

bring to you the greetings of my colleagues in government and Parliament, and the good wishes of the people of India.

[*Translation*]

I can recall my first visit here, more than twenty-five year ago, when a similar honour was paid to my father. It was on that occasion that I had the good fortune to make the acquaintance of several of Canada's eminent leaders.

I am indeed pleased to have met the Prime Minister (Mr. Trudeau), and you, Mr. Speaker. We regret the absence of another distinguished Canadian, Mr. Lester Pearson, whom the people of India held in high esteem.

[*English*]

When my father addressed this Parliament, India had only recently become independent and was a dominion in the Commonwealth. It had, however, already decided to become a republic. A formula had to be devised to enable a republic to remain within the Commonwealth. This posed a difficult constitutional predicament, in the resolution of which Canada played a decisive role. A remedy was found which at that time my father described as "an outstanding example of the peaceful solution of a difficult problem and a solution which is a real one because it does not lead to other problems". Partly because of the formula then devised, the Commonwealth has grown and includes a large number of countries with different political systems and forms of government. The Commonwealth has survived crises which sometimes threatened to break it up. In international affairs, there is always room for dialogue and the Commonwealth provides a forum.

[*Translation*]

I have visited Canada on more than one occasion. It is always a refreshing experience. Among you one feels something of the pioneering spirit, of the joy of enterprise and adventure. Yours is a vast country which looks towards both Europe and Asia, and which is made up of various ethnic groups whose origins lie mainly in the old cultures and civilizations of Europe. And then, there is also a small number of people from my own country. Thus, there exists a rich mosaic of peoples, each with its own particular genius, merged into one nation which, since the second world war, has impressed the world with its great vitality. A nation is not defined by its size but by the vitality and the creative power of its citizens. The Canadian people are endowed, to a very high degree, with such qualities. Your greatest success, if I may say so, is not the high economic level you have attained, but the fact that the international community views Canada as a nation of friends, working for international peace and harmony. Canadians have a broad and open-minded view of the world and of life. They have fought for peace and justice for all humanity. They have made every effort, both as individuals and through international organizations, to help those less fortunate than themselves. Canadians have no colonial past to regret nor any of the obligations of a "great power" to hinder them in their activities as human beings, in the fullest sense of the word.

[*English*]

Nations which consist of diverse elements are compelled by history to value the art of compromise and of accom-

modating different viewpoints in a larger perspective. In the building of the Canadian nation, you have discovered, as have we in India through our long history, that diversity not only enriches but can strengthen. India has people belonging to every conceivable faith. The vast majority are Hindu, but after Indonesia and Bangladesh we have the largest Muslim population—61 million. While Buddhism finds the majority of its devotees outside the land of its birth, there is a substantial number of Buddhists. Tradition claims that Thomas the Apostle visited South India, and St. Francis Xavier's body still reposes in Goa. Thus Christianity came to India long ago and our Christian community of more than 13 million is an honoured one. India gave refuge to Zoroastrians fleeing from Iran and we still have the largest number. This diversity gives new validity to our historical outlook of tolerance, and freedom for all to practice their faith and to enjoy equality of opportunity. Mankind will endure when the world appreciates the logic of diversity.

Beneath the stagnant apathy which enveloped the India of the colonial period flowed the living waters of her ageless spirit. It is this which produced two remarkable generations of men and women who led our national renaissance and achieved political liberation.

They learned from the West, from its sciences no less than its politics of liberty and equality. They looked deep into our past, determined to keep the essentials while removing the encrustations of inert social customs. Above all, they yearned to cleanse India of poverty and social divisions and to kindle a new awakening of man. I hope I am speaking for the majority of our people when I say that we do not seek imitative affluence and power but an opportunity to once again make our contribution to the world.

There has been a consistency in the Indian approach. Our struggle for independence was unique and found inspiration from our traditions. To free one-seventh of mankind from political subjugation was in itself an enormous undertaking. But to do it non-violently was also of significance to human history. An unarmed person needs greater faith than an armed one. Our strength lay in our belief in the rightness of our cause—we knew our fight was without precedent, something of benefit not to us alone but to all peoples of the world. The long years of our struggle for independence were grim indeed, but looking back they were as nothing to the challenges and difficulties of the task of reconstruction and of modernizing an ancient country, with the peoples' consent and participation. Indian philosophy had always stood for freedom of thought and laid stress on the free development of individual personality. Free debate was practised in ancient times in the Panchayat, one of the earliest political institutions in India, which has now been revived in the shape of village councils.

In India, three major revolutions are taking place simultaneously—the industrial, the political and the humanist. Living in the second half of the twentieth century, we have to undertake welfare investment without the prior accumulation of capital through sweated labour. The questions we ask ourselves are whether we cannot have growth