India, India will become an anarchic state. So, we’ll rule India, in the interest of Indians. Our presence is a necessity for the sake of Indians. So, we’ll make Indians enslaved; we will be the ruler, but it will be in the interest of India.

Do you know what Gandhi said? He wrote a very small letter—very small letter; Gandhi never used to write big letters. To the point, he wrote a small letter: Mr. Prime Minister, I have been told that you call me a “naked *fakir*.” You use the language of humiliation, for me. But I take it as a great honor, because you called me “*fakir*,” you called me “saint.” “Saint” is a very elevated personality. I am a humble man. I have not yet reached that state, where I should be called *fakir*, or saint. So, I take it as an honor, that you called me *fakir*.

And, then he said: But, I want to tell you. You are very concerned about our people. So, you want to rule us. You don’t want to go. And I want to tell you—this is what Gandhi said—I want to tell you, *please get out of our country, as soon as possible. We will prefer anarchy, than British imperialism!*

And, this was the answer of Mahatma Gandhi. [applause]
This was the answer of Mahatma Gandhi.

Youth Movement of Truth and Non-Violence

So, young people: Kindly, don’t be frustrated. As soon as I landed in United States of America, I read in one newspaper, in San Jose, in California—California has, months and years, been going through a period of political turmoil, or period of political discussion, or political decision; whatever you call it—so, I read that young people, young voters in California, they constitute 14% of the population. Therefore, it is in their hands, whether recall will succeed or will fail: It depends on young people. Then, the paper writes: But, unfortunate thing is, that the youth of California, they are *disillusioned*. They do not like Republican Party. Neither they like Democratic Party. And therefore, they are disinterested. Therefore, though the decision is in their hands, but only 41% young voters in California have registered themselves.

What does it show? It shows lack of interest. It shows that youth of California is not activated, to play its role—which they must play. I hope—there is still a month ahead—I’m sure, that some of you young people, who are participating in this conference, and there is strong LaRouche Youth Movement in California. . . . I am sure that youth of LaRouche Movement will become the leadership of the young people in California, and they will *do* what they feel is in the interest of California and in the interest of their own future.

So, don’t be the victims of frustration, at any time.

I would like to say, that, now, this is the time, that when world is changing, that we must think what the world wants. When I was coming here on the podium, a very dear friend of mine, Dr. J.S. Yadav, who is by profession a scientist—he is here, who is attending this conference—he told me: “You must also tell the young people about sacrifice.” Why did he tell me about sacrifice? Without sacrifice, *no great work is ever done*. Every great work needs sacrifice.

And, I’ll tell you, from the experience of our own independence movement, that when Gandhi came, he came with a clear vision. As I told in Germany, I’m telling you here: Gandhi did not start his freedom movement on the Indian soil. He

started far, far away, in the land of South Africa. He went there, as a young man, as a young barrister. He saw there injustice; he saw there tyranny; he saw there exploitation; he saw there every naked shape of imperialism: That blacks, in their own land, were not allowed to live in normal colonies, but far away from the main city. Blacks were not allowed to travel in those trains, in first-class coaches, in which white people were travelling.

And while Gandhi was travelling, also, he—knowingly, that it is against the law of South Africa at that time, that no non-white is entitled to travel in a first-class coach—he purchased a first-class railway ticket. Why did he purchase it? He said, “This is my birthright! If I have money in my pocket, and if railway is a public transport, why should I be denied the right to travel in first class? I’m not travelling without ticket.” He went in the first class. And the railway authorities came. “You—how did you dare to come in first-class coach?”

He said, “Why? See, I have a first-class genuine ticket?”

So, they said, “No! Law does not permit you, to travel in first.” They said, “These are for white people, only.”

So, he was thrown out from the coaches. He said, “I will not go!” He spent his cold night on the railway platform. He said, “Let the world know, that this kind of injustice, this kind of unjust administration, is here!”

So, he started his movement there, in South Africa, for the human dignity; for human equality; for human rights; for the independence of the people.

So, after gaining experience in South Africa, he came to India. When he came to India, young people listened—like you—youth of India was getting restless, and they were saying, “What Gandhi will do? How can we defeat British imperialism? How can we fight, unarmed, the most powerful imperialism of the world?” So, some of the young people, they took revolvers; they started making bombs; they are started organizing youth, in a revolutionary way. And they said, “We will fight this battle, violence with violence.”

Gandhi disapproved it. Gandhi said, “No! Only you’ll give your precious lives! Go to the people! Talking is on your side. The time is on your side. Awaken the people! Organize the people! Tell the people, that you should have the courage to fight for justice. Tell the people to be fearless: So long as fear dominates your mind, you cannot fight.”

So, some of our very revolutionary young people, Shaheed Bhagat Singh; Chandra Shekhar Azad; Ashfaqullah—three names only I’m taking; there were dozens of young revolutionaries—they took the path of violence; they made bombs; they took revolvers. Shaheed Bhagat Singh went to the Parliament, threw a bomb in the Indian Parliament. Only he said, made a very strong statement: “This bomb, I’m not dropping to kill the people. This bomb, I’m dropping on the highest forum in this country, *only* to draw the attention of the whole world! That there is an unjust government, that is an imperialist government.” All these three names, young

people, I have told you—they were hanged by British imperialism. They were hanged. They gave their life, smiling. While they were going to the gallows, they gave a call to the young people of India: “Young men and women, our young friends: Do not submit to the British imperialism. Fight, fight, fight! Fight, fight, fight! Go to the people, and fight!”

They played their own part—I’m not [gain]saying that. I’m not one of those who condemn them! I know they, in their own way, made their contribution. I know that young people, in my opinion, young people must be an angry young man or a woman. If you see atrocities; if you see that someone is killing an innocent man, would you not be angry? You should be angry. If you see somebody organizing riots, on the basis of religion, on the basis of caste and community: Should you not be angry? You should be angry.

So, your anger will be justified. But, anger, with a balanced mind. Anger, accompanied with wisdom, with wisdom, with understanding, with a program.

So, they contributed. But, Gandhi said, “I’ll wait for the freedom of India, if I have to wait for two, three generations,” because he thought that he would live at least 100 years. But a fanatic killed him, because they did not tolerate Gandhi’s ideas, Gandhi’s wisdom.

Beware of Fundamentalism, Clash of Civilizations

Gandhi was working for Hindu and Muslim *unity*.

Gandhi, the leader of freedom movement, when we got the freedom, when our Parliament met in Delhi, to celebrate freedom; when the power was being transferred from Britain to India, when Jawaharlal Nehru was fluttering the tri-color, our national flag—Gandhi was not present there. He should have been there. Normally, had he been an ordinary human being, he should have been there; he could have become the President of India; he could have become the Prime Minister of India; he could have become anything! But, he was *not* in Delhi. He was in Bengal, in Noakhali. Unfortunately, at the time of Partition, Hindu-Muslim riots were taking place! So, he said, “My place is there, where my brothers and sisters are fighting out of *madness*! So I should be there, to tell them, ‘Do not fight. You are all brothers and sisters. Your religions may be different; your country is the same. Your life is the same. Your future is the same! Do not fight, amongst yourselves!’ ”

He did not bother about power. He was deaf [to it]. That was the man. And, that man said, “Build a new world. A world based on justice, based on equality, based on human dignity.” He said, “Let there be a permanent peace in the world.” He said, “No power.” And he told, “Look here!”

Our young friends, I will tell you, also, that you must understand, that those who are busy all the time, to plan war and destruction, they are not almighty, though they think they are. They are not almighty. No military power survives for long. Wealth and prosperity, we certainly need to alleviate

the poverty of the masses. But if we imagine, that with mere wealth, problems will be solved, then we are mistaken. No problems are solved, only with mere wealth.

So, I will tell you, that one thing which you have to understand in Western countries: That life will not be a peaceful life, life will not be a happy life, if we become only the slaves of materialism. Spiritualism and materialism both have to be combined. Life should be with a purpose. Life should be the life of service of humanity.

Life should not create, as the people, today, are trying to create on the basis—one scholar, I will not name, and I'm sure you all will know him [Samuel Huntington]: He has written a book, "The Civilizational Clashes." He is propounding a theory, that the Third World War will be between Christianity and Islam. He is trying to create such a situation—horrible situation: Islam is a danger; Islamic countries are danger; and they will be responsible for the Third World War.

This kind of understanding—are they people who are religious people? There are many fundamentalist forces, today, in the world working. Be careful of them! In the name of religion, they are trying to divide our people. In the name of religion, they are trying to create mistrust among one community and another community. In the name of religion, they are trying to create a situation in an atmosphere of hatred. Be careful of those forces! And now, today, they are in every country. And those forces of capitalism and imperialism, they always try to use religion as an instrument. They want to keep people ignorant. They want to keep people misled. They want to keep people to be always the victims of mistrust and victim of this kind of conflict.

And therefore, we must understand, that basis of all religion is justice. Every religion talks of justice, if you see if you are really a religion. Every religion says, serve the poorest of the poor. Every religion says, that the most important thing is the service of the humanity.

'We Have a Duty'

And therefore, I am saying, that: Young people, what a great leader from your own country, Martin Luther King, said—I would like to repeat that; and I would like you to remember that, what Martin Luther King said. "The ultimate measure of a man, is not where he stands in the moments of comfort and convenience. But, where he stands at time of

challenge and controversy." That is the *test*, of a real man [applause]. That is the test of a real man.

My dear LaRouche—may I call you "Lyn"? I feel more comfortable. [laughs] I appeal to you as my elder brother—and I must say: The work you were doing, many people are asking me, "Why? *Why?* His ideas are excellent. His vision is a great vision. He looks like a brave man. And, my friend Yadav was saying, today, he is highly impressed by you. He is a great scholar—knowledge of everything: economy, polity, science, philosophy, religion, literature, and, perhaps, music, also!" So, you are a scholarly person. So, somebody said, "Why he's not getting that big support?"

You know Tagore—great Indian poet. The only poet from India, who became Nobel Laureate. Tagore said, at one time, that if you have conviction in some idealism, in some ideals; if you have a purpose; if you have a goal in life—he said, "*Ekla chalo.*" My friend, Maitra knows I am speaking in Bengali, his language. "*Ekla chalo: Go alone! March alone! Don't bother, [whether] people are coming with you or not coming with you. But, you are treading the path of truth. You are connected to certain idealism, you have a goal before you.*"

So, my dear friend Lyn: *Ekla chalo!* March alone, and people will come with you! March alone! [applause, laughter].

So, sometimes in life, sometimes in history, one has to do like that—one has to do. And it is what young people must do. Young people must do! You are our future. You are our hope. You are the reservoir of strength, energy, courage, confidence. Have determination! Have a goal before you! And say that, "We have a duty."

The world has assigned—this era has assigned a duty on you, my dear young friends. World is marching; world is facing problems; world is in turmoil. Now, the future—can you imagine, that three, four countries, the United States of America, Russia, China, France: They have enough nuclear weapons, mass destruction weapons, if they wish to destroy the world. The amount of weapons they have today in their store—nuclear weapons—they can destroy this world not once and twice, but they can destroy it *a thousand times!* This destructive capacity they have got, today—what for?

Why are you doing that? When the major part of humanity is, now, generations after generations, they have no access to pure, drinkable, drinking water. Can you imagine? One-third of world population has no access—forget milk! Forget chocolate! Forget Coca-Cola and Pepsi, which is a great product of 20th Century [laughing]! But, one-third of population has no access to drinking water. Now, one-third. Millions and millions of our young people are without jobs, or they are doing *under-employment*. They are wandering on roads, for lack of jobs. And some people are trying to exploit the whole thing.

Who created wealth? Whose wealth is this? Is one person's wealth? Who is employing masses? Who is producing grains for people to eat? Who is producing cotton and cloth,

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for the people to wear? Who is producing all those things, which we need today? Our working class, our toiling masses, our common people. And then, they are *doomed* to remain starving: It's not acceptable. It's not acceptable! It should not be acceptable in 21st Century, and at least, it should not be acceptable to young people, to *your* generation.

Have a vision! Have a vision, that we have to build a new world, based on—as I said—justice, equality, human dignity. World where there will be no war. World where there will be a ban to manufacture *all kind* of weapons.

Buddha Had Only Five Supporters

Why do you say, India should not be a nuclear power? Is India an irresponsible country? The oldest civilization in the world? We thought that we are 5,000-year-old civilization, but latest discoveries say, that [we are] 10,000-year-old civilization. Maybe later on, we will discover, we are older than that. Buddha came on our land! Can you imagine, the Buddha came on our land, 500 years before Christ came? Twelve hundred years before Prophet Mohammed came? And, what was the message of Buddha? "Love, compassion, non-violence." But, young people ignore Buddha.

He was born in a prince's family, royal family. He was a handsome young man of 20 years. Someone told him that, perhaps his understanding is, that he wants to serve people, he may leave the worldly life, and go become a saint. So, his parents do what they will do. They say, "He may not leave the family. So get a beautiful young girl, as his wife, so that he may be attracted to worldly life." So, he was married to a beautiful princess. Then, he got a newly born son. Son was not even one year old, but he used to see the miseries of the people, when he was going in kingdom. He used to see why people are so poor, why people are so exploited, why people are so unhappy! So, he started thinking, "I should do something for, to make humanity a happy humanity."

So, he left his kingdom, in the search of happiness—not for himself, for the entire humanity. He left his kingdom. He went from place to place, from place to place, wandering here and there. And some of his very dear friends, they ridiculed him, when he said, "No: Love. Only love. Compassion. Only non-violence. The message is only for the whole humanity. Live like brothers and sisters. Live a life of principles. Live a life of values"—when he was saying this, they said, "Oh! He's a madman. What is he teaching?"

So, he got only five disciples. Remember [to LaRouche], you have got one thousand at least, this time, here and in L.A.? A thousand of your followers, your supporters are sitting here. But Buddha had only five!

But then, the Buddha became the man of history: The Buddha became a great, great—we call him, that he was incarnation of God, because he served humanity.

So, all the big things you do, you get obstructions; you get obstacles; you have criticism. You may have to go to jail, also. Sometimes, people are sent to jail because you are

truthful, you want to say what you feel; you want to be honest to yourself, you want to be honest with your people. So, all these things *do* happen!

The Call of Your Nation

So, now I'm going to wind up: Again, young people, what I need from you—I need from you, three things:

Number one, have a mission in your life. And, to achieve that mission, have a *passionate love for masses*. Love your masses. Love your people. Have passionate love for your masses, for your people. There should be passion—a passion of love: Only then, you will get, in return, also, love. And you will also get in return, love and cooperation, and blessing, and everything! You will get blessings, also, in return.

The second thing, I will like from you is this: Don't talk of only reforms on papers! Be practical! Be very pragmatic! Build an organization, build a team. Without team, nothing is done. So, the second thing, I expect from you: You should build a team, and work in a team.

And, third thing, and last thing, my dear friends: There will be obstructions in your path: Don't lose your courage. Have the willpower, to overcome the obstructions, and say, that, "We will make it." So, in the world of great saints, Swami Vivekananda, who came to this land more than 100 years before, when the world religion conference was held at Chicago. He came alone from India. He came with a message, and that message he gave to the world religion conference. He said, "My dear sisters and brothers: Do not try to say that 'My religion is superior to your religion.' Do not try to humiliate, and ridicule, and insult another religion." He said, "I come from a country, where we feel that rivers may originate from any part of the Earth. But, they all go and merge in the sea, and become one. So, all religions of the world lead to that Supreme Power—you may call 'God,' you may call 'Supreme Power'; I say, 'Bhagwan.' You say, 'God.' My Muslim friends say, 'Khuda.'"

So all, the same! You call this water, "water." I call this water, "*pani*." You call milk, "milk." I call that milk, "*doodh*." It is same—with different names, only! Only with different names.

So, he said, addressing the young people, he said—and that, I want to, just one sentence, I want to read from what he said. Addressing the young people, he said—Swami Vivekananda: "Young men, my hope is in you."

So, my hope is also in you. Vivekananda's hope was in young people, and Chandrajit Yadav's hope is also in young people. So my hope is in you.

Will you respond to the call of your nation? Today, I say: Will you respond to the call of the world, today? Not only nation, but the whole world? He said, "Each one of you has a glorious future, if you dare to believe in yourself! Have confidence in yourself! Have determination!" And ultimately, he said, "Awake, arise, and march forward!"

Thank you, very much.