

## MAKE IN INDIA

Make in India, the flagship program of the Government of India that aspires to facilitate investment, foster innovation, enhance skill development, and build best-in-class manufacturing infrastructure, has completed 8 years of path-breaking reforms. Launched in 2014 under the dynamic leadership of the Prime Minister Narendra Modi, 'Make in India' is transforming the country into a leading global manufacturing and investment destination. The initiative is an open invitation to potential investors and partners across the globe to participate in the growth story of 'New India'. Make In India has substantial accomplishments across 27 sectors. These include strategic sectors of manufacturing and services as well.

To attract foreign investments, Government of India has put in place a liberal and transparent policy wherein most sectors are open to FDI under the automatic route. FDI inflows in India stood at US\$ 45.15 billion in 2014-2015 and have since consecutively reached record FDI inflows for eight years. The year 2021-22 recorded the highest ever FDI at \$83.6 billion. This FDI has come from 101 countries, and invested across 31 UTs and States and 57 sectors in the country. On the back of economic reforms and Ease of Doing Business in recent years, India is on track to attract US\$ 100 Bn FDI in the current FY. Production Linked Incentive (PLI) scheme across 14 key manufacturing sectors, was launched in 2020-21 as a big boost to Make in India initiative. The PLI Scheme incentivizes domestic production in strategic growth sectors where India has comparative advantage. This includes strengthening domestic manufacturing, forming resilient supply chains, making Indian industries more competitive and boosting the export potential. PLI Scheme is expected to generate significant gains for production and employment, with benefits extending to the MSME eco-system. Recognising the importance of semiconductors in the world economy, the Government of India has launched a USD 10 billion incentive scheme to build a semiconductor, display, design ecosystem in India.

To strengthen Make in India initiative, several other measures have been taken by the Government of India. The reform measures include amendments to laws, liberalization of guidelines and regulations, in order to reduce unnecessary compliance burden, bring down cost and enhance the ease of doing business in India. Burdensome compliances to rules and regulations have been reduced through simplification, rationalisation, decriminalisation, and digitisation, making it easier to do business in India. Additionally, Labour reforms have brought flexibility in hiring and retrenchment. Quality control orders have been introduced to ensure quality in local manufacturing. Steps to promote manufacturing and investments also include reduction in corporate taxes, public procurement orders and Phased Manufacturing Programme.

To promote local industry by providing them preference in public procurement of Goods, Works and Services, the Public Procurement (Preference to Make in India) Order 2017 was also issued pursuant to Rule 153 (iii) of the General Financial Rules 2017, as an enabling provision. The policy aims at encouraging domestic manufacturer's participation in public procurement activities over entities merely importing to trade or assemble items. The policy is applicable to all Ministries or Departments or attached or subordinate Offices or autonomous body controlled by the Government of India and includes Government companies as defined in the Companies Act. Further, the National Single Window System (NSWS) has been soft-launched in September 2021 to improve the ease-of-doing-business by providing a single digital platform to investors for approvals and clearances. This portal has integrated multiple existing clearance systems of the various Ministries/Departments of Government of India and State Governments to enhance the investor experience. The Government has also launched programme for multimodal connectivity to manufacturing zones in the country, called the Prime Minister's GatiShakti programme, which will ensure logistical efficiency in business operations through the creation of infrastructure that improves connectivity. This will enable faster movement of goods and people, enhancing access to markets, hubs, and opportunities, and reducing logistics cost. The One-District-One-Product (ODOP) initiative is another manifestation of the 'Make in India' vision for facilitating promotion and production of the indigenous products from each district of the country and providing a global platform to the artisans and manufacturers of handloom, handicrafts, textiles, agricultural and processed products, thereby further contributing to the socio-economic growth of various regions of the country.

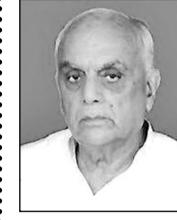
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### His Glory is Unlimited

While performing kirtan or singing hymns soulfully, make it your duty to be thankful to God, and pray that you don't feel tiredness of singing. 'As I recite Your name let every cell of my body be electrified, every hair should stand at its root'. When you recite God's name, feel the perfection and purity of God, imagine He is sitting high above you and you are at His Holy feet. Say, 'I want to come near You, but how will the layers of dirt that cover me be washed away? When will my well-being begin? Create an urge, [glory] a burning desire inside you to be close to God. It works like panacea because there is a lot of inherent strength and power in the name of the Lord. Saints and Rishis practice these techniques to attain God-realization. You too can use these two prescriptions handed down to us by ancient sages. They try and test frequently evidence-based techniques. Just as the doctor says that the medicine, he is giving is evidence-based and will help in treating the specific condition. It works, it is a panacea. In the same way meditation and yoga are tried tested prescriptions to reach God. Likewise, if the heart is hurt it goes back to

Shri Sudhanshuji Maharaj

■ ER P L KHUSHU



Political adjustments in Jammu and Kashmir may take a different turn with the flotation of a new political party known as Democratic Azad Party Ghulam Nabi Azad. He had resigned from all positions in the

Congress, including its primary membership, by describing former Congress President Rahul Gandhi as 'immature' and 'childish' and accusing leadership of 'foisting a non-serious individual' at the helm of the party. It appears that his adversaries say the he has turned from a loyalist to a rebel. This may be correct to some extent in a positive sense for the people of country in general and for the people of Jammu and Kashmir in particular. Probably due to the extreme humiliation which such a committed pillar of All India Congress Committee is supposed to have been subjected to, can be a reasonable cause for the same. His humiliation has been done at the behest of the dynasty residents of the congress party, to retain its ruler ship, least knowing that the congress ship has almost sunk. The veteran Congressman Ghulam Nabi Azad, a constant fixture in the organization's decision-making process since the tumultuous times of emergency, finally fell out with his mother-party after a not-so-smooth relationship with the top brass during past couple of years. "The situation has become irretrievable," Azad said in his parting shot to Sonia Gandhi, whose trusted confidante, he remained right from the time of Sitaran Kesri's unceremonious exit as party's chief in 2000. He is being accused by Congress that he has betrayed party, while leaving at a crucial hour, when Congress has launched 3,500 kilometers long nationwide Bharat Jodo Yatra, which began on September 7, 2022, from Kanyakumari led by Rahul Gandhi. Rahul Gandhi's advisors seem to have convinced him that a much publicized nationwide foot march Padayatra is the best way to elevate him and his march to the same level as the Dandi march, undertaken by M K Gandhi, almost a century back. A maniac thought, while comparing the 'Dandi-March' with this 'Yatra'. A wishful day-dreaming by sycophants around Rahul Gandhi and Sonia Gandhi. Such like propositions by the kitchen cabinet of Gandhis and around Gandhis is almost like performing the last rites of the congress party which is its own architect of its present doom. Congress has almost shrunk. A symbolic

'Yatra' across the contours of India should have been led by some other matured congress leader, other than Rahul Gandhi, from the residual lot of Congress men who are still clinched to this dynasty dominated political party of India. Rahul Gandhi is ridiculing his political ridicule to mock and the jocular clapping of the Indians across the country. 'God Save the King, the King is Dead', a famous proverb fits in here.

With the exit of Gulam nabi Azad from the Congress and forming a new political party in Jammu and Kashmir, new political alignments are expected in Jammu and Kashmir, as the elections to the assembly of the union territory of Jammu and Kashmir are on the cards any time now. The curly wings of power for politicians make them to choose any form of approach in the name of a fiasco of democracy, to be in power as also to look to be in political power. It should not make any new adventure for J&K as far as people of Jammu & Kashmir are concerned. It will be like 'Old wine in new bottles'. Azad was the 7th Chief Minister of Jammu & Kashmir and remained on post from 2005 to 2008. Probably too much need not derived about it. Some of the loyalists of the G-23 group of the rebel congress political leaders are susceptible to think that Azad has betrayed their trust, by abandoning G-23 group for his personnel interests. It is said that the opportunists left it for personal gains and interest somewhere else. It is unfortunate for the G-23 group, when Azad, the originator of this rebel group had given a further shape to it, on soil of Jammu when this group led by Azad held big public gathering wearing traditional turbans of Dogra culture in Jammu.

Rumors are abuzz in Jammu and Kashmir, through the Azad loyalists that he will be become the chief minister of Jammu and Kashmir, after the assembly elections to the union territory are held, which are speculatively on the cards. It is a situation to be watched and waited. Instantaneous observations by the Azad loyalists can be a wishful thinking, though it will be welcome if Azad gets the reigns of governance of Jammu and Kashmir. Will it happen, only time will decide? It is a difficult question to be replied. One thing in this regard is certain that if left to itself, the political party which Azad has formed, will in no case be able to garner so much mandate from the people of Jammu and Kashmir, to get a clear majority in the assembly elections to make a government on its own and become its chief minister. The writing on the wall is clear

in this regard. The popularity of national conference in the valley or even some belts in Jammu cannot be undermined by any standard of the political strength of the various political parties of Jammu & Kashmir. Congress party and PDP are now almost insignificant, yet, these political parties cannot be written off. It is the case with the other smaller regional political parties of Jammu & Kashmir province too. All these political parties have a capacity to gather some seats in the ensuing elections. BJP has certainly a commanding hold in Jammu and some prominent belts around Jammu. In fact, BJP will now possibly be in a better position, after delimitation commission finalized the delimitation order. It mentions that nine seats are reserved for STs, for the first time. All five Parliamentary Constituencies to have equal number of Assembly Constituencies for the first time. Of the 90 Assembly Constituencies, 43 will be part of Jammu region and 47 for Kashmir region. The Commission has recommended additional seats in assembly for Kashmiri migrants and displaced persons from Pak occupied J&K. It is quite favorable for Jammu for the new elections to come, for both the assembly and parliament elections. Azad definitely commands his writ amongst the people of Jammu and Kashmir for his popularity, but to what extent it will work for garnering assembly seats for his new anticipated party is a matter of guess and speculation.

While gauging the political career of Azad as a renowned politician from J&K, it shows more or less his political attributes and contributions to the nation building are mostly through Rajya Sabha. He was elected to the 7th Lok Sabha from Maharashtra's Washim in 1980, and entered into the Central Government as the Deputy Minister in charge of Law, Justice, and Company Affairs Ministry in 1982. Subsequently, he was again elected to the 8th Lok Sabha in 1984. He was a member of Rajya Sabha from 1990-1996, from Maharashtra. That shows his political tenure of about 15 years had links with Maharashtra. He was elected to Rajya Sabha for the first time from Jammu and Kashmir from 1996 to 2002 and then again in 2002 to 2008, but he resigned from the Rajya Sabha, to become Chief Minister of Jammu and Kashmir in November 2005. In March 2014, Azad lost the parliamentary elections from Udhampur constituency in his native Jammu to Devender Singh Rana. His tenure of three years as Chief Minister of Jammu and Kashmir was cut short by about

three months in the wake of Amarnath land row that struck Kashmir and Jammu divisions in opposing directions. In 2015, he again was re-elected to the Rajya Sabha from Jammu and Kashmir, despite the PDP-BJP alliance holding a majority of seats in the Legislative Assembly. His journey to political lime light in the democratic set ups of various elections of the times involved with his rise in politics apparatus of this country, has mostly been through his elections as an MP for Rajya Sabha, when he contested the parliamentary elections twice only which he won with pride, but from Maharashtra. People are very sharp these now. Simultaneously counting by all the standards of his political acumen, he has served this nation as a minister of the central cabinet on most important portfolios. It certainly goes to his credit, as renowned politician. While as it is expected in the political circles of Jammu and Kashmir, that his new political party, will surely be a force to be reckoned with. How the equation of power sharing will come to surface have apparently certain dimensions, which may be queer. Some Congress men at the national level are accusing Azad of getting 'Modified', as an emotional scene was witnessed some time back in the Rajya-Sabha, when the Prime Minister Modi showered enough of praises along with nonstop tears in his eyes, on Azad in his capacity as the chief minister of Jammu and Kashmir at that point of time, for his act of extreme concern for the tourists of Gujarat in Jammu and Kashmir, when some of them became the targets of the terror attacks of the terrorists in Srinagar. It happened on the occasion of Azad's completing his term as the leader of opposition of the Rajya Sabha. In any case Azad has already declared that his new political party will work for the development of the state as also for the welfare of the people of the state, with a new vigor amongst other positive measures in this regard. He is on record to have said that he will work for the return of the Kashmiri Pandits too back to valley. However, displaced Kashmiri Pandits, the victims of the genocide and cruel displacement from their homes and hearths, at the hands of the Islamic fundamentalists will welcome any such move by Azad, for their rehabilitation back to valley. Better late than never, is a wise proverb here.

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## Will be welcome if Azad gets reigns of J&K governance

■ ID SONI

**T**he Gita is the Ganges of light, a River of radiance running from Eternity to Time! The Gita has attracted attention in the West, not without reason. In a letter of Emerson, recently published, he said, "Bhagavad Gita is an empire of thought". Emerson was a good student of Gita. He was fond, too, of Hafiz. He was a lover of Eastern Culture. Emerson realised the greatness of the Gita. The testimony of this fact was also supported by another great man, Maeterlinck. He won the Nobel Prize for Literature many years ago. He speaks of the Mahabharata (of which the Gita is a portion) as the Bible of Humanity. Of the Gita, too, it may be truly said that it is a 'Bible of Humanity'.

India has thrown up three great Acharyas. And all the three have written commentaries on the Gita as a Supernatural Scripture. It can also be interpreted as a human document. To every one of us the human is also divine. Bhagavad Gita is, thus, a remarkable document and most Wonderful. Let us, therefore, not think that the Gita is our monopoly. The Gita was sung in India, but for the Race of Man. We truly revere the Gita when we say to ourselves, "The Gita is meant for humanity, and, therefore, we shall live the life of the Gita in order to serve the humanity". It is imperative on our part to make the Gita the song of our life. Do not say some thousands of years ago the Master sang the Gita in Kurukshetra; but breathe out this aspiration, "Master! Re-sing the song in our daily life!". Then will we be true sons and daughters of India. For every one who lives daily the song of the Gita is a builder of the coming temple of Liberty, the temple of Humanity. "Liberation" is the master word of the Gita; and to know the Gita is to know that there is no true liberty without an aspiration for inner liberation.

Gita teaches us, not to stop with memorising the Gita or reciting its 'Shlokas' everyday; but to live the Gita in daily life, to translate the message of the Gita in deeds of daily living. The Gita is first and foremost a dynamic scripture, a scripture of action and life. Numerous enlightening discourses and beautiful reflections on the Gita which every writer described as the "Universal Scripture and the Bible of Humanity" enable us to realize that the Gita is not only for the philosophers and scholars, but a holy book of life for ordinary mortals. It is not the kind of book one reads once and puts down at the end of reading. It takes time, perhaps a lifetime to understand and assimilate it. It is not as simple as it appears to be. We have to go into the depths of every 'Shloka'. We have to adopt a different approach to reading the Gita. It is not just another book of non-fiction or even another sacred scripture. It is a life guide. Its message is not meant for India only, but for all humanity. It has so much to teach the world - especially those of us who are the sons and daughters of this excited, agitated, stressed age. The message of the Gita is the message of courage, heroism, and Atma Shakti. The Gita teaches us that weakness is a sin, while Shakti is a spiritual virtue. The Gita inspires us to victory - moral and spiritual in the battle of life. Some people generally ask, what is use of studying the Bhagavad Gita? What is its relevance in the modern life? What value does it add to life? Let us examine some misconceptions which lead people to think that the Gita is for retired, older people. That is not true; the Gita helps us live with wisdom and composure with the hope that many may take advantage of the timeless teachings that can transform our lives. The Gita makes us explore important and fundamental questions such as the real nature of T and the nature of Universe. Finding answers is connected to our giving meaning and direction to our lives, gaining true satisfaction and contentment that we are all seeking. Another misconception is that once we become spiritual, we have to be detached. The reality is that the Gita is not asking us to be detached. Infact, physical detachment from the World is impossible as we live in interconnected world where actions of one affect the other. Even emotional detachment is not desirable. We are meant to show love, care and concern for our children, parents, society and humanity; we cannot be indifferent to life. The Gita shows us how to free our emotions of love and care from jealousy, envy and control, so they flow without distortion and encompass the whole of humanity.

Another misapprehension is that the study of the Gita requires us to disregard our material accomplishments. That is not true either. The Gita teaches us to be alive to realities of existence, covering a

very big picture about the nature of Lord, the supreme. It throws light on how to live our daily life by managing our desires, making appropriate choices, and dealing with difficult situations and emotions. By being exposed to the Gita's teachings from a "Young age", one can become dynamic and alive to reality of existence, be responsible and contribute to society without being overwhelmed or defeated by the challenges of life.

The Gita must not be studied merely as a text-book. The true study of the Gita was along the Path of Life. And every interpretation of the Gita must relate the Master's teaching to the problems and perplexities of modern life. He who treads the Path of life aright must, according to the teaching of the Gita, keep clear of the sin of separateness. Separateness is the one sin of spiritual life. Let us not to separate 'Karma' from 'sanyasa', action from renunciation, said Sri Krishna to Arjuna - Life works through forms. The spirit works through matter. And he who separates one from the other falls away from the Path. Work is necessary: for work discipline and purified life. But work must be done in a spirit of non attachment to forms. He who understood this was the true Sanyasi, the man of true renunciation. The fifth chapter of the Gita treated of the two paths, the paths of knowledge and of Action. And according to the teaching of the Master, he who trod one path aright, received the fruits of both. The fruit of the path of knowledge was illumination. And the fruit of the path of Action was purification. The man who worked on, doing service, bearing the burden of others, toiling day after day without a single thought of reward, without a single desire for social approbation, was being purified from within.

Great thinkers, saints and sages have described the Gita as India's greatest gift to all humanity. It is, to my mind, not just a text of metaphysics or philosophy, it is not just to be studied or memorised; not used merely to support this and that theory. It is a song of life, a song of a creative wisdom. It is a book that can offer each and every one of us the inspiration that we so badly need to make our work and life meaningful. We can afford to discard many libraries of reference books, indeed, I believe this is already happening, with people turning away from the libraries to seek wisdom on the internet! We can do away with many books, I repeat; but this is a book which all of us must return to, again and again.

Every single Shloka, indeed every line, every word of the Gita unveils such profound truths and deep spiritual vistas, that several books and commentaries have been written on single chapters of the Gita, single concepts from the Gita - nay, single line from the Gita. Know thyself, is the call of philosophy. Experience is the beginning of philosophy. Freedom is the goal of philosophy. Life is an exercise in practical philosophy! This is the aspect of the Gita's teaching that great scholars and saints wished to emphasise. The world is in turmoil today. We are like lost children, particularly, the youth of the country, just being swept along with the tide of events that are overtaking the youth, at a pace that they cannot control. They seem to have lost control over themselves and their lives. They in the country have become more or less dormant. They have dissociated themselves from contemporary national problems and, hence, are not get assimilated into the mainstream of the nation. The youth today, being down by several problems. Schools and colleges do not groom them for a bright future by inculcating in them basic human values. As a result, the youth in India is a frustrated lot due to lack of proper direction. Consequently, their energies and zeal are getting misdirected into negative, and destructive thinking. The message of the Gita is the message of courage, heroism and Atma Shakti. The Gita teaches us that weakness is a sin, while shakti is a spiritual virtue. The Gita inspires us to victory - moral and spiritual - in the battle of life. Therefore, its appeal to youth is very much relevant and timeless in the present circumstances. The Gita, for the youth of the country, is first and foremost a dynamic scripture, a scripture of action and life.

Revolt against religion is rising. Is this revolt irrational? Is there not, in atheistic communism itself, a breath of the spirit? Alas! The heart of the modern world is lonely; and on the nations, alike East and West, sits a heavy burden of having turned their faces away from God. The Gita claims to be a dialogue, a communion of souls, between Krishna and Arjuna. Beautiful is this book not only in the music of its words but, also, in its thought and its vision. This inner

beauty of the Gita has ravished the minds and hearts of many lands: the Gita has been translated into more than forty languages. Whence cometh its power, if not from some great fountain of spiritual life? This fountain flows from the heart of a Holy One, who has, through the centuries of India's history, a symbol of eternal youth.

The Gita is not a book in abstract philosophy; the Gita has personal appeal to the heart of the youth in particular. Again and again, rises in the Teaching of the Master the moving, thrilling note: "Come unto Me! Kindle the Light! And the Light is within you". There is, firstly, the light of the body. Keep the body pure and strong and it will radiate light. One who kindles the light must purify himself from the lower self of desires. It is an appeal of the Gita to the youth who have become the victim of a cult of pleasure. They can find love and sensation and not a few find fault with ideals of morality. There is, secondly, the light of the mind. Reflection, the power of understanding, is what the Indian youth need today. Grow in the spirit of Truth, Humility, simplicity and Meditation", says Gita to young men and women. Thirdly, there is the light of the heart. It is the light of sympathy and service. He who has the light lives not for himself alone. He lives for others. Life, according to the teaching of the Gita, is sympathy, compassion, and service. The Gita, therefore, appeals the youth to make their heart as a love divine.

It is in this personal appeal in the Gita - its call to soul, which lingers in the hearts of youth. They must understand that why the great German scholar, Schlegel, on reading the Gita, was so thrilled as to say, "The Gita is the deepest and sublimest book in literature". Schlegel felt, as I have felt again and again, that "it is blessed to have lived to study this book", and to try everyday to translate it into life and commune with its central Mystery. I am quite sanguine if the youth of today communes with the Lord, his face becomes new and sanctified. He (the youth) can see the meaning of life, and the meaning of renunciation, and the meaning of the joy that cometh to him who hath learnt to renounce. The Gita shows that Krishna could be active in the midst of contemplation and contemplative in the midst of action. And every youth is called to become Krishna like. The cumulative stress and strain of our days threatens the foundations of modern civilisation. The Gita calls the youth of the country to a new sense of kinship with all countries and all creatures, with the poorest and the humblest of living things. The Gita appeals youth to know that he has his brothers "in air and water and the silent wood". No creed of "racialism" taints the teaching of the Gita, its teaching impresses on the youth that one life pulsates in all beings, one single principle underlies all science and philosophy, all knowledge and art, all literature and social ethics. The spirit (atman) is Supreme Reality says the Gita. The atman is the rock of Krishna's teaching in the Gita. The Gita with its vision of atman, keeps clear of the creeds and sectarian strifes. Through Nature shines a greater Reality, the spirit (atman). It asks the youth that faith in atman is essential to the world's wellbeing. There are groups of seekers and seers who look for a new out-pouring of the spirit on the humanity. They believe that the disruption of these days is a prelude to a new movement, a movement in depth, which will reveal, more and more, the spiritual truths of life. They believe that man will, in the coming days, radiate from within the atman - his inner self, a new creative energy for building a new civilisation for deeper service of humanity. To this new out-pouring of the spirit on the humanity, the Gita bears witness in significant words: "Arjuna, I come, I go, I come again!" The Gita requests the youth to rise above the "ego" to the atman. The "ego" has enormously increased in youth, the self-assertion and self-sufficiency; the self-assertive impulse is aggressive, and what is aggressive divides, goes on dividing. The Gita says that its ideal is integration, not aggression; and the law of integration is willing renunciation, is self-abnegation, is abdication of the ego, is sympathy and sacrifice. Youth is yet to come of age and a fuller manifestation of the wisdom awaits him. The modern fight against religions is not against God, not against the Eternal Religion but against anthropomorphic conceptions of God and also against some of the traditions and conceptions which have enveloped religion. Only youth can help to come out of this 'dark-era' after studying the Gita in the right spirit and sincere perspective.