

'DEATH SENTENCE ON DEATH SENTENCE'

BY-

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Although I accept my age of 90, is an exception of a seat instead of standing- I hope you will forgive me. We always like to speak standing, when we are Lawyers, and look at you with sorrow, either standing or sitting; but with tears and sorrow, and promise to the world, especially to our country- "*He disappeared unjustly, if I may so*". He was in the middle of a prime of his career, and he had been endowed with faculties of long love, with many good things, many great capabilities, and extraordinary facilities to help mankind. Such a man, a personality ready and willing to help humanity, disappeared by accident; depriving us all, including me, from the other ends of India, Kerala. All of us feel a sense of deprivation. "*Where is Amitabh*"? We want him here. There are so many sufferings in India. So many, who need him in various other ways, we want him here now. But we don't find him here. They say, he is gone, but to my mind he has not gone. "*Deathbound littleness is not all that we are*". All of us imagine *Deathbound littleness* is all that we are. In that sense, Amitabh, by *Deathbound littleness*, has disappeared. But, in a lasting sense, Amitabh is with us. You may contradict me, because you do not see him. But I assure you; this *deathbound littleness* is not all that

Amitabh is. He is much more. All his faculties are still there. He is listening to this speech. Do you know? He is listening to the speeches. He knows, that his people remember him. And, he thus remembers his people. When I say 'his', it does not signify anything small. On the contrary, the Universe is his. It is in that sense, I am speaking to Amitabh; he hears what I am saying. He knows that we have all gathered here. Please be large enough in your vision, to see Amitabh in full. He is here, he is there, and he is everywhere. I would only like to enlarge your perception of humanity.

Each one of us, not merely man; man, beast, vegetable or mineral, the divine presence is there. Please realize, God sleeps in the mineral, wakes in the vegetable, walks in the beast, and thinks in man. And when we extend it further, then we might find it fit to realize, man or women or child, they extend beyond the thinking man into the supra thinking man. So, it is that I emphasize, with a sense of conviction, it is just these ribs are gone, these ribs are gone, and yet there is a social sense in us. It is not merely these hands that matter. "Do you think we are dead"? Nobody dies. You don't have to borrow from the Bhagavad-Gita for remembering or realizing, that we live much longer than this life. He is there. In that sense, it is that we are all Universal being. So, I would like to emphasize the Trust, devote all your input for the good of the people. He is with us. We are with him. This Universe is one. And don't grieve, because somebody has died. This, I may speak, in passing with your comments, that I won't feed you on borrowing. From the facts, this Universe is mysterious. For the scientist who

has discovered parts and parts of the Universe, are telling you facts, which they have found. And facts need not be found only by the five senses. It can be other way. That is why Thomas Huxley, the celebrated father of Aldus Huxley; Thomas Huxley said, "***Oh Scientist whenever you come up on facts, please bend; for before facts, you must accept it, otherwise you become superstitious***". So, it is in this sense, that I would appeal to the Mother, to the Father, to the Brother, to the Sister, to all the millions of, large number of friends of Amitabh, *Please understand Amitabh is with us. Please understand he himself has his faculties.* Please realize that this Universe is one that nobody dies. So, it is that I say that if we think on this subject deeper, not that I have chosen this subject, because I am Ninety. I might be off from this world, any moment. That doesn't grieve me, for the simple reason, not because I am a Sanyasi. A Sanyasi possesses a very dubious stage, because where you stand and locate it, we do not know, we are more individual *intoto*. So, it is not in that sense, I am saying that a Sanyasi is a dubious talent. But, all that I mean to say is that there is no limitation for a human being. We are all one in one sense, and we are everywhere in another sense. And there is no case of feeling disappointed. So and so is dead what shall I do? Cry, cry, cry. When my wife passed away, that's about 10 years ago, I was exploring, and I was a rationalist, what we call a rationale being. And whenever I went in search, I only went in search, in search, I still did not believe, believe, believe. So, for every thinking man, there is a case of questioning, questioning. A great American Lawyer, a philosopher used to say, "*Every cradle*

*ask us when, every coffin whither". So, when I see a cradle, a child crying innocently every cradle asks us when? When, when, when is that you come? When did life breathe in you? Same way, when a man passes away, we ask the same question. "Every cradle ask us when, every coffin whither". When you were born, you were with us down, simply because you do not move, therefore are you dead? What do you mean by you are dead? So, if we give a wider meaning, a larger comprehension, a deeper sense to many of these ideas, as A is dead, B is alive to that type of words, this words are really very mean. And the Westerners a man like Emerson, a man like Bennett & Whitman, they have all gathered various meaning to these words. So, it is that I would say, even a man like Jawaharlal Nehru, it is so interesting to read some of his passages in his Autobiography. We can realize that there is more meaning towards that we have accepted until now. So, let me assure you for the purpose of this speech, that I am delivering, that there is something in what I have written in my book, " *Death and After*", has validity, provided you are willing to think up, reflect and find out whether something can be acceptable from there. So, for the purpose of my audience here, I would only say that my dear friend Dr. Amitabh Chowdhury cannot be mortal, he is immortal. When my wife died, I also cried, till at last I met certain persons of deeper understanding about Life and Death. Through them, my wife said, **"Please don't cry, please don't cry, when you cry, I cry. When you feel happy, I feel happy. There is no need for you to cry. It is that you do, not through your body, but through intuition."** Since some*

of the Judges here also, some Judges, are not willing to accept. But they have to accept Judges, Judges may not accept others, Judges accept Judges. And what happened was, one of my friend Mr. A.C. Gupta told me, when I was at Calcutta as a Judge, I used to have this kind of exercise, and verify for myself. There is no reason, why you should not verify, if you verify then you find out facts, that is acceptable. There you need some courage, some moral courage. And A.C. Gupta has told me several times, and to my imperia, convinced me, and we have met. I, a Judge of long standing, a lawyer of long standing, a person who has fought Communists, a person who has been thinking together in Communists, I have accepted the fact, although the comments are not accepted. My comments have spread to an accepted fact, by conviction. And, I have come to believe that man, by breathing his last, does not cease to exist. And, my Brother, A.C. Gupta's wife on several occasion, talked to my wife, after she passed away. So often, has talked, and communicated to me things, I did not know. And, I verified it later, and found out to be true. So, I would like to say, Amitabh's mother, *"Mother, I am an old person, please believe me. Amitabh is there, for both of us, for you and me. And he is happy."* This young man with so much of talent, and wanting to help people, he is never sad. He is helpful, and he is happy, and he is a part of the Universe, a better part of the Universe. Then what is Death? I had a fantastic idea about it. Mr. Ray, Chief Justice Ray of Calcutta, Ray was my Chief Justice; and Justice Ray presided. No he did not preside, he was the Chief Justice. But, the two Judges, Justice Bhagawati and somebody else, had tried a

Death Sentence case. But, by some error, that case was posted before me, and some other Judge, Death Sentence case. I wrote a Death Sentence case saying, *"What does a Judge mean, by saying, 'I sentence him to death'?"* It's a propounded saying. Then I discovered that this case should have been posted before the Criminal Bench. So, I sent it back to the Chief Justice saying, "Post it before the proper Bench. Thereafter I told Justice Bhagawati and Justice Fazal Ali, *"I have already written the Judgment for you, if you agree, you can deliver it"*. With these words I sent the judgment over to them. They could not act, although they agreed to my Judgment. Thereafter for propriety sake, I sent it to the Chief Justice, "Forward it to the appropriate Bench. But somehow Ray... I don't know, whether there is any, non-legal person here. All that I am saying they must be thinking, "What is this man blubbering about"? But then anyway, all that I would say, is Justice Ray said, "No no no Bhagawati, let them decide". This is case of Stockholm. The point that the Stockholm Prime Minister made was, *"Please understand, that Death Sentence is being imposed, not so much by the Court, but by the soldiers. They go on killing"*. Thousands of people were killed at Iraq. Is it the Judges? Over one hundred thousand people were killed in Iraq, by the White Judges, armed with guns. Simply because, they were not from their countries, they were foreigners. So, what I mean to say is Death Sentence is being inflicted, not merely by the Courts alone. So, what I am trying to tell you is this, "Death Sentence, although we associate it with the Courts, Death Sentence constitutes a very small part of the total number of deaths inflicted

by man on man. It is the Soldiers, it is the Armed forces; they inflict Death Sentence upon. The question that arises here is- *Should you have Death Sentence, at all?* Mahatma Gandhi, was against, even Jawaharlal Nehru in one of his speeches had recorded his vehement opposition for it. *"Do they give life"*-questioned Mahatma Gandhi *"Lord alone can give life"*, he remarked. And that's correct. "You can give life, but you cannot take life". The moral authority to give life, alone has the authority to take life. Thus, ordinary people, whatever the occasion, have no authority to take life. But today, Death Sentence in its larger sense has been inflicted not so much by the Judges of the Courts, but by the armed forces. If we enlarge this concept further, and you try to reflect, the second category is on the roadside. Large numbers of people are being killed on the roads. Take the case of Kerala- we are fighting now, they want 100 feet, 200 feet, extend the road, extend the road, extend the road, because new cars are coming , floods of cars are coming from Japan. What will the end result be- nothing but accidents. So they want to send more cars, larger roads. Can you afford larger roads? No, we will borrow. This kind of borrowing and borrowing, and financially there is Death Sentence, by finance. Financial Death Sentence on one side, then physical death sentence of passengers. Because of accidents, large number of people dies. All these things happen. And above all, there was huge World War I, World War II, and many wars everywhere. And now terrorism everywhere... So the consequence is Death Sentence upon Death Sentence. The United Nations, in one of its instruments, had passed a declaration, saying, "No

Death Sentence". But that remains there. By the Municipal Law, the consequence that we have is that more people use the roads to die; rather than roads for the purpose of travel, travel more and more. The only way, is more prosperity, more prosperity means more ability to use motorcars. Until that stage we reach, we are fools. Right to Life; the Right to Life, my friend is Human Right. What is Right to Life? The Right to Life certainly means right to food, right to dress, right to passage. All these, and right to shelter. These are all there. But, we can't provide it for all time. You provide for large cars, large trucks, why? Because, as the manufacturers of United States and other countries, want their markets to be assured. And more market means more roads. And more roads mean more borrowing. That alone, they have their markets, their profits. So please, understand that it is necessary for us to curtail or eliminate motor cars accidents, and other car accidents, or other heavy accidents, especially today, automobile accidents. So, it is that I suggest that the time has come for us to understand the than-a-to-logy of technology. You must be positive. Thanatology means death. Technology cannot be reared to kill people. But that is precisely what is happening today. We are using our technology for than-a-to-logy. We are using new and new inventions so that more and more people die. What a pity, that man use technology for the purpose of killing himself, is that not a form of Homicide? For this purpose, we need thinking people all over the world to express concern. Now, you talk to the people everybody will say. I don't think the poor Bertrand Russell could curtail the media men to hearse, when he said, "*these bombs are*

really not prosperity machines, but rather it kills people". It does not afford more and more happiness. What we need is a technology with a world of wealth and happiness. The contrary is what is happening today. Wherever you go there is technology. What is that technology? The technology is terrorism, terrorism everywhere, terrorism everywhere. Even today, I read in the paper, some terrorists killing somewhere. Few days ago, I telephoned my friend saying how the condition in the State is? And I somehow came to Guwahati, which is supposed to be one of the great places in the geography of our country. And therefore, I won't worry, if somebody invites me again, and provides me with all the comfort that he has provided, then I'll certainly come here again. What a wonderful place; Brahmaputra the glory of the place. Now, what I want to tell you is -mass opinion needs to be gathered, people needs to be educated against Death Sentence.

In my judicial career I was against Death Sentence. In several cases, I had held against Death Sentence. Some of my colleagues, I do not know the reason, I did not appropriately investigate the reason, many of them were for Death Sentence. I and a few others were against Death Sentence. Now, what I mean to say is that Death Sentence is the United Nations instrument that should be followed upon. No more Death Sentence. That's how we can stop Death Sentence. And I see no reason, when United Nations has done it, why the whole of humanity should not do it. So, it is through the use of force money is made, profit is made. That is why we are keeping on realizing. I would say that mankind's salvation, the helm of humanity can have only what I

say next i.e. no more Death Sentence. Are we ready for that? Every child cries, asks for life. Why should we grown up people with more sanity, not adopt the same method? So, there is need for a campaigning, campaign from the whole Universe against Death Sentence. Now that the United Nations has given us the lead, why should we not say so? We should also fight campaign for a resurrection against homicidal campaigns, like massacres and things like that. I call it operation Valmiki, i.e. redeem the man, and not kill him. King Valmiki was a hunter, he went on killing people, and three Rishis who were walking along, they asked him, "Arey! Why are you going on killing people everywhere? Don't do anything else. Merely pray mantra mantra... Ram, Ram mantra. Rama, Rama, Rama, and you will hear vibrations everywhere, of Ram everywhere. And see he became Valmiki. This Valmiki- the hunter became a real saint. And that's how today we can recall Valmiki in a holy appearance. So, it is that I say that the worst of man can become the best of human, provided he gives up Death Sentence. On the other hand, you try Ram, Ram, Ram, Ram, Ram; there will be peace from inside. I can bet on you, every one of you can become Valmiki. There is no miracle about it at all. You may ask Valmiki above. Ask any great Saint or thinker, he will tell you. So, it is that I appeal to you all in the name of this humanist. Do you know that Dr. Amitabh was a great humanist; he was not a mere Medical Man. He was far more than a Medical Man. He was a humanist. Every inch of him, every part of his soul was humanism, humanism, compassion. Infact our Constitution also speaks of compassion. Article 51- A, speaks of compassion. So become

compassionate, don't go for killing. Amitabh was a great Doctor. But his Medical life was not merely using the surgical tools. His surgery was a soul. "I want to save people, I want to save people. And in that process if I can do it only by knife, surgical knife alright. Even if I can do it the other way, I do it the other way". So, it is that I say a person of Amitabh's dimension, moral dimension, and physical dimension. Amitabh was not merely a Medical Doctor. He was here with the purpose of saving lives, and giving people opportunity of doing what they have to do for this world. Now, each one of us has a job, each one of us has a holy duty, pious duty of going inside the Temple and then coming back have some Prasad, and be done with it. No not at all. On the other hand what we have to do is precisely what Dr. Amitabh Chowdhury wants us to do. And Amitabh Chowdhury is a model, a moral model. And keep him always as a moral model.

Now, there are some young men like Bush. They go on killing people. What we really want is a man like Dr. Amitabh. Amitabh, Amitabh, Amitabh, please awaken this man. And through you let there be more people saving humanity on its awakened way. Let the Universe see a better day. That's the only way; we can have heaven and heaven and, that is through you on earth.
