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Founder Editor-in-Chief : COMRADE SHIBDAS GHOSH

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Unbridled loot, plunder and corruption in Ayodhya Ram Mandir unmasked

"I will not myself indulge in corruption nor will I allow others to do so," PM Modi had repeatedly asserted. The foundation stone of the Ram Mandir in Ayodhya on the site of demolished historic monument like the Babri Masjid was officially laid by PM Modi on 5 August 2020, through a formal *Bhoomi Pujan* ceremony. Ayodhya was projected by the Sangh Parivar as the civilizational triumph of so-called Hindu nationalism. Ayodhya Temple was evidently not conceived simply as a pilgrimage centre. It was projected as a high-fashioned religious tourism destination with overnight modernization of the railway station and construction of an international airport. Thus, the temple project anchored a larger ecosystem of infrastructure investment, urban redevelopment, land valuation, and inflow of private capital. Religious devotion, electoral legitimacy, and economic development increasingly reinforced one another. In fact, Ram Mandir has been lying at the heart of the BJP's expansive and expanding election project.

Formation of 'Ram Janmabhoomi Teertha Kshetra Trust'

In February 2020, PM Modi also announced in parliament creation of an "autonomous" Trust named 'Ram Janmabhoomi Teertha Kshetra Trust'. The Trust had 15 members of which six were religious figures directly connected with PM Modi and the RSS-BJP-Sangh Parivar. Others are also nominated by the Hindutva brigade only. For example, Nripendra Mishra, who was principal secretary of PM Modi. The entire construction was supervised by Gyanesh Kumar who is now the Chief Election Commissioner and

alleged of functioning as an agent of the ruling BJP. The Trust oversaw the temple's construction and took over its subsequent management. From the very outset, the Trust was established as a bureaucratic edifice, not just tightly aligned with the Prime Minister's Office but also mirroring it structurally with no democratic oversight. Champat Rai, who once was connected with the RSS and is now vice-president of the Vishwa Hindu Parishad was elected General Secretary of the Trust. He has so far been considered to be the most powerful person of the Trust. He began to recruit his close confidantes in the functioning of the Trust and the temple. Once his driver, Ram Shankar Yadav, alias Tinnu Yadav was in command of all activities with the blessings of Champat Rai. So, it can be easily understood that the Trust has not been an independent body but a *de facto* organization of the Sangh Parivar with direct involvement of the BJP government. The choreographed consecration of the Ram temple on 22 January 2024, was described by PM Modi as "*not just a date on the calendar*" but "*the dawn of a new era*".

But within years, it has come to the fore that the Trust's structure, in which power is shared by nominees of the Union government with the Vishwa Hindu Parishad-Rashtriya Swayamsevak Sangh combine (VHP-RSS), paved the way for opaque financial irregularities. Quite clearly, the cohort of top ruling party figures and self-styled religious administrators eroded traditional boundaries and created a religio-political nexus. For decades, the BJP and the RSS had successfully insulated the Ram Janmabhoomi movement from institutional criticism

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Memorial meeting of Comrade Rabin Samajpati



Comrade Provash Ghosh addressing



Everyone listening with rapt attention

Memorial meeting of departed veteran Polit Bureau member Comrade Rabin Samajpati was held at Sarat Sadan, Howrah, West Bengal on 3 July last. It was presided over by Comrade Swapan Chatterjee, Central Committee member. Comrade Provash Ghosh, our beloved General secretary, was the main speaker. Comrade Swapan Chatterjee read out the homage of the Central Committee.

Deliberating on the revolutionary life of Comrade Rabin Samajpati, Comrade Provash Ghosh, said, that garlanding the portrait of Comrade Samajpati and then speaking in his memorial meeting was very painful and agonizing to him. From the very first day of his political life till the date of his demise, he had a deep bond with Rabin Samajpati. Comrade Samajpati's life struggle was a relentless one for acquiring yet higher revolutionary character. He

was from a very poor family and the elder son of his parents. But once he imbibed the ideology of Marxism-Leninism-Shibdas Ghosh Thought, he embraced the revolutionary life forsaking offer of job and comfort of a conventional life. His was a character, calm and quite, possessing an extremely logical bent of mind. Comrades would open their heart to Comrade Samajpati as everyone felt at ease and reassured by his manner.

He played an extremely important role during observance of Centenary of the great humanist author Sharatchandra Chattopadhyay in 1976. A sub-committee was constituted to help Comrade Manik Mukherjee in conducting the observance programmes as Secretary of the Centenary observance committee. Comrade Rabin Samajpati was at the top of that sub-committee. During

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**Observe 51st Comrade Shibdas Ghosh Memorial Day on
5 August in a befitting manner**

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by framing scrutiny as an attack on Hindu religious faith. Now, the pretended spiritual idealism of the decades-long Ram Mandir movement has been overtaken by real estate speculation, large-scale mismanagement of capital and embezzlement of public donations. Exposure of large-scale misappropriation of cash and valuables contributed by devotees at the Ram Mandir in Ayodhya and rampant corruption suggest that the hitherto followed political strategy of the RSS-BJP-Sangh Parivar could no more be sustained. Public concern today is directed less toward theology and more towards misdeeds of its protagonists.

Within months of the formation of the Shri Ram Janmabhoomi Teerth Kshetra, an audit firm had found that *“(The) Layer of management at the execution level is not defined and highly unprofessional... systematic record (of donations) for financial reporting is not available... No second and third check is available at any point of transaction and data entry... Accountability needs to be fixed in a structured organization tree. Coordination in between the related work flow of a transaction is a must for data integrity and effective management.”*

Six years later, the recommendation of the private audit firm that a “Systematic Operating Process (SOP)” be drafted for efficient management is yet to be implemented, even as the temple committee is now facing allegations of misappropriation of donations.

What triggered the exposure

The theft came to light in February last following a whistleblower Mahipal Singh’s internal warnings and a sharp post-probe spike in daily bank deposits. Mahipal Singh, who supervised the accounts team, first detected the theft and reported it to Trust officials in December 2021. But instead of paying heed to his words, the Trust authorities abruptly removed him from his role, forcing the issue into the shadows until it resurfaced of late. Public scrutiny came alive in June last when Samajwadi Party supremo Akhilesh Yadav alleged that crores of rupees from the offerings to the temple were missing. Akhilesh Yadav took up the issue, which the mainstream media had simply hushed up so far. Akhilesh, the chief rival of the ruling BJP in the race for power in UP, has found that this issue could well be exploited in the ensuing assembly election. Though Yogi Adityanath,

the saffron-clad BJP chief minister of UP initially sought to brush aside the allegation as baseless and a conspiracy to malign Hinduism, he was compelled, on seeing the public uproar, to constitute a Special Investigation Team (SIT) to investigate the matter. Notably, one Pinki Chowdhury, leader of Hindu Raksha Dal, a Sangh affiliate, advanced an impeccable logic—if Hindus have stolen money of Hindus, why are others having problems? What would you call them, muddle-headed or unscrupulous?

How the plunder was going on

Before we have a look at the SIT’s preliminary report, let us briefly be acquainted with the methodology followed by the culprits. There are 36 boxes in the temple area in which devotees put their contributions, both cash and jewellery. Average daily cash collection is stated to be ranging from Rs 15 lakhs to as high as Rs 60 lakhs. These boxes were then opened and the entire collections placed in steel trunks. Then the locked steel trunks were transported in carts to nearby Pilgrim Facilitation Centre. The basement of that Centre houses the dedicated counting hall where cash, coins, and jewellery are sorted and processed. There were two shifts of counting. A private agency was hired to count the donations. Around 50 people counted the cash, whereas Trust authorized persons supervised the process. The counting Centre has been under CCTV surveillance. The counted notes were then bundled in packets of 10. Thereafter the packets were placed in the boxes of nearby State Bank of India branch and transported there for being deposited in the Trust’s account. The process involved private agency staff, Trust employees, and audit teams from SBI and Tata Consultancy Services (TCS). Only cash was counted. Jewellery was not counted.

On 5 June, some cash was discovered by security people in the pockets of some temple employees during a routine check. A video statement then appeared, featuring Mahipal Singh who worked at the temple as Chief Accounts Officer between 2021 and 2023. The counting staff would insert extra notes into each cash bundle. While tallying, they checked the number of bundles but not how many notes each bundle had and generated a

voucher. Later, while moving the cash to the bank, the extra notes were reportedly removed from the bundles. Some employees deliberately recorded lower donation amounts than what was actually counted, allowing large sums of money to disappear. While a single donation box typically contained between Rs 6-7 lakh, a shortfall was found in the bundles of Rs 500 notes over a few weeks. It is alleged that after the theft, the stolen cash was initially hidden in bathrooms or almirahs of select employees within the temple complex. Later, finding a suitable opportunity, the accused smuggled the cash out of the temple premises. Subsequently, the stolen money was divided among the participants at a different location. Mahipal said that he was witness to the fact that the staff of State Bank of India—where donations were finally being deposited—were in cahoots with the counting staff.

Mahipal also alleged that surveillance footage of everything that happened in the temple, particularly the counting process, had been deleted for a long period. As per revelations so far, one employee engaged in the counting process would stand in front of the CCTV camera to cover it. At the same time, an accomplice would steal cash from the bundles and conceal it in their clothing. He claimed he informed General Secretary Champat Rai, but no action was taken. Soon after, Mahipal was removed from his post. As per reports, the total amount plundered ranges from a few lakhs to as much as Rs 1,400 crore. Another report says that since the temple opened in January 2024, it received around Rs 3,500 crore in cash donations, along with gold, silver and other valuables. But whether the actual amount siphoned out would ever come out is anybody’s guess. The counting employees were not searched when they left the temple every day after finishing duty, accounting for negligence by officials. Emboldened by this, they started stealing from temple offerings right where the donation boxes were opened, and the cash was sorted and bundled. It has also been found that those involved in the counting process were acquaintances of various individuals and had secured their jobs through recommendations, sources said.

Also, there is allegation that apart from cash, gold, silver and

diamond ornaments donated by devotees have been stealthily replaced with fake items. The Indian Bullion and Jewellers Association’s

Anurag Rastogi claimed that there is no trace of bricks and other items in silver he had donated to the temple, and another businessman has complained of never getting a receipt for his donations in silver. This was how crores in cash was allegedly siphoned off from donation boxes at the Ram Temple in Ayodhya.

Beneficiaries’ wealth shows phenomenal rise

Within 6 months, many of the swindlers became crorepatists. Anukalp Mishra had recently built a farmhouse on the village’s outskirts. It has also emerged that he had bought a house in Ayodhya last year, now valued at about Rs 65 lakh. His neighbours added that while he already owned a vehicle, he was in the process of booking a Scorpio SUV. Mishra, who worked in a bank’s outsourcing team, joined the temple’s donation counting team about three years ago. He soon got his brother-in-law, Lavkush Mishra, deployed in the same team through the bank’s outsourcing agency. Lavkush, earning around Rs 18,000 per month, was allegedly found with Rs 10 lakh in cash. KD Tiwari, who handled donated jewellery, is accused of owning assets worth nearly Rs 5 crore. He denies any wrongdoing. Manish Yadav was reportedly found with Rs 36 lakh in cash. Ramshankar “Tinnu” Yadav, once an auto-rickshaw driver, is suspected of owning assets worth nearly Rs 50 crore, including hostels, restaurants, property and luxury vehicles. Chandan Rai, nephew of Champat, used to stay in a rented house. But within months he built a house and a hotel in Hardwar.

Based on the SIT’s preliminary investigation report and an examination of available oral, documentary, and electronic evidence, it has become prima facie evident that some personnel engaged in the counting process committed theft, embezzlement, and criminal misappropriation of the gifts/offerings of money in a well-planned, recurring, and criminal manner,” says the FIR launched subsequently. Facts detailed in the SIT’s preliminary report and the available oral, documentary, and electronic evidence as well as financial records, a case was lodged against Avinash Shukla, Anukalp Mishra, Lavkush Mishra, Manish Kumar Yadav, Karunesh Pandey, and Ramashankar Mishra for offences including theft of gifts/offered money,

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Busting the myth spread by Shyama Prasad loyalists

The RSS-BJP-Sangh Parivar is found to be desperate to project Dr. Shyama Prasad Mukherjee, the Hindu Mahasabha leader and founder of Bharatiya Jana Sangh (the ancestor of the BJP) as “a selfless patriot”, “the first martyr for the unity and integration of India after Independence”, a “great parliamentarian,” “one who fought against the British during the 1943 Bengal famine,” “the architect of the Bengal Partition scheme” and also credited to have laid the foundation of India’s industrial policy and prepared the ground for the nation’s industrial development in the post-independence years. Above all, he is portrayed as someone who erected the first steps on which today’s “shining” India is perched on. Amit Shah, Union Home Minister has been of the opinion that “If anyone writes the history of India impartially and neutrally, then he [Shyama Prasad] will find an important place.” (The Wire 07-07-16) PM Modi in his speech to the nation had even emphasized that the scrapping of Kashmir’s special status fulfils a dream of one of the Jana Sangh’s founding fathers, Syama Prasad. Thus there is an all-out attempt to resurrect Shyama Prasad from the forgotten folds of the past. Of late, the BJP government in West Bengal has been trying to outshine the esteemed position of Netaji Subhas held in people’s mind by giving too much importance to Shyama Prasad. But does history corroborate the claims of the Hindutva brigade? Let us look into the pages of history.

Responsive cooperation with the British rulers

Shyama Prasad is being described as great patriot. But did he participate in the glorious freedom movement of the Indian people against the British imperialist rulers? No. Instead he supported the British rulers and wanted them to crush the movement. When the country was in ferment during the Quit India movement in 1942, he expressed the apprehension that the movement would create internal disorder and endanger internal security during the war by exciting popular feeling against the British government. He was clearly of the opinion that “...anybody, who during the war, plans to stir up mass feeling, resulting in internal disturbances or insecurity, must be resisted by any Government that may function for the time being”. (Shyama Prasad, *Leaves from a Dairy*, Oxford University Press. p. 179.)

But why did he take such a stand? Because, he was an ardent follower as well as close associate of V D Savarkar, the Hindu Mahasabha founder and a great admirer of M S Golwalkar, the RSS ideologue. Golwalkar held that the Indian freedom movement was reactionary as “*The theories of territorial nationalism and of common danger, which formed the basis of our concept of a nation, had deprived us of the positive and inspiring content of our real Hindu Nationhood and made many of the ‘freedom movements’ virtually anti-British movements. Anti-Britishism was equated with patriotism and nationalism. This reactionary view has had disastrous effects upon the entire course of the freedom struggle, its leaders and the common people.*” (Golwalkar—Bunch of Thoughts)

In his address to the twenty fourth session of Hindu Mahasabha at Kanpur, Savarkar outlined Hindu Mahasabha’s ‘policy of responsive cooperation’ with the British rule. In his words: “*The Hindu Mahasabha holds that the leading principle of all practical politics is the policy of responsive cooperation. And in virtue of it, it believes that all those Hindu Sangathanists who are working as councillors, ministers, legislators and conducting any municipal or any public bodies with a view to utilize those centres of government power ...are rendering a highly patriotic service to our nation. ...The policy of responsive cooperation which covers the whole gamut of patriotic activities from unconditional co-operation right up to active and even armed resistance, will also keep adapting itself to the exigencies of the time, resources at our disposal and dictates of our national interest.*”(Cited in Savarkar, V. D., *Samagra Savarkar Wangmaya: Hindu Rashtra Darshan*, vol. 6, Maharashtra Prantik Hindusabha, Poona, 1963, p. 460-461.)

He also observed that “*So far as India’s defence is concerned, Hindudom must ally unhesitatingly, in a spirit of responsive co-operation with the war effort of the Indian government in so far as it is consistent with the Hindu interests, by joining the Army, Navy and the Aerial forces in as large a number as possible and by securing an entry into all*

ordnance, ammunition and war craft factories...(ibid p 460) Shyama Prasad was of the opinion that “*The question is how to combat this movement (Quit India) in Bengal? The administration of the province should be carried on in such a manner that in spite of the best efforts of the Congress, this movement will fail to take root in the province*” (Shyama Prasad Mukherjee, *Leaves from a Dairy*, OUP, 1993, p.183)

Overdose of loyalty to the British rulers

It bears recall that Shyama Prasad became the Vice-Chancellor of Calcutta University in 1934. As Vice-Chancellor, he introduced military training for the students under the University Training Corps. During the Foundation Day march-past, he issued a directive making it mandatory for students to salute the Union Jack, the British flag. On the day of the march, students protested the directive, with one student from Vidyasagar College refusing to salute the British flag. Shyama Prasad ordered to whip the protesting student. In response to the ensuing student strikes and protests, he ordered rustication of two key student leaders, Dharitri Ganguly and Umapada Majumdar, from the college and the university. Such was his obedience to the British imperialist rulers. (Goutam Chattopadhyay: *Bharater chhatra andoloner itihās*. 1978 edn.)

Coalition of Hindu Mahasabha and Muslim League

One of the main features of so-called Hindutva propaganda by Sangh Parivar leaders is spewing venom against the Muslims. The BJP holds that the All India Muslim League and its leadership were primarily responsible for the partition of the country. (caffedisensusblo.com) A new history book for Class IX, prepared by the Board of Secondary Education in BJP-ruled Haryana blamed the Muslim League’s “sectarian ideology,” in addition to Mohammed Ali Jinnah’s “stubbornness” and the British divide-and-rule policy for the Partition.(The Wire 12-05-22) The book additionally lauds the “positive” role that RSS (the ideological fountainhead of BJP) and its founders played in “*awakening cultural nationalism and freedom struggle.*” In February 1941, Shyama Prasad told a Hindu rally that if Muslims wanted to live in Pakistan they should “*pack their bag and baggage and leave*

India ... [to] wherever they like”. (Legislative Council Proceedings [BLCP], 1941, Vol. LIX, No. 6, p 216)

Savarkar mooted the two-nations theory

It warrants mentioning that it was not Muslim League or the Congress, but Savarkar who mooted the theory of two-nations. In his 1923 book *Essentials of Hindutva*, written under the pseudonym of A Maratha, Savarkar says India belongs to only those who have it as their holy land and fatherland. “*Our Mohammedan or Christian countrymen... are not and cannot be recognized as Hindus. For, though Hindustan to them is fatherland as to any other Hindu, yet it is not to them a holy land, too. Their holy land is far off in Arabia or Palestine.*” In the 19th conference of Hindu Mahasabha in 1937, Savarkar articulated his proposal in the following language: “*There are two antagonistic nations living side by side in India. Several infantile politicians commit the serious mistake in supposing that India is already welded into a harmonious nation, or that it could be welded thus for the mere wish to do so.... India cannot be assumed today to be a unitarian and homogenous nation. On the contrary, there are two nations in the main: the Hindus and the Muslims, in India.*” (The Week-24-01-16) Three years later, the All-India Muslim League, led by Jinnah, adopted the concept in its Lahore session. On 15 August 1943, Savarkar said in Nagpur, “*I have no quarrel with Mr. Jinnah’s two-nation theory. We, Hindus, are a nation by ourselves and it is a historical fact that Hindus and Muslims are two nations.*” (ibid) As a follower of Savarkar, Shyama Prasad also toed that line.

Savarkar’s theory of “responsive cooperation” enabled the Hindu Mahasabha to ally with the Muslim League and form coalition governments in Bengal, Sind and North-West Frontier Province. Fazlul Huq of the Muslim League became the chief minister of Bengal, and Shyama Prasad of the Hindu Mahasabha, the finance minister.

Shyama Prasad promised the British rulers that the government led by them would make every effort to suppress the movement in Bengal. “*It should be possible for us, especially responsible Ministers, to be able to tell the public that*

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the freedom for which the Congress has started the movement, already belongs to the representatives of the people. In some spheres it might be limited during the emergency. Indians have to trust the British, not for the sake for Britain, not for any advantage that the British might gain, but for the maintenance of the defence and freedom of the province itself. "(Shyama Prasad Mukherjee, *Leaves from a Diary*, OUP, 1993, p.183) Is this act by any stretch of imagination commensurate with that of a true patriot in those turbulent days of Indian freedom movement?

It is pertinent to mention that the Hindu zamindars, landowners and the usurious money lenders were then leaning to the Hindu communal politics for their own interests. And knowing it very well, Savarkar continually attempted to decry the 'class contradiction' between the zamindars and the peasantry. On the other hand, in Punjab, the Hindu communal force tried their best to ensure that the commercial interests of the usurious money lenders are untrammelled! (Frontier 18-07-2019) Shyama Prasad also shared these views

Partition of Bengal

To woo the sentiment of the Bengali-speaking Hindus, the Hindutva brigade is now propagating that had not there been Shyama Prasad, West Bengal would not have been a part of independent India. What a travesty of truth! Following the people's upheaval centering on the trial of the captured Azad Hind Fouz of Netaji Subhas, naval mutiny of 1946 and Indian freedom struggle rising to the peak, war-ravaged British rulers could sense that it would no more be possible for them to sustain their colonial regime in India. At this point, the British rulers decided to vivisect India before leaving. It was decided that there would be two dominions whom the British would transfer power to. But the issue of dividing Punjab and Bengal did not feature there. The decision of which parts of Bengal and Punjab would go to Pakistan and India respectively was left to the then elected assemblies of those two provinces. When elections to the undivided Bengal assembly in 1946 took place, the question of partition of Bengal did not arise. The prime issue then was whether India would be partitioned or not. The Congress fought the election on the demand for retaining undivided India while the Muslim League contested, raising demand for separate Pakistan. The Muslim League bagged 113, the Congress 87 and

Shyama Prasad had responsive cooperation with the British rulers

undivided CPI 3 Hindu Mahasabha contested in 26 seats but only Shyama Prasad won, uncontested, from the Calcutta University seat.

On 20 June 1947, in keeping with the British proposal, there was a vote on whether Bengal should be divided or not. All Muslim League members voted to include entire Bengal in Pakistan. Then the members from the districts where Muslim population was in minority held a separate conclave where it was decided by 58-21 votes that Bengal should be divided and West Bengal would be part of the Indian republic. Muslim League wanted entire Bengal to be part of Pakistan. So, they voted against the resolution. On the other hand, the Congress and the Hindu Mahasabha voted in favour. Out of 58, the Congress had 55 members, the CPI 3 and the Hindu Mahasabha only 1. It is evident that had the Congress favoured accession of undivided Bengal to Pakistan, the Hindu Mahasabha could not have resisted it. So, how could Shyama Prasad be upheld as architect for retaining West Bengal in India?

Similarly, the members of Muslim-dominated districts in a separate meeting passed a resolution based on 106-35 votes that division of Bengal would not be correct. If at all Bengal is partitioned, then East Bengal should be annexed to Pakistan. (Agrarian Bengal: Economy, Social Structure and Politics—Sugata Bose 1986)

Shyama Prasad's role in 1943 Bengal Famine

Hindutva brigade, as stated earlier, credits Shyama Prasad of fighting the British during the 1943 Bengal famine. Yet, his fanatic Hindu communal outlook was evident here also. One of the major concerns of the Shyama Prasad-led Hindu Mahasabha in Bengal was that government canteens, employing Muslim and lower caste cooks, made it impossible for many Hindus to eat without breaking caste – an amazingly petty consideration to have during a disaster in which around 30 lakh Bengalis died of hunger. (scroll.in-16-07-16)

Netaji Subhas and Shyama Prasad

As we stated above, there is a move by the BJP-led West Bengal government to project Shyama Prasad by shrewdly comparing him with, if not placing above, Netaji Subhas. Earlier, the Kolkata Port Trust hitherto called was officially renamed as the Syama Prasad

Mookerjee Port by Prime Minister Narendra Modi on 12 January 2020. One of its primary operational facilities in Kolkata—the former King George's Dock—was renamed the Netaji Subhash Dock in 1973. But with renaming of the entire Kolkata Port Trust after Shyama Prasad, the two of the port's major dock systems (the Netaji Subhas Dock and the Netaji Subhas Dry Dock) has no doubt overshadowed the legacy of Netaji. A few days back, a road spanning from the Rampurhat five-point crossing to Jhanjhaniya bridge in Birbhum district, hitherto called Netaji Subhas Street, was proposed to be renamed after Shyama Prasad. But why so? Because Netaji was staunchly opposed to the communal Hindutva politics.

Netaji wrote in Forward Bloc weekly on 4 May 1940: "a long time ago, ...prominent leaders of the Congress could be members of the communal organizations like Hindu Mahasabha and Muslim League. But in recent times, the circumstances have changed. These communal organizations have become more communal than before. As a reaction to this, the Indian National Congress has put into its constitution a clause to the effect that no member of a communal organization like Hindu Mahasabha and Muslim League can be a member of an elective committee of Congress." Opposing Savarkar and the Hindu Mahasabha, Netaji in his political weekly Forward Bloc in December 1939 said: "The Hindu Mahasabha has been doing incalculable harm to the idea of Indian nationhood by underlining the communal differences—by lumping all the Muslims together.... We cannot oblige Mr. Savarkar by ignoring the contributions of nationalist Muslims to the cause of India." In a meeting in Jhargram, West Bengal, he warned: "Hindu Mahasabha sends Sanyasis and Sanyasins with trishul(trident) in their hands to beg for votes. Hindus unhesitatingly bows down on seeing trishul and the saffron. Hindu Mahasabha has thus appeared on the political scene by using religion and thus contaminating it in the process. Every Hindu should condemn this. We want that all freedom-loving men and women of the country serve the country unitedly and intently." (Ananda Bazar Patrika, 14 May 1940)

Of late, West Bengal BJP

President Samik Bhattacharya sparked a major political controversy by stating that "Syama Prasad was giving a speech at Md. Ali Park. Forward Bloc goons pelted stones at him and made him bleed from the wound. Had Shyama Prasad given any statement to incite the crowd, Forward Bloc members wouldn't have survived that day. But Syama Prasad...had asked people to give a befitting reply in the ballot paper." (Times of India 08-07-26) There is, however, no documentary evidence of any such incident. Fact is that during Calcutta Municipal Corporation election in 1940, Shyama Prasad tried to divide the people of Bengal on communal lines. Netaji repeatedly warned Syama Prasad against making statements that could inflame communal passion. (ibid) So, for establishing Shyama Prasad as a national figure, the RSS-BJP have no alternative other than undermining Netaji.

Shyama Prasad and industrialization in post-independent India

The RSS-BJP is crediting Shyama Prasad for India's industrialization. In an ongoing exhibition at Nehru Memorial Museum and Library (NMML), an attempt has been made to this end. The exhibition bestowed on him the credit for establishing the Chittaranjan Locomotive Works Factory, the Sindri Fertilizer Factory, Hindustan Aircraft Factory and the Damodar Valley Corporation. According to the exhibition, Shyama Prasad "had also conceived the plan of establishing the steel plant of Bhilai. Besides heavy industries, Dr. Mookerjee (Shyama Prasad) also understood the importance of developing India's small-scale and handloom industries. During his tenure, the All-India Handicrafts Board, the All-India Handloom Board, and the Khadi and Village Industries Board were set up. The Textile Research Institute and the Industrial Finance Corporation were also set up at this time. For the improvement of the age-old Indian silk industry, he established the Central Silk Board in 1949 and also promoted the idea of the Central Cottage Emporium in Delhi 'to market and advertise the goods made in the provinces.'" (The Wire 07-07-16) But fact is, as elaborated by Balakrishnan, author of *Economic Growth in India: History and Prospect*, which is widely regarded as an exhaustive account of India's industrialization drive of the 1950s, "Indian industrialization was launched as

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BJP evicting hawkers and slum dwellers with bulldozers and sten gun in West Bengal

It is no spectacle of Gaza or West Bank. It is the state of West Bengal where one can see an array of bulldozers backed by a huge contingent of sten gun-wielding police forces in a “cleaning operation” of “illegal constructions” on the lands of the government and the railways at wee hours of night to convenience the train passengers and footpath users. Within minutes, the tottering structures of hawkers’ stalls, vendors’ kiosks and shanties are being razed to the ground. No request, no entreating is being entertained. No wailing of the abjectly poor victims is having any effect on the minds of the uniformed brigade of state administration. And thus, within a span of two months from the day the BJP government took the reins in West Bengal, it was clear who are considered as principal enemy of the new dispensation. Not the blackmarketers, hoarders, criminals, rapists, anti-socials, drug-peddlers, unscrupulous realty syndicates, bribe-takers, embezzlers of public money, fraudsters, scamsters— but the downtrodden segment of the populace, the hand to mouth category, the unemployed youths and even the aged trying to eke out a bare living by hawking food and other items of utility at the railway platforms, by the side of the roads and often in the running trains risking life or those staying in makeshift shanties along the train tracks or sewage canals after having been uprooted from their home and hearth, the jobless agricultural workers, retrenched labourers, marginal peasants, the housemaids and such other hapless millions. Indeed, the world has two sides—the few abysmally rich and the millions of impoverished, wretched, destitute-oppressed who are being suppressed, deprived and persecuted. And the government though elected by the people including these penurious millions are wedded to the task of making the poor poorer and the rich, richer. Stripped of both income and shelter, majority of these marginalized communities now find themselves pushed to extreme destitution. The evicted poor people are spending sleepless nights with their children and old members of the family under the bare sky, in sweltering heat, severe downpour and deadly thunders.

Who is responsible for such misery of the Indian citizens? They themselves or the government administration who has waged a war against them? The promise to provide a home to everybody has proved to be a hoax. All the governments irrespective of hues have been ardent servitors of the ruling capitalist class with pretended avowedness to serve the people. They can waive thousands of crores of evaded taxes to the industrial magnets, write off crores of rupees of defaulted bank loans of the dishonest business tycoons, give thousands of acres of land, even arable or forest lands to the trillionaires virtually free of cost and change laws one after another to benefit these super rich. To the governments, evading tax, defaulting bank loans, swindling public money, manipulating share prices, building structures with low quality material and flouting design specifications, plundering funds of holy shrines, amassing huge wealth by using religion or blind faiths as tools to deceive people, adulteration, etc., is no violation of law. But when the poor

out of haplessness occupy a part of the railway platform, or trackside or footpaths, they are punished for tweaking law. When a judicial pronouncement talks of giving precedence to faith over evidence, it is perfectly consistent with the law book. But when a semi-clad semi-fed rickety fellow vends spicy puffed rice (jhalhuri) in a train compartment, it is violation of law. In fact, one such jhalhuri-selling hawker has committed suicide after being debarred from vending.



There are nearly ten million street hawkers in India. They are buyers and sellers of variety of goods. From food items to books, imitation articles, bags, shoes, cosmetics, and many other things are sold. Thus, they are at present a part of the economy. People get their necessary things from them at cheap rate. If they have to shut down their stalls and shops, there will be a chain effect on economy.

The railway authorities by thumping chest are arguing that the hawkers and slum dwellers had illegally occupied the railway land. So, they must be evicted from those areas. There’s no question of rehabilitation or compensation. But question is, are they staying on the trackside or roadside out of volition or under compulsion? If they were provided houses and means of earning, would they have been forced to run vending stalls on the platform, or in the station adjacent areas? Even after 79 years of independence, crores of people have no home. They live under bare sky, under bridges, flyovers, and on footpath.

The government argues that the hawkers are to vacate platforms and surrounding areas to ensure safety of the passengers. Never heard of a hawker creating any obstruction to or problem for the passengers or causing accidents. Rather, these hawkers are, besides providing food and other items to the passengers at cheap prices, are very helpful and cooperative. Lady passengers feel safe due to the presence of the hawkers. Whenever any accident occurs, the hawkers promptly jump into action. They also protest against anti-social activities in station premises.

What is to be noticed is that while the Indian Railways is evicting the hawkers, they are giving trade license to the MNCs like Pepsi, Coca Cola, KFC, Wow! Momo, Amul, etc. So, they are friendly to the big-moneyed companies and antagonistic to the common hawkers and vendors. In Sealdah, Howrah, New Delhi, Delhi Junction, ANVT, CSMT-Mumbai, SMVT-Bangalore, Chennai Junction, and other stations, stalls are allotted to the renowned companies. In Sealdah, Kolkata, while food vendors

to ordinary hawkers are being kicked out of the platform and surrounding area, the railway department has given space to the P C Chandra Jewellers, Anjali Jewellers, Gita Press and others. The common hawkers have been demanding trade license for long. But they have been denied. Because what is up its sleeves is to corporatize even hawking in the railway stations. So, the axe has fallen on the poor hawkers. The West Bengal chief minister has asked the hawkers to first remove their

stalls from the railway-areas. Then only the government would think about their rehabilitation. That is akin to putting the cart before the horse! Rehabilitation is a human right. Right to living, right to education right of existence—all are violated by this eviction.

Next a very pertinent question. Is everything legal is legitimate as well? In that case, how are laws changed from time to time, giving recognition to legitimacy? Sati system had legal sanction. But it was changed when there was movement led by Raja Rammohan to give legitimacy priority over law.

Secondly, in any class-divided society like ours, law is always class law meaning formulated to serve and protect the interest of the ruling class. In feudalism, when a serf failed to give rent to the landlord because of crop failure, he was whipped or dispossessed of his land. As per law, it was ok. But in the eyes of legitimacy, it was inhuman. When a factory owner retrenches a worker in capitalism, it is sanctified by prevailing law. But if a worker goes on strike, he is accused of flouting law. In a capitalist society, exploitation of man by man is legal. But protest against that exploitation is viewed as illegal and hence punishable. So where is the fairness or legitimacy? “Everyone is equal in the eyes of law”—exists merely on paper. Long back, Romain Rolland, the great humanist luminary, had said that “*where order is injustice, disorder is the beginning of justice*”. Elaborating further, Comrade Shibdas Ghosh, Founder General Secretary of the SUCI(C) and an outstanding Marxist thinker of the era, had shown: “*...in this exploitative social system, what is legal need not always be legitimate, justified, moral and humane. Similarly, everything illegal in the eye of law need not be illegitimate, unjustified, immoral and inhumane.*” (SW Vol III)

So, when a henchman of the exploitative system cites the question of legality, it sounds like prattles. Everything should be viewed from the angle of justifiability in keeping with what ought to be as per the law of social development. Same is applicable to the case of ongoing forcible eviction of hawkers and slum dwellers in West Bengal on the lines of the Yogi Adityanath-led UP government.

Our Party, our Trade Union wing AIUTUC and activists of all our class and mass organizations are wholeheartedly involved in resisting this inhuman eviction by involving common people. Some vote-oriented forces are trying to misguide the hawkers by saying that eviction would be stalled by knocking at the door of the judiciary. This is a despicable attempt to pour cold water on the fighting spirit of the oppressed people. Legitimate demands can be achieved only by embracing the path of movement under correct leadership.

Who is an Indian Citizen?

Income Tax authorities have stated that PAN (permanent Account Number) Card is not a proof of citizenship. But as per law, only Indian citizens can have PAN Cards.

Food Department has confirmed that Ration Card is no proof of citizenship either. It is only a proof of eligibility to get ration. Again, it is only an Indian citizen who can have a Ration Card.

According to the Election Commission of India, Epic (Voter ID) Card is only a certificate of eligibility to cast vote. It is not a proof of citizenship. But The

Who is an Indian Citizen?

Representation of the People Act, 1950 stipulates that every Indian citizen who has attained the age of 18 years on the qualifying date i.e. first of January of the year of revision of electoral roll, unless otherwise disqualified, is eligible to be registered as a voter in the roll of the part/polling area of the constituency where he is ordinarily resident.

Supreme Court and statutory laws have clarified that the Aadhaar card (a biometric record of an individual) serves solely as proof of

identity and cannot be used as conclusive proof of citizenship, domicile, or date of birth. But any Indian national (including newborns) living in India and NRIs with a valid Indian passport are eligible for having an Aadhar card.

And of late, The Ministry of External Affairs (MEA) has clarified that an Indian passport is legally defined as a “travel document” meant to facilitate international transit, not as conclusive proof of citizenship. Any Indian citizen, regardless of age, is

eligible to apply for an Indian passport. The primary requirement is valid proof of Indian citizenship. Applications require specific documents for identity, date of birth, and current residential address.

Then none of the 145 crore odd Indian citizens can claim to be a *bona fide* Indian citizen. What could a greater farce than this! It is then incumbent on the Indian government to specify what would be the proof of Indian citizenship.

Also, whether all ministers, legislators, bureaucrats, military personnel and police officials possess any such “unique” proof of citizenship.

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embezzlement, criminal misappropriation, criminal breach of trust, possession/receipt of stolen property, common intention, criminal conspiracy, abetment, and other relevant offences. All those named in the FIR have been employed by the Trust and are reportedly close to Champat Rai. The FIR also says that *prima facie* the roles of Subhash Srivastava, the concerned Trust and bank supervisory personnel present in the counting room, Ramshankar Yadav alias Tinnu, and other concerned individuals have also come up.

On 26 June, all eight accused named in the FIR were arrested, while Champat Rai, and trustee Anil Mishra, both in the eye of the storm regarding donations, tendered resignation. But resignation does not imply impunity.

With the ‘trail leading right to the top’, one wonders how many skeletons would come out of the cupboard. Clearly those claiming themselves as devote Hindus are now exposed as either frauds, plunderers or being in league with those accused, if not as masterminds. It warrants mentioning that over the decades, the VHP and its affiliates faced multiple challenges and reviews by the Income Tax Department regarding their charitable status and tax exemptions. But then strings were pulled from the top and all cases were put under the carpet. In this case also, if a fair probe is ever conducted, there is no knowing the heights to which the ‘trail’ will go and eventually exposed as a sinister, well-thought-out plan drawn up by in the upper echelons of the ruling dispensation.

Corruption before construction of the temple

Since the Ram Mandir became a lucrative commercial proposition enveloped in a mission of exhibiting devotion to Rama, or, for that, Hindu religion, the project from the very

Wearing saffron *per se* does not mean liberated from lure of lucre and power

beginning was marked by profitable business transactions as well as marred by innumerable frauds and swindling. For example, in a case, a piece of land was purchased for Rs 2 crores by one person. And within 10 minutes, it was sold to the Trust at Rs 18.5 crores. Chandan Rai was the main culprit. Relatives of Trustees bought land at 17 times the cost, demanded 40% construction material commission.

A good number of people from the Sindhi community from Pimpri, Pune sought to know the whereabouts of their 200 silver bricks worth over Rs 2 crore. The community had donated the silver bricks on 26 January 2021 but was not given any receipt. Shiv Sena (Uddhav) also donated Rs 1 crore and 25 kg of silver bricks. It also was not given any receipt. The probe finds that most of these bricks were melted or sent for minting and then stolen.

Religious shrines—hubs of loot and plunder

In the wake of the Ayodhya loot, social media is agog with a flood of viral videos and photos of similar donation scams. One of these shows a Rs 100 crore cheque donation at the Varaha Lakshmi Narasimha temple in Andhra Pradesh even as this account had a balance of just Rs 1. There came similar allegations against the Sree Krishna Janmasthan temple at Mathura. Dinesh Phalahari Maharaj has sent a letter about the fund embezzlement to chief minister Adityanath. He has sought a high-level probe. He alleged that on many occasions, the CCTV installed in the counting room was found mysteriously switched off. This, the Baba alleged, was to facilitate the ‘loot’. “Those who have been

moving on scooters are now owners of palatial buildings,” he said. It is now found that the Ayodhya Ram temple has joined the other top rich ones in India. On top of the list of the richest temples is the Padmanabhaswami temple in Thiruvananthapuram. Then come Tirupati, Guruvayur, Vaishnodevi, the Saibaba mandir in Shirdi, the Madurai Meenakshi temple and the Jagannath temple Puri in that order. Incidentally, each of them has been embroiled in some kind of fund and property controversy.

BJP government is conspicuously silent

The central BJP government, who has been indiscriminately sending ED and CBI to probe corruption of the opposition leaders remain conspicuously silent. Even hon’ble Prime Minister who has been intimately involved with Ayodhya project starting from Bhumi Pujan, formation of management Trust, projecting himself as the guardian who escorted boy Ram (Ram Lala) to his birthplace, using the project as a tool in stirring up Hindu communal passion to reap benefits in the election, and showing his devoutness to the deity through salutation by lying prostrate on the floor of the temple during inauguration, is tightlipped. So is Amit Shah, the number two in the cabinet and other important ministers and leaders.

Concluding remarks

Thus, it can be seen that religion has increasingly been endowed with a corporate structure, evolving into a highly profitable industry. This modern “faith economy” monetizes spirituality through lavish ceremonies, celebrity gurus, spiritual-tech platforms, and merchandise, that overshadows the core ethical teachings of traditional

faiths. On a global scale, the sheer financial footprint of congregations and faith-based businesses runs into billions of rupees. The rise of Hindutva, a euphemism for arch Hindu communalism, is increasingly tied to globalized economy, characterized by corporate deregulation, privatization, and an alliance between the state and oligarchic conglomerates. This intersection, often termed “authoritarian Hindutva capitalism,” fuses market-driven economic growth with frenzied eulogy of religious fanaticism, where the capitalist state and its servitors play the role of catalysts as well as operators. In our country this is a peculiar feature of imperialism-capitalism in its dying state, which has become utterly corrupt. In order to provide extra lease of life to its decadent moribund existence, it is fomenting religious blindness and bigotry to exploit people’s blind religious faith, not only to shroud their mind in darkness and regiment their thought process, but also to make fortunes.

Needless to say, that the self-proclaimed votaries of Hinduism, priests and religious gurus as well as political figures aligned with them for pelf and power are nothing but deceptors of the highest degree. To hide this murky face, they exhibit excessive penchant for religion. This Ayodhya episode and the maintenance of eerie silence by the BJP top brass is to be viewed in this perspective. It bears recall that in the days of its advent, capitalism as a progressive force, ushered in parliamentary democracy, democratic norms and values, delinked religion from state affairs, and rapidly progressed. But today when capitalism has become a totally obsolete, utterly corrupt and reactionary, the Ayodhya episode shows how the state interlinked with Hindu religious affairs and rampant corruption has become the hallmark of moribund capitalism.

‘Annapurna Bhandar’ in West Bengal — Hoax of women empowerment

Before West Bengal assembly elections, the BJP promised all women voters Rs 3000 per month, under the Annapurna Yojana instead of Rs 1500 which they previously received under the ‘Lakshmi Bhandar’ scheme of the TMC government. Clearly it was a competition over pre-poll promise of doles. Citing instances of large-scale corruption in disbursement of ‘Lakshmi Bhandar’ money. This is a clear shift from BJP’s election promise. Already the present state government has deleted almost a crore names from the list of Lakshmi Bhandar beneficiaries.

The BJP government has introduced a very complicated application form of 12 pages which requires details of moveable and immovable assets, including bank and insurance details of each and every family member of the recipient. Obviously, the poor, illiterate and partially literate women are in peril. How would they comply with such a requirement? The question is, why for a single beneficiary, details of all the family members are necessary? The government argues, this is to detect only the needy and the marginalized family who should get the benefit. Okay. Then the question comes,

how can the needy and marginalized women fill up such a highly complicated form without the help of a photocopy centre, a cyber cafe, an influential person, some local social worker, or employers of those working as domestic help? In the process, the personal details of the family members will be divulged to some other persons before the forms reach the government. Details of the family members’ Aadhaar card, PAN card, category of ration card, bank account, health insurance, landed property, total yearly income, etc., are all exclusive preserve of the citizen concerned and not to be in public domain. Can a government pressurize a citizen to furnish confidential family data for proving eligibility for a public welfare scheme? What will happen if such information is leaked and fall into wrong hands? When cyber-crime is increasing alarmingly, what is the guarantee that these informations, will not be hacked and misused? Once PM Modi introduced zero balance ‘Jan Dhan Yojana bank account’ claimed to be for the poor. Many of these accounts have been misused by rich people to convert black money into white particularly during demonetization in November 2016. In many money laundering

scams, poor people’s bank accounts have been used to park ill-gotten money.

Next comes the question of complications regarding landed property. If a family of five brothers inherits a common landed paternal property of five acres in rural area, normally there is no deed of apportionment. Based on the title deed, each brother cultivates one acre of land. Then how can the wife of one brother declare quantum of landed property without any supporting document? If she fails to declare that, she will not qualify for Annapurna scheme. The form mandates declaration as to whether her children studying in a khariji (non-recognized/unauthorized) Madrasa. How is that relevant for a welfare scheme? Hidden in this provision is to keep out Muslim minorities citing non-compliance of requirement.

Moreover, a large number of women belonging to marginalized and tribal communities living in remote areas will automatically be deprived of this scheme because of not being able to furnish all data properly. In a word, such procedural complications are aimed at deleting the names of the downtrodden millions from the list of Annapurna

scheme. Therefore, instead of empowering women, this much-trumpeted ‘Annapurna Scheme’ would only disempower them. Further, how can the marginalized families of the unorganized seasonal workers, migrant workers declare their annual income when they neither have any fixed earning nor regularity of job? Even families of small and landless peasants cannot state what their actual income is.

Another point is that earlier, during the TMC rule, 2.24 crore women were receiving ‘Lakshmi Bhandar’ dole of Rs 1, 500 per month. For reserved category, the amount was Rs 1,700. Now the BJP government has raised the sum from 1500 to Rs 3,000 under the proposed Annapurna Bhandar. But in the state budget, the allocation for the scheme is Rs 36,000 crore. That means, only 1 crore out of the 2.24 crore can at best be the beneficiaries. So, 1.24 earlier recipients would be left out. Might be, for that reason, the stringent scrutiny has been embarked upon.

Lastly, comes the big question. While the BJP government shows stringency in obtaining data from the marginalized and have-nots, it is highly liberal in granting concessions and waivers, to the corporate tycoons like Gautam Adani, Mukesh Ambani, Tatas and others. This unveils once again whose interest the BJP is keen to serve.

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part of the ‘Nehru-Mahalanobis Strategy’, originally conceived in 1938. My reading of the records of the time shows next to no mention of the involvement of Shyama Prasad”. Since Shyama Prasad was inducted in the Nehru cabinet as Industry minister, the Hindutva quarters defend themselves by arguing that as India’s first industry minister, he must have played some role in India’s industrialization. But this is only a surmising, without any proof.

Article 370 and Shyama Prasad

Not a day passes when the name of Shyama Prasad is not invoked by BJP to oppose Article 370, which guaranteed special status to Jammu and Kashmir, hitherto a separate monarchical state and not part of British India, as a conditionality enshrined in the document of its accession to India. Based on authentic documents, letters, memorandums, white papers, proclamations and amendments, it is now evident that Article 370 was a product of negotiation between PM Nehru and Sheikh Abdullah, the undisputed leader of the liberation movement of Jammu and Kashmir from the monarchical regime and had a stamp of approval

Calculated move to project Shyama Prasad by undermining Netaji Subhas

from both Sardar Patel and Shyama Prasad, then a minister in Nehru’s cabinet.

But, Shyama Prasad spearheaded a nationwide movement opposing Article 370, summarizing his stance with the slogan: “One country cannot have two constitutions, two flags, and two prime ministers.” (scroll.in 23-06-20) What is strange in this regard is that Shyama Prasad himself wrote to PM Nehru on 17 February 1953: “Both parties reiterate that the unity of the State will be maintained and that the principle of autonomy will apply to the province of Jammu and also to Ladakh and Kashmir Valley. Implementation of Delhi Agreement—which granted special status to the State—will be made at the next session of Jammu and Kashmir Constituent Assembly.” (News Click-11-08-19)

Nehru replied that he had agreed to the proposal for autonomy to the three provinces (with concurrence of Abdullah) in July 1952. If Shyama Prasad had realized his mistake, he

should have withdrawn the agitation unconditionally. But Shyama Prasad was unwilling to do it as it amounted to surrender. The deadlock was prolonged in order to provide what may be called a ‘face-saving’ to the Jana Sangh. (ibid)

However, in his letter dated 9 January 1953 to both Nehru and Sheikh Abdullah, Shyama Prasad wrote, “We would readily agree to treat the valley with Sheikh Abdullah as the head in any special manner and for such time as he would like but Jammu and Ladakh must be fully integrated with India.” (ibid)

While Nehru rejected the idea, straightway warning against its repercussions in Kashmir and its international implications, Abdullah sent a detailed reply in which he said, “You are perhaps not unaware of the attempts that are being made by Pakistan and other interested quarters to force a decision for disrupting the unity of the State. Once the ranks of the State people are divided, any solution can be foisted on them.”

(ibid) What is thus normally missed is that Shyama Prasad had initially accepted the inevitability of Article 370—a fact the RSS-BJP keep in the dark.

Questionable motive behind projecting Shyama Prasad

Right from the day the country was partitioned, the Hindutva brigade was trying to spread Hindu communal feeling among the uprooted Hindu populace from East Pakistan. But they did not succeed as Shyama Prasad could not leave a mark in Bengal, both before and after independence. The soil of West Bengal had been different. It bore the legacy of freedom movement particularly the uncompromising revolutionary trend of that time and thereafter the glory of anti-Congress leftist movement.

Now the BJP has captured the governmental seat riding on that anti-TMC wave, coupled with a slew of manipulative exercises like deleting lakhs of voters’ names under the garb of Special Intensive Revision (SIR) with a pliant Election Commission in tow. Hence, is the all-out effort to spread Hindu communal thoughts. Eulogy of Shyama Prasad by distorting history is a part of that grandiose design.

Central Committee's homage to life-long revolutionary Comrade Rabin Samajpati

Comrade Rabin Samajpati, veteran Central Committee-Polit Bureau member of the SUCI(C), and a life-long revolutionary breathed his last on 26 June 2026 at National Neuroscience Hospital in Kolkata due to brain hemorrhage. He was 77.

Comrade Rabin Samajpati hailed from a poor family. When he was a student of Charuchandra College, Kolkata, he came in contact with AIDS and later got attracted towards the revolutionary thoughts of Comrade Shibdas Ghosh, Founder General Secretary of the Party and an outstanding Marxist thinker of the era. From then on, he embraced a revolutionary life. Family, expectations of his parents—nothing could deviate him from his chosen goal. During the emergency period, the Party decided to observe the centenary of Sarat Chandra Chattopadhyay, the foremost secular humanist litterateur, in a befitting manner. Comrade Rabin Samajpati played a pivotal role in this observance programme organized under the banner of All Bengal Sarat Centenary Committee. He made an all-out effort to carry the historic evaluation of Saratchandra by Comrade Shibdas Ghosh to one and all round the state.

After the CPI(M) government, installed in the state in 1977, took decision to abolish English and pass-fail system from primary education, and raised the transport fare, the Party conducted large scale movements against such anti-people measures involving public as well as front-ranking educationists and intellectuals. In these movements also, Comrade Rabin Samajpati, played an important role as a leading organizer. In course of his arduous revolutionary struggle, Comrade Rabin Samajpati was elected as General Secretary of AIDS at the All India Conference of the organization in Delhi in 1986. From that time onwards, he began shouldering organizational responsibilities in other states as well.

He was inducted in the West Bengal State Committee in 1994. But within a short time, he was sent by the Party leadership to Bihar to tackle some organizational problems which arose there. And soon his effective role in handling the problems adroitly and his amiable nature endeared him to the comrades of Bihar as a beloved

leader. Thereafter, when Bihar was administratively divided to give birth to a new Jharkhand state, Comrade Rabin Samajpati was deputed by the Party to look after that newly carved out state. With a fragile health, he discharged his responsibility efficiently till his last breadth. He was elected Secretary of the Jharkhand State Organizing Committee in 2012. In the third Party Congress in 2018, he was given staff membership and included in the Central Committee. In 2021, he was elected as a member of the Polit Bureau. Because of organizational necessity, he used to go to Rajasthan as well.

He often fell sick because of various ailments. But that never came in the way of his discharging Party activities. He was very keen in studying history and other branches of knowledge in singular pursuit of strengthening the ideological struggle of the Party.

Comrade Rabin was very conscious about his own shortcomings and mistakes. He used to say that if anyone loved him after knowing his shortcomings, then that love was genuine. But if any one had showed affection to him without knowing his limitations, then that affection was not be pure. The junior comrades could unhesitatingly criticize him openly pointing out his shortcomings. If at any point of time, any comrade was found to be lacking class outlook or allegiance to the Party leadership, he could easily detect it. He had no self-conceit. He always tried to bring the juniors to forefront by assigning them important responsibilities.

In last few years, his health completely broke down because of one after another serious illness. He underwent bypass surgery, angioplasty, prostrate and hernia operations and many other interventional treatments. He was a patient of high blood pressure. The profuse brain haemorrhage was due to that. It was so severe that surgeons did not find the condition suitable for operation. After two days, he passed away. As a true revolutionary, Comrade Rabin Samajpati never backed out from acting as per the truth he imbibed. The Central Committee hopes that all the comrades would come forward to fill up the void his demise has created in the sphere of revolutionary movement.

Youth March and Rally on 60th year of AIDYO in Kolkata



The All India Youth March advancing

Sixty years ago, when the country was passing in darkness, people were dying in communal riots, Comrade Shibdas Ghosh appealed the youths to unite against the exploitative system and communal divisive policies. Departed veteran leader Comrade Mobinul Haider Chowdhury and some others responded to his call and formed the AIDYO. Gradually the organization has spread throughout the country. Now, AIDYO has spread its organization in 20 states.

The 60 years of AIDYO was observed in a befitting manner throughout the year and the concluding ceremony was held in Kolkata on 27 June 2026. On this occasion, an All India March from College Square to Raja Subodh Mullick Square was organized, where the delegates from

20 states of our country took part.

The All India Rally was held at Raja Subodh Mullick Square. There Comrades Arun Singh, C.C. Member, SUCI(C), Subrata Gouri, West Bengal State Secretariat member, Amarjeet Kumar, General Secretary, AIDYO, and G Shashi Kumar Vice-President, AIDYO addressed the rally. Comrade Niranjana Naskar, President, AIDYO, presided over.

The speakers appealed the youth to build up powerful youth movement against unemployment, paper leak, hawkers-eviction, cultural degradation, corruption, crime against women, liquor and drug-addiction, deletion of valid voters from the electoral list through the SIR, and communal divisive policies of the Sangh Parivar.

Comrade Rabin Samajpati Memorial Meeting

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the historic language movement developed by our Party against the anti-people education policy of the CPI (M) government in early 1980s, Comrade Samajpati played a crucial role. In 1986, he was elected General Secretary of the All India DSO and stayed on, in that post for nine years.

Then the Party deputed him to look after organizational development in Bihar. When Jharkhand state was carved out of Bihar, he was given the responsibility of building up Party in

Jharkhand. Later he became the Jharkhand State Secretary. He had no self-conceit, not an iota of self-projection. It can be said that Comrade Rabin Samajpati possessed a largely impersonal character, along with a sensitive and compassionate disposition. The source of such great values was the Thoughts of the great leader of the proletariat Comrade Shibdas Ghosh.

The memorial meeting began with the song on Comrade Shibdas Ghosh and ended with the rendering of the Internationale.

All India protest against rape and murder in West Bengal and Rajasthan



*Jadavpur University (West Bengal)
by AIDS on 6 July*



Bhubaneswar by AIMSS on 10 July

EDITOR-IN-CHIEF : PROVASH GHOSH

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