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AKHANDA BHARATA

—A CLARION CALL TO HINDU RASHTRA

Compilation of Articles

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HINDU RASHTRA GEETAM	2	
<i>EDITORIAL: AKHANDA BHARAT OR BHARATAVARSHA IS HINDUSTHAN OR HINDU RASHTRTA</i>	3	
THE CALL OF MOTHER BHARAT	8	
BHARATA AND SANATANA DHARMA	21	
CONCEPT OF RASHTRA DHARMA	30	
HINDUTWA AND HINDU RASHTRA	36	
RAMA – THE NATIONAL INTEGRATOR	38	
HINDU RASHTRA—WHAT IT MEANS	42	
SWAMI VIVEKANANDA'S ROUSING CALL TO HINDU NATION	51	
CONCEPT OF INDIAN NATIONALISM	52	
PERIOD OF ECSTASY AS WELL AS AGONY	55	
SARASWATI VANDANA AND VANDE MATARAM	60	
INDIA OF A SADHU'S DREAMS	65	
AKHANDA BHARATA AND HINDU RASHTRA	67	
LIQUIDATE PAKISTAN AND REBUILD AKHAND BHARAT	77	
SAFFRON PATRIOTISM	94	
SPIRITUAL PATRIOTISM AND UNIVERSAL BROTHERHOOD	102	
SPIRITUAL BASIS OF PATRIOTISM	124	
BHARAT MATA KI JAI !	128	
VANDE MATARAM	139	
ARISE, O RAMA!	142	
APPENDICES:		
APPENDIX-1	SRI AUROBINDO'S INDEPENDENCE DAY MESSAGE ON THE FIFTEENTH OF AUGUST, 1947	149
APPENDIX-2	MESSAGE OF POOJYA SWAMI CHIDANANDA SARASWATI	152
APPENDIX-3	HINDUS, HINDUISM & HINDU RASHTRAVAD	154
APPENDIX-4	HINDU RASHTRA—MOHAN BHAGWATH NEWS AND NOTES	161 163

Cover:

SRI BHARATAMATA



अखंड भारत - हिन्दू राष्ट्र

HINDU RASHTRA GEETAM

*Swasthi prajabhya paripalayantam
Nyayena margena mahim mahisaha
Go Brahmanebhya subhamastu nityam
Lokas samasto sukhino bhavantu*

--“May there be happiness for all people,
May the rulers righteously rule the earth,
May there be welfare for the animals and men of wisdom at all times,
May all beings be happy and prosperous.

*Kale varshatu parjanya,
Prithivi sasya shalini
Deshoyam kshobharahitaha
Brhamana santu nirbhayaha*

--“May the clouds rain at proper time,
May the earth produce plenty of grains,
May this country be free from famine,
May men of contemplation be fearless.

AKHANDA BHARAT OR BHARATAVARSHA IS HINDUSTHAN OR HINDU RASHTRA

“Hindutva is not identical with what is vaguely indicated by the term Hinduism. By any ‘ism’, it is generally meant a theory or a code more or less based on spiritual or religious dogma or system. But when we attempt to investigate the essential significance of Hindutva we do not primarily—and certainly not mainly—concern ourselves with any particular theocratic or religious dogma or creed.....Hindutva embraces all the departments of thought and activity of the whole being of our Hindu race”, says Swatantrya Veer Vinayak Damodar Savarkar, the great patriot revolutionary in his masterly thesis, “**Hindutva**”, which presented before the Hindu society at the time of India’s freedom struggle the glorious goal of re-establishing the great Hindu Nation in this holy land of Bharatavarsha. He presented before the people the real definition of the word Hindu, echoing the words in Vishnu Purana, Padmapurana and Brihaspati Samhita:

Aasindhu Sindhu paryanta yasya Bharata bhumika

Pitrubhu punyabhuschaiva sa vai Hinduriti Smritah

—“One who considers this vast stretch of land called Bharat from the Sindhu to the Sindhu (Indus to the Sees) as his fatherland (or land of one’s ancestors) and holy land is one who will be termed and remembered as a Hindu.”

This Sanskrit couplet that he and subsequent followers of his political ideology have used as a determinant of Hindu identity had several consequences in the socio-political life of the country after 1923.. One of them was the birth of the organization known as the Rashtriya Swayamsevak Sangh (RSS) that adopted Hindutva as its ideology and *raison d’etre*.

Dr. Keshav Baliram Hedgewar, the founder of Rashtriya Swayamsevak Sangh proclaimed: “A people who live together since ancient times with one thought, one tradition, one culture and one heritage becomes a Nation. This Nation came to be known as Hindusthan because of us. If others want to live here respectfully, let them live. We have never prevented them and will never prevent them. The example of Parsis is the glowing testimony to the generosity of the Hindus. However, the

one who comes as guest into our house and attempts to stab on our chest has no place at all here. You have to understand this thought of the Sangh very clearly. Our organization is to enable us to live in our home respectfully. There is no injustice in this.”

Sri Guruji Golwalkar, the second Sarsanghchalak of RSS, called upon the Hindus: “Therefore, the foremost duty laid upon every Hindu is to build up such a holy, benevolent and unconquerable might of the Hindu People in support of the age-old truth of our Hindu Nationhood. Our scriptures tell us that self-forgetfulness is *adharma* and awakening to the knowledge of one’s true self is *dharma*. Thus the path of re-establishment of *dharma* shown by all our great masters of the past is clearly the awakening of the Hindu People to the truth of their National Self—the glorious, effulgent Hindu Nationhood.”

Prof. Balraj Madhok, the Founder Secretary of Bharatiya Jan Sangh, which he founded along with Dr. Shyama Prasad Mukherji who was the Founder President, and which has taken to the new form of Bharatiya Janata Party, writes in his masterly work, “**Hindu Rashtra**”: “It is the Hinduness of a man which makes him a national of India. Hinduism is not a very happy expression because it creates confusion in the people’s mind about the word Hindu. It creates the impression of its being a creed or religion, a particular dogma and form of worship, *which it is not*. It comprehends within itself all the forms of worship prevalent in India which do not interfere with the worshippers’ loyalty to India, her culture and tradition, history and great men.”

Veer Savarkar, in an emotional outburst in “**Hindutwa**”, says: “Yes, this Bharathbhumi, this Sindusthan, this land of ours that stretches from Sindhu to Sindhu is our Punyabhumi, for it was in this land that the Founders of our faith and the Seers to whom ‘Veda’ the knowledge was revealed, from Vaidik seers to Dayananda, from Jina to Mahavir, from Buddha to Nagasen, from Nanak to Govind, from Banda to Basava, from Chakradhar to Chaitanya, from Ramdas to Rammohan, our Gurus and Godmen were born and bred. The very dust of its paths echoes the footfalls of our Prophets and Gurus. Sacred are its rivers, hallowed its groves, for it was either on their moonlit ghats or under their eventide long shadows, that the deepest problems of life, of man, soul and God, of Brahma and Maya, were debated and discussed by a Buddha or a Shankar. Ah! every hill and dell is instinct with memories of a Kapil or a Vyas, Shankar or Ramdas. Here Bhagirath rules, there Kurukshetra

lies. Here Ramachandra made his first halt of an exile, there Janaki saw the golden deer and fondly pressed her lover to kill it. Here the divine Cowherd played on his flute that made every heart in Gokul dance in harmony as if in a hypnotized sleep. Here is Bodhi Vriksha, here the deer-park, here Mahaveer entered Nirvana. Here stood crowds of worshippers amongst whom Nanak sat and sang the Arati—*Gagan thal ravichand Deepak bane*—“the sun and the moon are the lights in the plate of the sky!” Here Gopichand the king took on vows of Gopichand the Jogi and with a bowl in his hand knocked at his sister’s door for a handful of alms! Here the son of Bandabahadur was hacked to pieces before the eyes of his father and the young bleeding heart of the son thrust in the father’s mouth for the fault of dying as a Hindu! Every stone here has a story of martyrdom to tell! Every inch of thy soil, O Mother! Has been a sacrificial ground! Not only ‘where the Krishnasar is found’ but from Kashmir to Sinhal it is ‘Land of sacrifice,’ sanctified with a Jnana Yajna or an Atmayajna (self-sacrifice). So to every Hindu, from the Santal to the Sadhu this Bharata bhumi, this Sindhusthan, is at once a Pitrubhu and a Punyabhu—fatherland and a holy land.”

The most popular origin theory for the word Hindu is that it is a corruption of 'Sindhu' or rather, a sound shift that was later adopted in a number of indigenous dialects as well. The Persians coined it (S is replaced by H in Persian) to refer to those that lived beyond the mighty Sindhu River. There are references in the Zend Avestha and Bem Riyadh to 'Hapta Hindu' (Land of Seven Mighty Rivers). However, the Persians never used the word Hindu to refer to the religion of these people. As Balraj Madhok rightly points out, Bharat is the one ancient country in the world where theocracy, except during the period of Muslim rule, has never been the rule. The Hindu State has all through the ages been essentially a secular state in the sense that Hindu rulers have never tried to impose their religious views on their subjects. Madhok says, “Religious tolerance has been the rule in Bharat all through the Hindu history. *Even kings like Shivaji and Ranjit Singh who fought against Muslim theocracy all their lives never made their own states theocratic. Neither Shivaji nor Ranjit Singh ever tried to force his religion on his subjects; nor did they make any distinction between their subjects on the basis of religion in matters of official appointments or other matters of state. Some of the highest officers of Shivaji were Muslims and he gave jagirs to mosques as he gave to temples. The Foreign Minister and one of the closest confidants of Ranjit Singh, was a Muslim—Faqir Azizdin.*”

Veer Savarkar also points out the grateful acceptance of the Hindu Nation of the great services and sacrifices made by Sister Nivedita and Annie Besant during the freedom struggle. He says: "So deep our feeling of gratitude is towards a Sister Nivedita or an Annie Besant for the services they rendered to the cause of our Motherland and our culture, so soft hearted and sensitive to the touch of Love as a race we Hindus are, that Sister Nivedita or a person like her who completely identifies his or her being with the Being of our people, is almost unconsciously received in the Hindu fold." Paying his glowing tribute to Sister Nivedita, he says, "Our patriotic and noble-minded sister had adopted our land from Sindu to the seas as her Fatherland. She truly loved it as such, and had our nation been free, we would have been the first to bestow the right of citizenship on such loving souls....She had adopted our culture and come to adore our land as her Holy land. She felt, she was a Hindu and that is, apart from all technicalities, the real and the most important test."

The independence of our motherland came along with the partition of the country as the Muslims refused to live with the Hindus and the misguided Hindu leaders in the Congress Party, in their hurry to come to power, decided to appease the Muslims by accepting the demand for vivisection of the motherland. On the day our motherland obtained Independence, on August 15, 1947, Mahayogi Sri Aurobindo, the great patriot-revolutionary who turned into a recluse in Pondicherry, spoke in the All India Radio from its Tiruchrapally Station and gave his warning with deep foresight: **"But the old communal division into Hindu and Muslim seems to have hardened into the figure of a permanent political division of the country. It is to be hoped that the Congress and the nation will not accept the settled fact as for ever settled or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. The partition of the country must go, -- it is to be hoped by slackening of tension, by a progressive understanding of the need of peace and concord, by the constant necessity of common and concerted action, even of an instrument of union for that purpose. In this way unity may come about under whatever form -- the exact form may have a pragmatic but not a fundamental importance. But by whatever means, the division must and will go. For without it the destiny of India might be seriously impaired and even**

frustrated. But that must not be..... India, if she remains divided, will not herself be sure of her safety. It is therefore to the interest of all that union should take place. Only human imbecility and stupid selfishness could prevent it. Against that, it has been said, even the gods strive in vain; but it cannot stand for ever against the necessity of Nature and the Divine Will. “

Altaf Hussain, founder of Muttahida Quami Movement (MQM), one of Pakistan’s main political parties, who lives in exile in the UK, since 1992, says: “The current government of Modi has the right to establish Hindu raj (rule) and if Indian politician Asaduddin Owaisi and others do not like India, they should migrate to Pakistan where a Muslim homeland has been established for them.” However, he does not want the continued existence of Pakistan as an independent nation. Echoing the view of Mahayogi Sri Aurobindo against division, he says, “Pakistan is a cancer for the entire world. Pakistan is headache for the entire world. Pakistan is the epicentre of terrorism for the entire world. Who says long live Pakistan... it’s down with Pakistan!”

The abolition of Article 370 of the Indian constitution which conferred special status to Kashmir and the order of the Supreme Court to set up Ram Mandir in the Ram Janmasthan are welcome signs on the path of re-establishment of Hindu Nation on the soil of Bharatavarsha. Let the patriotic children of Bharatavarsha assert their right to make Akhand Bharata once again a Hindu Rashtra.

Our next target, therefore, should be to build the Akhanda Bharata as envisaged by leaders like Sri Aurobindo. Mahakavi Bharatiyar, the great Tamil poet, gave the clarion call to the children of Bharat through his *Paappaa paattu*: “***Chedamillata Hindusthanam, atai deivamenru kumbidadi paappaa***”—“**Adore and worship the Undivided Hindusthan as your god, Oh my child!**” We are now on the march to attain that great goal.

Vande Mataram! Bharat Mata ki Jai!



THE CALL OF MOTHER BHARAT

[First speech in South Africa, delivered by Sadhu Prof. V. Rangarajan in the Welcome Satsang held under the auspices of Divine Life Society of South Africa at Sivanandashram, Durban, South Africa, on November 23, 1985].

Yaa Kundendutushaarahaaradhavalaa
Yaa Shubhravastraavrita
Yaa Veenaavaradanda Manditakaraa
Yaa Shvetapadmaasana;
Yaa Brahmaachyutashankara Prabhratibhir
Devaih Sadaa Poojita
Saa Maam Paatu Saraswatee Bhagavatee
Nihsheshajaadyaapahaa

-- “Salutations to Devi Saraswati, who is pure white like jasmine, with the coolness of moon, brightness of snow, shining like the garland of pearls and who is covered with pure white garments;
Whose hands are adorned with Veena (a stringed musical instrument) and the boon-giving staff and who is seated on pure white lotus;
Who is always adored by Lord Brahma, Lord Achyuta (Lord Vishnu), Lord Shankara and other Devas;
O Goddess Saraswati, please protect me and remove my ignorance completely.”

Children of Immortality

The great Rishis of Bharatavarsha addressed the humanity: “*Srinvantu sarve amritasya putraah!*” -- “Listen ye all, children of Immortality!” Who are we? Are we simply the biological products of nature, called human beings, coming into existence on one fine morning, living for a certain period of time and then vanishing from the earth? No, we are all immortal! “*Amrutasya putraah*” – the Rishis proclaimed so. And they did not stop with that message. What is the meaning of that message? How can I – the ordinary living being in this mortal world – be immortal? The Rishis showed us the way to realize who we actually are.

Are we the mortal beings or something different from them with which we often identify ourselves? And a great message they gave us and also scattered broadcast all over the world when the other parts of the globe had not yet seen civilizations. The great sages and seers of our land proclaimed:

*Etaddesaprasootasya
Sakaasaadagrajanmahan
Swam swam charitram shiksheran
Prithivyaa sarvamaanavaah*

-- “Let the whole humanity of the world know their character, personalities and mission in life from the great sages and seers of this land.”

The *agrajanmanah* – the great men of this land – will educate the world about the mission – the meaning and purpose – of human life. This they proclaimed when in other parts of the world, men were still living in caves, eating raw flesh. In that remote past, in the Holy Bharatvarsha, we had seen the pinnacle of civilization. This is not an exaggeration.

All the great scholars of the world have accepted that the Vedas are the earliest literary records of mankind. You cannot point out any other scripture which is earlier to the Vedas. And nobody is able to determine the age of the Vedas. There are many theories about it. The western scholars, after coming into India, found out the greatness of the Vedic philosophy and did some researches. They have fixed up certain dates of the Vedas. Of course, they have always been guided by their own prejudices and their own understandings, on the basis of which they have proclaimed many things. I am not going into those details. But I can say, none has so far fixed precisely the date of the Vedas. However, it is accepted that they are undoubtedly the earliest spiritual, religious or literary records of mankind. Such is the greatness of the sages and seers of our land who produced the Vedas. They wanted that our land – Bharatavarsha – must guide the whole humanity. They were, of course, not narrow minded.

You know, even in the Vedas, the ideal has been proclaimed – *Vasudaiva kutumbakam* – the whole world is one family. We are all children of one Immortal Being.

*Maata cha Paarvatee Devi
Pitaa devo Maheshwarah
Baandhavaa Sivabhktaascha
Swadesho Bhuvanatrayam*

-- “Our Mother is Parvati Devi and Father Maheshwara; our kith and kin are Shivabhaktas and our native place is all the three worlds!”

Who is Parvati Devi? She symbolically represents the Mahashakti, the great Maya – the great nature – Prakriti. And our father is Maheswara – the Creative Force – that Supreme Brahman – which creates everything, which sustains everything and which dissolves everything. And all those who adore these Supreme Parents in any form they like – no matter whether they worship the Supreme being in the form of Allah, Krishna, Rama or Jesus – are our kith and kin – our brothers and sisters. All the three worlds, not this world alone, are my hearth and home. I will go into the details of the three worlds in some other lecture which I will give when I am here. In Tamil also there is a saying: *Yaatum oore, yaavarum kelir*” – All the places are my native place and all are my kith and kin. Somebody asked me here: “Where are you now?” I said, “I am still in Bharatavarsha”. This is a part and parcel of that Akhanda Bharat. All of us are children of one immortal being. So this ideal was proclaimed by the great Rishis of Bharatvarsha.

Bharat – the Chosen Land

Why did Bharatavarsha get this privilege of producing these great men? Why did they not come in any other part of the globe? They could have as well come in South Africa or in any other country or continent – in Europe or America. Why did they come in Jamboo Dwipa, Bharatavarsha, Bharatakhanda? There is significance in that. All the things that are happening around us in this universe are not sheer accidents. Somebody asked the scientist as to how the world came into existence. For some time he was not able to give a correct reply. He said, it was all accident. The earth came, then the life, the plants, the lower forms of animals and the ape came and out of ape, the man – the homosapien – emerged. So this is the process of evolution.

Well, why should at all these things come? Why should man emerge out of ape? The scientists could not explain that. And the Darwinian theory

of accidental evolution or evolution by natural selection has all been thrown aside. Now science has advanced very much. And the greatest scientists of the world have arrived at a conclusion which is exactly the same reached by our Rishis thousands of years back through their intuitive meditations. Our ancestors meditated on the meaning and purpose of life. “Who am I?” “Why have I come here?” “What is the meaning and purpose of my life?” – on these questions they pondered over and came out with certain truths. These truths are today testified by the modern science. This is also going to be a topic which I will discuss later. So, Bharat is the land which has discovered all these eternal truths and it is Her proud privilege to spread them all over the world to give them to human beings in every nook and corner of the world.

Now, we have all assembled here. Why have you come here? What made you come here? What made me come here? Of course, Sri Gurudev is here and the Divine Life Society is here. The Society is for the Hindus and you are all Hindus. I am also a Hindu and it is a great privilege for me to meet my Hindu brethren in another part of the globe. Your ancestors are the children of the great Rishis just as my own ancestors are. We trace our *Gotra* – the lineage of our predecessors – from the great Rishis of our land. Today we say that we belong to the Kausika Gotra or Viswamitra Gotra or to the Kaundinya Gotra or some other Gotra. Of course, your immediate predecessors came and settled here more than a century back and in quite different conditions. And, due to historic reasons, they might have forgotten all about their lineages. Who their forefathers were? What is your gotra? Many of you may not know these. But yet, that does not deny the fact that you belong to the clan of the Rishis. Your forefathers are great Rishis of Bharat as my forefathers are. So I have come here from the land of the Rishis, from Bharatavarsha, to see the children of the Rishis here.

You are an Indian. I am an Indian. This word – the Indian – is given to us by the Britishers, by the Englishman. But we call ourselves in our own languages as *Bharatiyas* or *Hindus*. Sometimes, the word *Hindu* is much misunderstood. It is often used to refer to a particular section of human society which worships certain deities, which has adopted certain modes of worship or certain philosophical doctrines. Only such people are referred to by the word *Hindu*. For example, we say that a Christian or a Muslim is not a Hindu. This is a misnomer. I will go into the details later.

What is Bharat?

We also call ourselves as Bharatiyas. Why? Because we were born – or, our forefathers were brn – in this great land of Bharatavarsha. How did this land get the name Bharat? Is there any meaning and significance for this name? Some of you might have heard the story of Shakuntala and Dushyanta. There was a great king called Dushyanta who married Shakuntala, the adopted daughter of Rishi Kanwa. Through her, he got a child named Bharata, who ruled over the land. Therefore our land came to be known as Bharatavarsha. This is, of course, the story very often told by our grandmothers. But the word, Bharat, has got a deeper meaning and significance. This word is a Sanskrit word. Sanskrit or Samskrita is the language of Gods. We call it *Deva Vani* – the language of the Divine Beings. It is not an ordinary language. The ordinary language is the product of nature. Nature makes us produce certain sounds and out of these sounds different languages have come into existence. But this particular language, *Deva Bhasha*, has got some importance, some greatness. And this language is known as Samskrita – refined or polished. In this language, every word, every syllable that you utter, has a deep meaning and significance. No word is without any meaning. And every name in Sanskrit has got a meaning and significance. The word Hindu has a meaning and significance; so also, the word Bharat. It is not like names in other languages of the world.

Sometime back, Swami Chinmayananda went to the United States. There he met Mr. Wolf and he wanted to talk to him. So, Swamiji asked him, “May I know your good name, please?” The gentle man replied, “I am Wolf”. “How is it that you are a Wolf?”, the Swamiji asked again. He replied at once, “My father was a Wolf, my grandfather was a Wolf and my great grandfather was also a Wolf. Therefore, I am also a Wolf”. But we do not have such names. For example, we have the name, Rama. What is meant by Rama? “*Sarve ramante iti Rama*” . That Supreme Being which makes everyone happy and blissful is Rama. So for every name, for every word in Sanskrit, there is a meaning. So also is the word “Bharata”. *Bha* in Sanskrit language means light. *Rata* means to shine or revel. Therefore, Bharata means that land which revels in the Light Eternal. What is that Light? I will shortly enter into the topic – what is the significance of light? Bharata is the land of light – the land of Supreme Light – and we are all Bharatiyas, because our forefathers were great Rishis who in their intuitive experience had the vision of that Great Light – the *Abhaya Jyoti* – that light which gives

protection. They came face to face with the Supreme Light which is the source of all creation.

How did the world come into existence? The scientists started probing into the mysteries of the universe. Now, here is a mike in front of me. Here is also a cup. There are many other objects too. Men are here. The plants and animals are there in the compound. All these are formed out of five elements - earth, water, fire, air and ether. And these elements are made up of atoms. You divide any particle of any object – organic or inorganic, living or inert, - and you will find it is made up of atoms. That is what the scientists tell us today. And if you analyse the atom, you will find that it is made up of proton, neutron and electron. The scientists say that these are electro-magnetic waves. That means, you and I, the plant kingdom and the animal kingdom, the cup in front of me and the mike – all are waves. It is a scientific truth. It may be unbelievable. But all of us are mere waves – waves in different forms – waves in the form of Prof. Rangarajan and waves in the form of this mike. All are waves. That is what science tells us. And wherefrom these waves have arisen? The great acharyas in their intuitive meditation, had the vision of the source and they declared in the Vedas that it is the *Pranava Naada*. We started our programme with the chanting of Pranava or Om which is made up of the three basic syllables – A U M (AUM). You know, all the sound that we hear in the universe – whether it is the cry of a child, the cooing of a cuckoo, the language of the African, Indian or European – all these sound forms have their root in these three basic syllables. And these three combined together is the Pranava - AUM. Our forefathers said that the whole universe is the manifestation of the Pranava sound. From the Pranava Nada the universe has emerged. If I had told this a hundred years back, the scientists would have thrown his shoe at my face shouting, “What nonsense are you talking? Have this mike and all the things come out of your Pranava sound – your mantra? Do you want me to believe this?” But today he himself tells us that all these are waves that come out of sound. From sound waves everything emerges.

Our ancient Rishis probed into the mysteries of nature and they found out that the whole source of life is the Sun. And the great Rishi Viswamitra gave us the Gayatri Mantra:

*Aum Bhur Bhuvah Swah, Tat Savitur varenyam,
Bhargo devasya dheemahi dhiyo yohan prachodayaat*

– “We meditate upon the Divine Light of the adorable Sun of Spiritual Consciousness who illumines the waking, dream and deep sleep states. May it stimulate our power of spiritual perception.”

The ancient rishis prostrated before the Sun God, chanting the mantra – *Savitra sooryanaaraayanaaya namah*. In the Vedic period, they worshipped the Sun. They said that the Sun is the source of all life. What does the scientists tell us today? Science has proved that it is true. Just think for a moment. The Earth is coming in its orbit around the Sun. If the Earth comes a little closer to the Sun, every form of life on the globe will become extinct, by being burnt to ashes. Suppose the Earth moves a little away from the Sun, then everything will be concealed by ice. Everything will die. The Earth is travelling exactly in its orbit, neither going close to the Sun nor going away from it, because, in either case, the life will become extinct. So, with a view to preserve the life on the Earth, the Earth is moving exactly in its orbit, not running away here or there.

Manifestation of Mahashakti

Is it not a wonder of wonders! Who has made the earth move like that? And there are the other planets, for example, the Moon coming round the Earth. It does not come and dash against the Earth. It has its own orbit. The seasons come and go – *vasantam, greeshmam, varsham, sharad, hemantam* and *shishiram* – spring, summer, autumn and winter – come one after the other and go exactly in a set pattern. Therefore, a Cosmic Mind or Cosmic Brain is behind all these phenomena. Who is that Cosmic Brain or the Cosmic Mind which makes all these things work? Our ancestors probed into the secret.

You might have heard the name of one of the greatest Yogis of Bhratavarsha – Mahayogi Shri Aurobindo. He has written a very wonderful work. It is his *magnum opus* – **Savitri**. In that, Shri Aurobindo says:

“The World was not built
But the random bricks of chance
A blind God is not destiny’s architect
A Conscious Power has drawn the plane of life”.

How life has come into this world? It is not an accident. “The world was not built with the random bricks of chance”. And no God sitting outside in the heaven created the Earth, the Moon and the Sun and put them into their orbits and then went to take rest. No, we would not believe such cock and bull stories. Ingersoll asked that if God had created the Earth, the Moon, the Mars, and other planets on each day and the Sun on the last day before going to rest, how did he calculate the days? Such questions could not be answered. All these are mere stories. So, firstly, Sri Aurobindo denies the Darwinian theory that everything emerges accidentally. It cannot be so, for we find an order and rhythm in the universe. Everything moves according to a set pattern. If everything is well arranged in this hall, it cannot be accidental. If the portraits are kept in proper position and everything is arranged it means that a brain has worked behind this. In accident such arrangement cannot take place. Therefore “the world was not built with the random bricks of chance. But then, a blind God also cannot be destiny’s architect” – a God sitting in the Heaven, creating things and putting them in their places. Therefore secondly, this is also denied by Sri Aurobindo. Then he proclaims that “A Conscious Power has drawn the plane of life”. The world has come out of a Consciousness-Force. We call it Chit-Shakti. I told you that the scientists have come to the conclusion that the source of Atomic power is sound waves. They have even gone further and now the Russian scientists declared that it is thought waves which have taken to the form of sound waves – Chit-Shakti turning into Sabda-Brahman. So, what the scientists have discovered today has already been found out by our ancestors in the remote past through their intuitive meditations. The scientists work in the external world. He analyses things. His brain is analytical, whereas the rishis had the integral vision. They realized a great truth in their intuitive vision. That truth is that which is manifest in the form of the universe – the macrocosm – is the same as that which is within us in the minutest form, in the microcosm. The word, Brahman comes from the Sanskrit root, *bri* – *brihat* – that which is spread everywhere. Brahman is that which has manifested into everything, into the whole, vast universe. That Brahman is identical to Atman – that which is within you – the microcosm – the force which makes you speak, see, move and live. Therefore, in order to find out the secret of the universe, you need not probe into the whole world outside, but turn within and you will know the secret of the world. The Rishis turned within, did experiments in the internal world and struck at the Ultimate Truth, long before the scientists came anywhere near it.

You might have heard the story which comes in our puranas. There was a competition between Vigna Vinayaka and Subramania. It was all the play of Narada. He brought a very sweet mango to the presence of Shiva and Parvati. I told you that they are the parents of the whole universe – the *Jagadah Pitarah*- the Supreme Parents as Kalidasa has sung in his **Kumarasambhava**. So Narada came there and said that the one who goes round the whole universe and comes first will get the fruit. Subramania immediately started his *bon voyage* around the world on his *mayoora vaahana* – the peacock vehicle. But Vigna Vinayaka who had only the *mooshika vaahana* – the mouse as the vehicle – climbed on it and came round the *Jagadah Pitarah*, Parvati-Parameswara. He won the game and got the mango. He gave the explanation: “Why should you go round the whole universe when the very source of the universe is here. It is this Supreme Being – the *Jagadah Pitarah* – which has manifested into the whole universe. There is no point at all in coming round the whole universe when the source is here. I hand finished my work here itself.” I will go into the details of the story and its inner meaning and significance in another lecture. But this story points out the truth that which is in macrocosm is in microcosm. You need not experiment with all things in the world to know the Ultimate Truth. You have just to probe within and you will strike at it. The Rishis did exactly the same thing and they came to know the secret of the universe. They proclaimed:

*Yato vaa imaani bhootaani yaayante,
Yena jaataani jeevanti,
Yat prayantyaabhisam visanti.*

--“That from which everything arises, that by which everything is sustained and that into which everything merges”

That is Brahman, That is Atman. In the Upanishads, you find these two words, Brahman and Atman, very often used as synonyms to denote that which is within us. “*Aham Brahmasmi*” – I am Brahman. “*Tat tvam asi*” – That thou art. We need not go and search for God here and there – in all temples, synagogues, mosques and churches. Do not go out in search of him anywhere. You will not find Him. Why? Very often we give the simile of the *Kasturimriga* – the musk deer. This particular deer secretes the fragrant *Kasturi* – musk – from its body. It will be getting the

smell and will be searching all over the forest for the source of the smell. So also, we do not know what is in us.

Akhand Bharat – The Land of Eternal Light

There came to Madras, sometime back, Dr. Rostislav Rybakov, from Institute of Oriental Studies in Moscow. I received a telephone call inviting me to meet him in the Soviet Consulate in Madras. I was just wondering why he should be interested in meeting me. But when I met him, I was surprised to see that he was doing lot of research work on Hindu religion and theology. We had an interesting discussion on many matters. I was surprised to hear that, in Russia, research is being done on Sri Chakra and other Hindu theological symbols. They are using the most modern computers for working out the algorithm of Sri Chakra. Today, the scientists have found out that the whole secret of nature has already been discovered by the Rishis and has been recorded in the ancient Indian manuscripts. Therefore scientists from Germany, Russia, America and other countries pour into Bharatavarsha. They go to the Saraswati Mahal Library in Tanjore and such other places, collect all ancient manuscripts, take out the secrets therein and do researches on them. You may believe this or not, but this is happening today. And this land, Bharatavarsha, which has produced great Rishis has got a great significance. It is called “The Land of Light” not in eulogy. Probably you might have seen the form of Sri Chakra in some prayer books or scriptural texts. You will find two equilateral triangles, one invertedly placed over the other in such a way that the vertices form six other equilateral triangles. There will be many smaller triangles within. There are fiftyone Shakti Peethas in Sri Chakra. You take a diagram of Sri Chakra and place a map of Akhanda Bharata or undivided Bharatavarsha of the same size over it. Our ancient Bharatavarsha or the Bharata Khanda is not present India. It included Gandhara, the present day Afghanistan. It had the Suvarna dwipa, Sumantra, Jawa, Borneo and Brahma desha which is the modern Burma. All these and many other countries were part and parcel of Akhanda Bharat. You place the Sri Chakra over the map of Akhanda Bharat and, with a pin, mark the spots where the fiftyone peethas are. Then you remove the diagram of the Sri Chakra and look into the map. You will find fiftyone dots exactly in places of sacred shrines of the Divine Mother like Kanyakumari, Kanchi Kamakshi, Madurai Meenakshi, Kasi Visalakshi, Kashmira Ksheerabhavani and Assam Kamakhya from Himalayas to Cape Comerin. Which engineer built, such an India and in which age,

with such a planning that all these temples come exactly in these locations? Or, is it an accident? The great Rishis used to wander throughout the length and breadth of the country. Of course, the country was ruled by different kings in different parts and in different periods of our history. I will tell about that also in another lecture. But the Rishis travelled all over the land. Even the great mahatmas in the modern period have marched from one end of the country to the other. The great Adi Shankaracharya started from Kaladi in Kerala and wandered throughout the country. Sitting in meditation in different places, he proclaimed, “Here is a shaktipeetha; build a temple for the Divine Mother.” Thus the Kollur Mookambika temple came up in Karnataka and Sharada temple in Kashmir. Likewise, great mahatmas identified the Shaktipeethas in different parts of the country, in different periods of history and different kings or emperors built the temples there, but all of them are set in the pattern of Sri Chakra. This cannot be an accident. Bharatavarsha is the soul of the universe. A Hindi poet has sung – *Hai deha viswa, atma hai Bharatamata*—“Universe is the body and its soul is Bharatamata.”

The Chiti or the Asmita

Now I am speaking here. Who am I? I am not the physical body. I am not the mind-intellect equipment. I say, “This is my body.” I also say, “my mind”, “my intellect”. So my body cannot be me, just as my wrist watch cannot be me, my mike cannot be me. These are my possessions. So also the body-mind-intellect equipment. Then, who am I? The great Ramana Maharshi wanted us to do this research. Who am I? Search, you will find! I am that Supreme Force. That Supreme Force which is in the microcosm manifests into the macrocosm and thus the whole universe arises. Now, just as I have got a soul, the world has also got a soul. At every level, there are souls. An individual has a soul which we call as *Jeevatman*. A society has also got a soul. The great Indian scientist and scholar, Acharya Brajendranath Seal calls it *Asmita*. Pandit Deendayal Upadhyaya, another great scholar-politician of India, called it *Chiti*. These names are given in our scriptures. We often speak of ‘mob psychology’ and ‘group mind’. There is a separate mind for the mob. It is different from your mind, my mind and his or her mind. So also, the whole universe has a soul and that is Bharatavarsha. How it is and why it is? – this we will see later. But, this is a fact which was discovered and recognized by our great Acharyas.

The Sun is the source of all light which sustains life on the earth. The solar rays are absorbed by the plants and we take the food that comes out of these plants. Therefore, it is the solar rays which sustains us. It is that Cosmic ray which illumines our minds too. The Gayatri Mantra, as we have seen, is a prayer addressed to the Sun to illumine our minds. How does it illumine? That also we will discuss later. But the basic fact remains that I am not different from that Supreme Being, the Sun, from out of which the universe comes and that which also sustains the universe. That light is also not different from the light that is the soul of the universe – the Bharatavarsha. *Bha* is the light of consciousness. In our ancient scriptures it is said that the Sunlight is not different from the light of a lamp. Here also you get fire and the Sun too is a ball of fire. The power behind all these fires is one and the same. So, in the macrocosmic level, Bharatavarsha represents the power of the light and hence our Acharyas called this land as the Land of Light, Bharata. From time immemorial, all our scriptures sing the glory of this land. In the Vedas, the Rishi proclaims, “*Maataa bhoomih, putroham prithivyaah*” – “The Earth is our Mother and we are all children of this Mother”. Prithvi, Mother Earth, is identified with Bharatavarsha, because all the beings of the earth are all children of Mother Bharat, not only Indians. How? We are going to see later. But, we who are born in the land of Bharat or whose forefathers belong to that holy land are in a specially privileged position. We call ourselves as Hindus and our land as Hindusthan.

*Himaalayaadaarabhya
Yaavadindu sarovara paryantam
Tam deva nirmitam deshham
Hindusthaanam prachakshate*

--“That land which is created by God and which extends from the Himalayas to Indian Ocean is known as Hindusthanam.”

Why our land is called Hindusthanam and why are we called Hindus is going to be the subject matter of my next lecture, but in this lecture I have striven to stress the point that we are not ordinary mortals and the land of our forefathers is not a mere geographical territory. Our country is known as Loka Guru – the preceptor of the world, because the children of the Rishis are the privileged teachers of humanity who will teach all men the mission in their lives. Therefore, Bharat is the land of Acharyas, a land of great men and we all belong to that land. Your

forefathers might have come and settled down here about hundred and fifty years back. It does not matter. Hundred and fifty years is nothing when compared to the age of Bharatavarsha. We must all be proud to call ourselves Bharatavasis or Bharatiyas. We must all be proud to call ourselves Hindus. Now, in my next lecture, I will try to go into the meaning and significance of the word Hindu. Why are we called Hindus? What do we mean by Hindu Way of Life? All these things I will take up. I will be confining myself to the very fundamentals of Hindu thought and culture in the first two or three lectures, because I have to begin right from the scratch. We have all forgotten who we are and therefore, in this particular lecture, I have confined myself to this topic – why we are Bharatiyas? Why our land is known as Bharatvarsha? Why we are addressed as Children of Immortality? In order to explain all these, I have made use of the one hour you have given me. I will continue my discussions in the next lecture. I thank you all for having given me this opportunity. Vande Mataram!

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Religious Life keynote of National Life in India

My India, arise! Where is your vital force? In your Immortal Soul. Each nation, like each individual, has one theme in this life, which is its centre, the principal note round which every other note comes to form the harmony. If any nation attempts to throw off its national vitality, the direction which has become its own through the transmission of centuries, that nation dies....In one nation political power is its vitality, as in England. Artistic life, in another, and so on. In India religious life forms the centre, the keynote of the whole music of the national life. And therefore, if you succeed in the attempt to throw off your religion and take up either politics or society, the result will be that you will become extinct. Social reform and politics have to be preached through the vitality of your religion.... Every man has to make his own choice; so has every nation. We made our choice ages ago. And it is the faith in an Immortal Soul. I challenge anyone to give it up. How can you change your nature?

—Swami Vivekananda

BHARATA AND SANATANA DHARMA

1. Land of Bharata

The Sanskrit word, *Rashtra*, is not a cultural term, but a political one meaning 'nation' or 'state'. The *Barhaspatya Samhita* says, "*Himalayaad aarabhya yaavad indu sarovaraparyantam tam deva nimitam deshah hindusthaanam prachakshate*"—that land created by God and stretching from the Himalayas up to the Indian Ocean is Hindusthan. It is also known as Bharatavarsha. The *Vishnupurana* says, "*Uttaram yat samudrascha himaadreschaiva dakshinam, varsham tad bhaaratam naama bhaaratee yatra santatih*"—that land which is to the north of the ocean and south of the Himalayas is Bharata and the people of the land are Bharatiyas. Chanakya, who was instrumental in the building up of the mighty Maurya Empire by Chandragupta Maurya, declared: "*Prithivyaa samudra paryanataayaa eka raat*"—the entire land stretching up to the seas is one nation. The above statements do not refer to any cultural empire, but to one homogenous political entity called the Hindu Rashtra which has seen in ancient period emperors as the central figure of the nation and many kings and queens ruling various states or *rajyas* under the suzerainty of one emperor or other. So Bharatavarsha or Hindusthan, which is also now known as India, has been one nation or political entity right from the remote past when most of the people outside this land had not known what civilization was. The institution of pilgrimage since times immemorial, that every Hindu must undertake, at least once in his lifetime, a pilgrimage covering the whole landscape from the Himalayas to Kanyakumari has integrated the whole nation. The high priest of Badrinath is a Brahmin from the South whereas the principal trustee of the Rameshwaram temple at the southern tip of the land is the Maharaja of Nepal, even today.

Adoration and worship of the land of Bharatavarsha is the foundation of Hindu way of life. The Vedic Rishis in the *Bhoomi Sookta* of **Atharvana Veda** praise Mother Earth and sing, "*Maataa bhoomih, putroaham prithivyaah*"—This earth is our mother and we are all children of Mother Earth. In the **Yajurveda**, 22-22, there is a National prayer for the welfare of the whole nation. In the **Bhagavata Purana**, a whole chapter is devoted to sing the praise of Bharatamata. In the **Ramayana**, *Maryadapurushottama* Rama says, "Mother and Motherland are greater than heaven".

This adoration and worship is not merely from the sons of the soil, but even foreigners look upon Mother Bharat as a *punya bhoomi*. “If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow, in some parts a very paradise on earth, I should point to India.....”, says Max Muller in **India – What It Can Teach Us**. Romain Rolland also echoes the same sentiment, “If there is one place on the earth where all the dreams of living men have found a home from the very earliest days when man began the dream of existence, it is India.” Lin Yutang in his **Wisdom of India**, adores India as “world’s teacher”. Great historians like A.L. Basham, Arnold Toynbee, and thinkers like Monier Williams and Albert Einstein also adore the land of Bharat as the land of wisdom and enlightenment.

2. Unity in Diversity

“*Swaraajyam, bhaujyam, paarameshthyam raajyam.....prithivya samudra paryantaayaa eka raat*” – In spite of various kingdoms flourishing in the sub-continent, the entire land from Himalayas to the southern sea is one nation, says Chanakya. The institution of pilgrimage since times immemorial, that every Hindu must undertake, at least once in his life time, a pilgrimage covering the whole landscape from the Himalayas to Kanyakumari has integrated the whole nation. The high priest of Badrinath is a Brahmin from the South whereas the principal trustee of the Rameshwaram temple at the southern tip of the land is the Maharaja of Nepal, even today.

3. Human Face of Mankind

In the *Vidura Neeiti* it is said that an individual should sacrifice himself for the family, the family for the society, the society for the nation and the whole world for the sake of the soul. An individual expands through self-sacrifice, steadily and systematically to embrace the whole universe as his own Self.

4. Economic Power

Man power is the greatest resource of a nation for its all round economic development. Abundant availability of land, cattle, river waters and other natural resources and energy contributes to the

prosperity of a nation. From all these standpoints, Bharat is the most gifted land and if these resources are harnessed properly, the nation would emerge as a world power. The ideal of 'Swadeshi' is not merely an economic principle, but a religious tenet as Mahatma Gandhi proclaimed in his prayer sessions. Among the tropical countries, Bharat has the opportunity to exploit the maximum of solar power. The Varna Dharma of ancient Bharat provided a very effective order of society to achieve the maximum prosperity for all sections of the society. The education system of ancient India also aimed at bringing about both the *abhyudaya* (material welfare) as well as *nishreyasa* (spiritual salvation). Not Socialism, but Sarvodaya is the philosophy of Bharat. "*Easaavaasyamidam sarvam yatkinch jagatyaam jagat, ten tyaktena bhunjeetaa, maa gridha kasya swiddhanam*" – All this belong to the Supreme Being, take what is needed for you and leave the rest for other beings; do not steal the property of someone by enjoying more than what you need", says **Isavasya Upanishad**.

5. Military Power

In the **Ramayana**, in the course of the conversation of Rama with Bharata at Chitrakoota, a very beautiful picture of the military might and the ways and means to preserve it are discussed. **Mahabharata** gives a colourful description of organized warfare. The *Vaimaanika Shaastra* of Bharadwaja and the various weapons including long distance missiles used in the ancient warfare and described in scriptures prove that Bharat has been in the ancient period a powerful military power. Even today, the indigenously developed nuclear weapons, Agni Missiles, Vijayanta tanks, Light Combat Aircrafts, etc. go to prove that Bharat has the capacity to develop its military might, though as a peace loving nation, its priorities are for the peaceful use of its nuclear power. Patriotism is a creed deep rooted in the bosom of every Bharatiya and it manifests when challenges, like in Kargil recently, arise.

6. Intellectual Power

H.T. Colebrooke, General A. Cunningham, Prof. Weber, Prof. Macdonell and many other western scientists and writers have copiously written about the grand intellectual achievements of Bharat in the fields of mathematics, algebra, geometry, physics, chemistry, medicine, metallurgy, and in many other fields of science and technology since the most ancient times. Even today, Bharat is the

proud contributor of more than 50 percent of the computer scientists in the Silicon Valley of USA. Indian brain power is a significant contributor behind the economic and scientific development of many nations of the world. Bharat has produced many Nobel laureates in various fields of science and arts. As its very name means, Bharat is the land of knowledge and wisdom and even today there is no dearth of intellectual power in this land in spite of illiteracy and poverty rampant here.

7. Indians Abroad

Five thousand years before Christ, the Bharatiyas travelled to distant lands like Rome, Greece, Assyria, Lithuania, Arabia, Persia and many other parts of Europe and Asia. They carried the culture, heritage and spiritual wisdom of this land to those distant countries and contributed to the development of civilization and culture in those lands. Even today, people of Bharatiya origin play important role in the administration and economic and scientific development of many nations in the world. During India's struggle for freedom, the people of Bharatiya origin in the distant lands made a significant contribution. The Gaddar Movement in distant lands, the Silk Letter Conspiracy, and the Azad Hind Fauz which gave the final blow to the British Empire in India, are landmarks in the history of Bharatiya Freedom Movement. Even today, the people of Indian origin in countries abroad and the NRIs are contributing to the promotion of various economic and scientific projects in Bharat.

8. World Leader

“Etad desha prasootasya sakaashaat agrajanmanah, swam swam charitram siksheran prithivyaah sarva maanavaah” – “Let all the people of the world sit at the feet of the great spiritual masters of this land and mould their character and learn the meaning and purpose of life” – cried out the great rishis of this holy land of Bharatavarsha. The whole world today looks towards India not only for its treasures in the field of Vedic Mathematics, Ayurveda, Yoga and Spiritual Sciences, Music and Dance, Sanskrit language and Sculpture and painting, but also for its contribution to world peace and universal brotherhood.

9. Sanatana Dharma

Hinduism or Hindutwa is not a religion like Christianity, Islam, Buddhism, Sikhism, Jainism, Vaishnavism, Shaivism and Shaktism. It is a *dharma* or way of life evolved by the great sages and seers of this glorious nation that is known as Hindusthan or Bharatavarsha for the entire mankind for all times and it embraces politics, economics, culture, religion and every aspect of life.

Eulogizing Bankim Chandra as "one among the Rishis of the later age"—the seer of the *mantra*, '*Vande Mataram*', which is creating a new India, Mahayogi Sri Aurobindo says: "It is not till the Motherland reveals herself to the eye of the mind as something more than a stretch of earth or a mass of individuals, it is not till she takes shape as a great Divine and Maternal Power in a form of beauty that can dominate the mind and seize the heart that these petty fears and hopes vanish in the all-embracing passion for the Mother and her service, and the patriotism that works miracles and saves a doomed nation is born. To some men it is given to have that vision and reveal it to others." And unambiguously Sri Aurobindo states what he means by *Sanatan*: "It is Hindu religion only because the Hindu nation has kept it, because in this Peninsula it grew up in the seclusion of the sea and the Himalayas, because in this sacred and ancient land it was given as a charge to the Aryan race to preserve through ages."

In his famous **Uttarpara Speech**, Mahayogi Sri Aurobindo revealed a message that he received from Krishna Vasudeva whose vision he had while incarcerated in the Alipore Jail: "When you go forth, speak to your nation always this word, that it is for the *Sanatana Dharma* that they arise, it is for the world and not for themselves that they arise. I am giving them freedom for the service of the world. When therefore it is said that India shall rise, it is the *Sanatana Dharma* that shall rise. When it is said that India shall be great, it is the *Sanatana Dharma* that shall be great. When it is said that India shall expand and extend herself, it is the *Sanatana Dharma* that shall expand and extend itself over the world. It is for the Dharma and by the Dharma that India exists."

10. Manava Dharma

In the **Bunch of Thoughts**, Sri Guruji M.S. Golwalkar gives a clear definition of Dharma: "Our definition of *dharma* is twofold. The first is

proper rehabilitation of man's mind; and the second is adjustment of various individuals for a harmonious corporate existence, i.e. a good social order to hold people together." Our rishis declared: "*Yatobhyudaya nishreyasa siddhih sa dharmah*" – That which contributes to the material well being as well as spiritual elevation of man is Dharma. They also said, "*Dhaaranaat dharmam ityaahuh, dharmo dhaarayati prajaah*" – "Dharma is the values of life adopted by men, and Dharma holds together the entire society." Sanatana Dharma is those set of eternal values of life adopted by men and those values are common for the entire mankind. Therefore Sanatana Dharma is also known as Manava Dharma.

11. Outlook--Divinity in Man

The Vedic Rishis had the realization of the harmony that existed between Man and Nature, Man and Man, and Man and God. In his 'Introductory Essay on Rig Veda', Dr. R. L. Kashyap points out, "There is an intimate connection between the subtle bodies associated with a human being and the various worlds of the cosmos of Rig Veda. Thus a key idea of Rig Veda is that each human being's structure mirrors that of the cosmos. This connection between the individual human being and the cosmos also affirms the connection between the corresponding bodies of all the different human beings. For instance the individual mind of each human being is derived from the cosmic mind and thus all the individual human minds are in touch with one another.

Man is God. He has created the Gods of religions to realize himself through them. This is the grand and unique discovery of the most ancient sages of Bharat. From the inert stone to the highest self-realized soul all are manifestations of one Ultimate Reality. All the seen and unseen forces of nature are nothing but the various manifestations of the same Divinity that manifest in Man. The *Shukla Yajurveda* emphatically declares:

prithivyaa aham ud-antareeksham aaruham
antareekshaat divam aaruham
divo naakasya prishthaat
svar-jyotir-agaam aaruham

--"I have arisen from earth to the mid-world,
 I have arisen from the mid-world to heaven,
 From the level of the firmament of heaven
 I have gone to the Sun-world of Light."

“Srinvantu sarve amrutasya putraah” -- ‘Listen ye all, Children of Immortality’—So addressed the great rishis the entire humanity. To them, to look upon man as a sinner is the greatest blasphemy. The rishis considered human existence as the highest stage that a soul has reached in its evolution to seek its identity with the Divine of which it is just a spark. They envisaged a higher stage of evolution in the march of mankind and assured that every soul that reaches this human stage is bound to progress to the next stage sooner or later.

12. All Inclusive

Our prayer is not for one’s own self, but for the welfare of all beings – *“Sarve bhavantu sukhinah”*. Our ideal is *“Aatmano mokshaartham, jagat hitaayacha”*—“Salvation for the Self and well being of all”.

13. Integral Development

As Sri Aurobindo has pointed out, Integral Yoga is the evolution which does not discard the lower stages and takes them all on to the final stage. Similarly Integral Development is not merely from one level to a higher level, but takes all levels of society in its onward march.

14. Religion of Experience

Hinduism is not a religion that seeks the salvation of man from ‘primordial sin’ through the intervention of a prophet or by the mercy of God, but it is a way of life which leads to experience of the Divine – the nameless formless ultimate reality – the *Satchidananda Brahaman* – within oneself. *Aatmaanubhooti* or *Aanandaanubhava* is the highest religious experience for the Hindus.

15. Ahimsa

“Himsaam dhooyate iti hindoo”—‘One who abhors violence is Hindu’. However, Ahimsa is not non-killing as it is understood. Ahimsa is to eliminate violence in the physical, mental and spiritual level in the individual as well as in society. *“Vishasya visham aushadam”*—“Poison is the medicine for poison”. “Violence to eliminate violence” is approved by Gitacharya Krishna who called out to Arjuna to take Gaandeeva in the hand as well as Mahatma Gandhi who wanted a calf

to be killed in his ashram when it was writhing in pain and agony due to incurable disease.

16. Gratitude

“Ennanri konraarkum uyvundu, uyvillai sei nanri konra makarku”—
“He who has killed every virtue may yet escape; there is no escape for him who has killed a benefit”, says the Tamil saint, Tiruvalluvar, upholding the virtue of gratitude.

17. Law of Karma

All our actions are impelled by three types of *vasanas* – *saatvik*, *raajasik* and *taamasik*. *Vasanas* are the root cause for the transmigration of the soul and for the enjoyment of results good or bad. By dedicating all actions unto Him, we are freed from the bondage of Karma. *“Yat karoshi, yad asnaasi, yajjuhoshi dadaasi yat; yat tapasyasi kaunteya, tat kurushwa madarpanam”* – “Whatever you do, whatever you eat, whatever you offer in the sacred oblations, whatever acts of charity that you do, whatever penance you do, dedicate them all unto Me” – says Krishna in the Gita.

18. Respect for Women

“Yatra naaryaastu poojyante, ramante tatra devataah”—“Where women are honoured and respected, there the gods revel. Insult to Seeta and Draupadi caused the destruction of Ravana and the Kauravas respectively. This is the message of the epics.

19. Child Care

“Kuzhal initu yaazh initu enpa tam makkal mazhalai chol kelaatavar”—
“Only those who have not heard the prattle of their own children say, ‘the pipe is sweet, the lute is sweet’,” says Tiruvalluvar glorifying the rearing up of children. *“Putrakaameshthi yaaga”* is performed by those who desire for progeny. The Srivaishnava Sampradaaya of Sri Ramanuja even bars the sannyasa ashrama for one who has not married, entered into *girhasthaashrama* and begotten a male progeny.

20. Vasudhaiva Kutumbakam

Due to historical and geographical reasons, the link between Mother India and the humanity in other parts of the world was snapped for centuries. The faults and failures of her own children brought down Mother India to an abysmal depth. However, during the renaissance and reformation period in India in the eighteenth and nineteenth centuries, the Awakened India once again asserted and drew the attention of the whole world. Not only our ancient culture and heritage, but also our scientific, rational and universal ideals and outlook on life once again started to occupy the minds of the entire humanity. The enlightened Hindu Diaspora also played a prominent role in re-introducing the eternal and universal values and way of life to people belonging to various cultures, races, religions and nations. Development of science and technology has shrunk today the size of the world. Quick and easy means of communication and dialogue have enabled peoples of different nations to exchange thoughts and ideals and build a strong bond of human brotherhood. That exactly is what our ancient seers wanted when they gave out the concept of *Vasudhaivakutumbakam*—‘the whole world is one family’. The Vishwa Dharma Prasaar Yatra envisaged by the Vishwa Hindu Parishad Overseas is to realize this dream of Universal Brotherhood. It is not only to awaken the children of Mother India settled in different lands to the sacred task of spreading the message and mission of the land of their forefathers, but also to unite the entire humanity, irrespective of creed, culture, race and nationality, in one bond of human brotherhood. It is an attempt to build up a world of peaceful co-existence and harmony where differences in the ways of worship, religious, cultural and political thoughts and differences of race and colour will not create barriers between man and man, and the entire humanity will learn to live in tune with Mother Nature, the mother of us all.

*“Sam gacchadhvam, sam vadadhvam, sam vo manaamsi jaanataam,
Devaa bhaagam yathaa poorve samjaanaanaa upaasate”*

-- “Let us all walk in unison, let us all speak in once voice. Those who strive united attain to the goal of life like the divine beings of the ancient days.” Let this be our common prayer! **Vande Mataram!**”

[Extracted from Sadhu Rangarajan’s message to the Vishwa Dharma Prasaar Yatra Souvenir.]

CONCEPT OF RASHTRA DHARMA

The definition of *Dharma* is twofold. The first is proper rehabilitation of man's mind. "*Yatobhyudaya nishreyasa siddhih sa dharmah!*" – the arrangement which enables and encourages man to control his desires and create within himself the competence to realise the Divine Essence or the Eternal Reality even while enjoying material life is *dharmā*. The second definition of *dharmā* refers to its moral aspect. Our life is to be attuned to the wide interests of the people as a whole. "*Dhaaranaat dharmamityaahuh; dharmo dhaarayati prajaah!*" – the power which brings individuals together and sustains them as a society is called *dharmā*.

A combination of these two definitions gives, in a nutshell, the grand ideal of our nationalism – our *Rashtra Dharma*. It is the building up of an organised social life in which every individual while endeavouring for his own material well-being and self-realisation promotes also the well-being and the self-realisation of the nation as a whole.

"Self-realisation of the whole nation" implies the existence of a Self for the nation just as the individual Self. A nation has its national spirit and character, which is called '*Asmita*', the essence of the spirit – the particular characteristics which distinguish one thing from the other and their consciousness. It is the quality of a sentient being, which has consciousness and knowledge. The nature of the soul and spirit of one nation which distinguishes it from others is then '*Asmita*', the essence of its nationhood. In other words, that which is the common current running through the whole society, determines the nationhood.

In the case of **Bharatavarsha**, as Swami Vivekananda has categorically put it, religion or spiritually, denoted by the term *dharmā*, is the foundation of national life. "**Each nation has its own part to play, and naturally, each nation has its own peculiarity and individuality with which it is born. Each presents, as it were, one peculiar note, in this harmony of nations, and this is its very life, its vitality. In it is the back-bone, the foundation and the bedrock of the national life, and here in this blessed land, Bharat, the foundation, the back-bone, the life-centre is religion and religion alone.**"

Right from the dawn of history and civilisation, our country has been a spiritual nation, experimenting ever on the highest ideals of human existence. **Dharma** or spirituality or religion, in its broadest sense, in one word, is the essence of India's nationality. It was **Dharma**, which reigned, in the distant past. "**Dharmo rakshati rakshitah**" – "**Dharma** protects those who protect **Dharma**", is the great message of the **Rishis**. Our Scriptures speak of an age when there existed no State nor a king and people protected on another by virtue of **Dharma**. It is to bring about this Kingdom of God, this rule of **Dharma**, all over the world that our Vedic seers called out to humanity: "Let men all over the world learn their lessons in life sitting at the feet of the first born of this land". Since the **Vedic Rishis** gave out this call, civilisations have come and gone in various parts of the earth. Yet, India, the eternal land of the **Rishis**, is still young and blossoming as she has ever been and the children of the **Rishis** chant even today the same old **mantra** invoking the name of this sacred land – "**Jamboodweep, Bhaarata Varshe, Bharatakhande...**" The very name **Bharata** means the immortal nation of the people who are ever engrossed (**Rata**) in Light Eternal (**Bha**). **Bharat** is the chosen land of the Gods and Goddesses to be the preceptor of humanity (**Loka Guru**) from age to age. She lives on to fulfill this mission and **Sanatana Dharma** is Her nationality. Sister Nivedita rightly points out: "I believe that the strength which is spoken of in the **Vedas** and the **Upanishads**, in the making of religions and empires, in the learning of scholars and meditation of saints is born once more among us and its name today is Nationality".

Right from the Vedic ages to the modern times, India's national life has been one continuous stream characterised by three essential elements of nationality. The first is the adoration of the Motherland as the land of Immortality and Divinity – the manifestation of the Divine, Primordial Power – **Mahasakthi**. The second is the upholding of **Sanatana Dharma**, the core of Her nationalism, the end as well as the means of Her national existence. The third is patriotism, which is nothing but the loving service of the Divine Mother, to realise the Divinity in oneself and in every being. These three ideals held aloft by the Vedic seers have come down to us through ages as our **Rashtra Dharma** – our duty to the nation – and have nourished and nurtured the national life from time to time.

"**Maata bhoomih, putroham prithivyaah!**" – 'This land is my Mother, I am Her child' – proclaims a **Vedic** seer in the **Bhoomisookta** of

Atharvana Veda. The seer sings in praise of the Motherland: “This is my Motherland, where in ancient times, my forefathers performed great miracles of exploits; it was here in this land that the divine beings vanquished the demonic devils; ... it is this my Motherland on whose lap my forefathers the great **Rishis**, performed sacrifices, penances, and sang songs in the seven seasons.”

The *Srimad Bhagavata*, in the fifth *Skanda*, Chapter-19, eulogises the Motherland. “The Gods (in the heavens) verily sing thus (of the glory of human birth in **Bharatavarsha**): ‘Oh; What auspicious deeds have these done that God (**Hari**) Himself has become pleased with them – deeds by which they have obtained birth in the continent of India, a birth which is the means for the service of God. We also keenly desire (to have) this (good fortune)”.

In the words of Lord Ramachandra, “*Jananee janmabhoomischa swargaadapi gareeyasi*” – “Mother and Motherland are sacred than Heaven!” The *Mahabharata* also proclaims: “**Bharat** is the greatest land on earth, and it alone is the Land of Action while the rest are lands of pleasure. It is only after great acquisition of merit that a person gets the privilege of being born a human being in this country”.

This grand vision of the Motherland and the glorious ideal of spiritual nationalism of the **Vedic** seers and their descendants give us an insight into the deep-rooted sentiments of the patriotism of our forefathers. The Hindu invokes in the very water in which he takes a morning dip, the sanctity of all the sacred rivers of this land – the Ganga, Yamuna, Godavari, Saraswathi, Narmada, Sindhu and Kaveri. In all the 52 *Shakthi Peetas* of the country, he sees the same Mother – **Bharata Bhavani** – in different forms. As Sri Aurobindo says, “It is not till the Motherland reveals herself to the eye of the mind, as something more than a stretch of earth or a mass of individuals, it is not till she takes shape as a great Divine and Maternal Power in the form of beauty that can dominate the mind and seize the heart that these petty fears and hopes vanish in the all-absorbing passion for the Mother and her service, and the patriotism that works miracles and saves a doomed nation is born. To some men it is given to have that vision and reveal it to others.”

In the writings of Swami Vivekananda, we find the echo of the *Bhoomisookta* and the *Bhagavata*: “If there is any land on this earth

that can lay claim to be the blessed *Punya Bhoomi*, to be the land to which souls on this earth must come to account for *karma*, the land to which every soul that is wending its way God-ward, must come to attain its last home, the land where humanity has attained its highest towards gentleness, towards generosity, towards purity, towards calmness, above all, the land of introspection and spirituality – It is India”. **Hinduism being the name of Indian Nationalism, Swamiji was never ashamed to proclaim himself to be a Hindu.**

“When a man has begun to be ashamed of his ancestors, the end has come. Here am I, one of least of the Hindu race, yet proud of my race, proud of my ancestors. I am proud to call myself a Hindu, I am proud that I am one of your unworthy servants. I am proud that I am a countryman of yours, you the descendants of the most glorious Rishis the world ever saw”, said Swamiji.

Sir John Woodroffe, the renowned Western exponent of *Tantra*, referring to the children of the sacred **Bharatavarsha**, says: “They will gain power (*Shakti*) to uphold their race and will receive all their desires, if they serve their country in the belief that service (*seva*) of **Shri Bharata** is worship (*seva*) of the **Mahashakti. Shri Bhagavati**, who though appearing in one of Her forms as **Bharata Shakti**, is not merely a Devi of the Hindus, but their **name** for the one Mother of the World”.

Posing the question, “What is Nationalism?”, Sri Aurobindo himself answers: **“Nationalism is not a mere political programme. Nationalism is a creed in which you shall have to live”**. To him, Nationalism is an *Avatara*. It is a divinely appointed *Shakti* of the Eternal. In his famous Uttarpara speech, Sri Aurobindo refers to the Divine Message that he received during his incarceration in Alipore jail and says the message was this: “When you go forth, speak to your nation always this word, that it is for *Sanatana Dharma* that they rise, it is for the world and not for themselves that they rise...” Sri Aurobindo was very clear and emphatic that *Sanatana Dharma* meant only Hindu religion: “It is the Hindu Religion only because the Hindu nation has kept it, because in this Peninsula it grew up in the seclusion of the sea and the Himalayas, because in this sacred and ancient land, it was given as a charge to the Aryan race to preserve through the ages”. The concept of *Rashtra Dharma* is thus rooted in the consciousness of one’s identity with the Divine Spirit of the Nation. *Desaatmabodh* or

consciousness of the identity of the individual self with the Self of the Nation is possible only through the realisation that that Supreme Spirit which manifests through all individual beings, in which is rooted our existence, consciousness and bliss, is the same that manifests in the form of the Motherland on whose lap we are all born and sustained and into whom we all merge.

This identification of the individual self with the self of the Nation or *Desaatmabodh* is the first step to seek the identification with the Self of the whole world or *Viswaatmabodh*. Those who are incapable of attaining the former can never dream of attaining the latter. All talk of internationalism and humanism are hollow and meaningless words if they come from a heart that is not already saturated with the love of one's own country and people. *Rashtra Dharma* is the duty of every citizen to his land of birth and to his countrymen. Every Indian must necessarily have the conception of the Motherland as the Divine Incarnation, the beloved Mother of us all, and the people of the country, as his own brethren. It was the want of this great ideal that led to the vivisection of our Holy Motherland. It is this, again, the root cause of all extra-territorial loyalties and internecine quarrels that plague the body politic of the nation today. To preserve the hard-won freedom and to raise the Motherland once again to the pinnacle of glory, this ideal of *Rashtra Dharma* is once again to be infused into the heart of each and every Indian. If there is any notion that the revival of these ideals will go against the so-called secular spirit of modern India, it is utterly baseless. Secularism, if it is taken in its literal sense as, 'irreligious', 'anti-religious' or 'opposed to religion', it can have no place at all in this land of **Dharma**. On the other hand, if it means only 'tolerance of all religions and faiths', then it is redundant as an adjective to our nation's name, for our nation has ever been the land of tolerance and even acceptance. Right from the ancient period, our nation has welcomed all faiths in this holy land. "*Aa no bhadraa ritavo yantu viswatah!*" – Let noble thoughts come from all corners of the world! – has been the clarion call of the nation. This land has never been a land of those that aggrandised or usurped others, but it has always been a land of love and sacrifice. Yogi Ramsuratkumar, the God-child of Tiruvannamalai, points out that his land of **Bharatavarsha** is a land of sacrifice and self-realisation. He says, "The great kings and emperors of this land like Lord Ramachandra and Raja Dilipa Raghu Maharaja performed *Viswajit Yagas* in which they offered their all as sacrifice. Sacrifice is the life-breath of this nation. The greatest patriots of this

land have all been all-renounced saints and sages who had attained the highest states of realisation.” The Yogi Himself lives today in our midst as a symbol of the glorious **Rashtra Dharma** that manifests in the most sublime form. Dr. Sujata Vijaya Raghavan rightly points out: “Yogi Ramsuratkumar’s love of men often expresses itself as love of India. He would visualise India as a vast nectarine hive in which each member would play the part without motive of personal gain.

The whole concept of **Rashtra Dharma**, which takes its concrete form in the **Desamatrika Pooja** or adoration of the Motherland, can be summed up in the inspiring words of Sri Guruji Golwalkar: “Devotion to the Motherland of the intense, dynamic, uncompromising and fiery type is the life-breath of a free, prosperous and glorious national existence on the face of the earth. And we, the Hindus, are the inheritors of the most sublime devotion of the Motherland. Let those ancient embers of devotion lying dormant in every Hindu heart, be fanned and joined in a sacred conflagration which shall consume all the past aggressions on our Motherland and bring to life the dreams of **Bharatamata** reinstated in Her pristine undivided form”.

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“Concept of Dharma”, February 1990.]

INDIAN NATIONALISM

“Indian nationalism should not be looked at from party angles. Indian nationalism cannot and should not mean different things to different political parties. There are bound to remain differences in the people about economic and social matters. Nationalism should help to subordinate those differences to national good. It should unite all nationalist parties for national good in times of emergency and isolate anti-national and disruptive forces and organizations. But if there continue to exist differences on the basic questions of Indian nationalism, national unity and solidarity will continue to be threatened by fissiparous tendencies which are being directly or indirectly fostered and encouraged by anti-national forces within and outside the country.”

—**Prof. Balraj Madhok**

HINDUTWA AND HINDU RASHTRA

Hindutwa is Indian Nationalism. Sri Aurobindo proclaims: “**Sanatan Dharma** is Indian Nationalism”. The Arabs, the Persians and the Greeks knew this country as the land of the Hindus. **Sapta Sindhu bhoomi** became **Hapta Hindu** in **Zend Avesta** and **Ind** of the Greeks, from which the present name, **India**, is derived. The Muslims who invaded this land and the Europeans, who came for commerce and later subjugated us politically, called the natives of this land Hindus. Even a century back, our Muslim brethren who visited Mecca were called Hindu Muslims and the Christians of Indian origin were known as Hindu Christians. The Constitution of Free India also has accepted the name HINDUSTAN – the land of the Hindus – for this nation.

Still some people in our country are allergic to the name Hindu. Two thousand years of slavery has putrified their minds to such an extent that they are ashamed to call themselves Hindus. Our Muslim and Christian brethren have forgotten that the blood of the Hindu race flows in their veins. The forefathers of our Muslim brethren were Hindus converted to Islam at the point of sword by the aggressors. The European rulers and Christian missionaries converted our people to Christianity by force and lure of money, wine and women. These facts of history have been pointed out by even great men like Swami Vivekananda. Patriot-saints like Swami Vivekananda and Sri Aurobindo cannot be condemned as narrow-minded, sectarian, bigots, because the whole world adores them as great men of the modern age. These mahatmas, deeply rooted in the ancient Hindu values of life, never attempted to reconvert the people who embraced alien religions, because Hindu dharma accepted all religions as various paths to one Ultimate Reality. However, they wanted these people to realize the truth that they were the descendants of Rishis and not the illegitimate progeny of the brutish bastards who invaded this country and destroyed our ancient temples and centres of learning. The Muslim marauders ransacked and desecrated the temples like Somnath, Ayodhya, Mathura and Kashi and set up mosques in those places. The Christian colonialists destroyed the ancient temples like Kapaleeswara and Vedapureeswara and set up churches there. Are these mosques and churches “places of worship” or symbols of subjugation and humiliation of the Hindu race by the alien forces? Why should the Muslims and Christians in India consider themselves the

progeny of those marauders and try to perpetuate the memories of the vandalism of the aggressors? Why should not they consider themselves the descendants of the Rishis and hail Rama and Krishna as the ideals and heroes of this nation? Of course, even among the Hindus today there are the descendants of stooges of the alien Muslim and European rulers who claimed the titles of Rajas and Maharajas by selling their honor and freedom. They are trying to placate the Muslims and Christians for the solid “minority votes”. They will speak “Secularism” in open and clandestinely play the communal and caste cards to capture power. To them, Hindutwa and Hindu Rashtra are anathema. The Shrines Bill passed by them in the Parliament to please the so called minorities is nothing but an attempt to perpetuate the humiliation of Hindu society and desecration of the places of our worship in the pre-independence days. The Hindu society will not take this lying down. The Hindus are awakened today and they are on the threshold of rebuilding their glorious Hindu Rashtra. Let our Muslim and Christian brethren see the writing on the wall and enable at least their children to live in peace and harmony as citizens of a glorious Hindu nation where all religions will be treated with equal respect and universal spiritual values will be preserved for the welfare of the mankind.

Vande Mataram!

[Editorial in TATTVA DARSAANA, Aug-Oct 1991]



Prophetic Words of Patriot-Revolutionary

“If you wish, O Hindus, to prosper as a great and glorious Hindu Nation under the sun, and you will have a claim on it, that the state must be established under the Hindu Flag. The dream would be realized, I may be styled as a day-dreamer, if it comes true, I would stand forth as its prophet. I am bequeathing this legacy to you”.

—**Swatantrya Veer Vinayak Damodar Savarkar**

RAMA – THE NATIONAL INTEGRATOR

To call a Hindu a communalist or fanatic is as blasphemous and idiotic as to call Mahatma Gandhi an advocate of violence. A Hindu believes that all religions are true, all Gods are but different names and forms of One Ultimate Reality and all places of worship are sacred abodes of the One and Only God. Otherwise it could not have been possible in the history of this glorious nation that the Arabs and the Europeans who came as refugees could find a generous patron in the Hindu who allowed them to set up their mosques, churches, synagogues and places of worship on this sacred soil which is adored by him as the manifestation of his Divine Mother and every inch of which is holy to him. Chhatrapati Shivaji, the founder of the Hindu Pada Padshahi, who constantly fought against the Moghul invaders, issued a decree that if a copy of Quoran was found in the battle-field, abandoned by the fleeing Muslim foes, it must be taken and carried with all honour to a mosque and preserved there. He gave Inams (grants) to Mosques, he had Muslim commandants, and he adored Muslim women too as his own mothers. The great Hindu spiritual leaders of the renaissance and reformation movements attracted a number of Muslims and Christians as their followers, but they never tried to convert any into their faith, for they accepted all forms of worship as true.

A Hindu is one who adores and worships this sacred land of Bharatavarsha as his **punyabhoomi**, **karmabhoomi** and **mokshabhoomi** and respects and regards all the eternal values of life that have sprung up in this holy land. It is immaterial whether he believes or not in a personal god and worships Him in this form or that. Hindu is synonym of Bharatiya or Indian. Sri Aurobindo called Hindu religion as India religion and declared Sanatana Dharma as Indian Nationalism. Here the border line between religion and nationalism is non-existent. India that is Bharat or Hindu Rashtra is a spiritual nation and the western concept of “secularism” has no place on this sacred soil.

The foreign marauders who invaded this land attempted to destroy our nationalism by demolishing our ancient and glorious temples, desecrating the sacred pilgrim centres and centres of learning and forcibly converting our people into their religious faiths. It was thus that the sacred abodes of Lord Sri Rama at Ayodhya, Lord Sri Krishna at

Mathura, and Lord Shri Viswanatha at Kashi and scores of such temples and places of worship all over the country were systematically destroyed by the aggressors and their descendants. Even the Europeans who came in the later days did not spare our temples as is evident from the destruction of Vedapureeswara temple at Pondicherry and Kapaleeswara Temple at Mylapore and the setting up of churches in those places.

After a long and protracted struggle when the country was about to attain its independence, those whose forefathers were forcibly converted to alien religion by foreign aggressors and who foolishly owed their allegiance to those aggressors, considered themselves quite different from the Hindus, the children of this land, and therefore demanded vivisection of this Motherland in which they could see no divinity. Some unscrupulous politicians who also did not value the sacred sentiments of Hindu nationalism, whose thought and way of life were mostly influenced by alien culture, and who had their own political ambitions in Free India, played a nasty game in agreeing to the partition at the teeth of opposition from staunch patriots like Veer Savarkar and saintly personalities like Mahayogi Sri Aurobindo. After the partition, these power-mongering politicians did not hesitate to denigrate the Hindu Nationalist, Veer Savarkar, whose patriotism and sacrifice for the cause of the country was no less than all that of other freedom fighter of this land, as a communalist and fanatic. They ever implicated him in the assassination of Mahatma Gandhi in order to destroy the cause of Hindu Nationalism that he espoused. But the Divine Mother Bharat protected her valiant son in the moment of his trial.

Four decades have passed since then and the Hindu society which has been lying low all these days has now woken up to reassert its right on this sacred soil. The attempt to rebuild the Rama temple at Ayodhya is just the beginning of the reassertion of Hindu Nationalism. The demolition of a structure which stood as a mark of humiliation and suffering of the Hindu society for centuries cannot and should not be viewed as destruction of anybody's place of worship of crores of Hindus and what stood there on the top of the abode of Ramlala was not a mosque but an edifice set up by an alien aggressor to denigrate Hindu Nationalism. How dare one call it a mosque which is a place of worship?

In any case, the name of Rama is today integrating the whole nation. Rama is the symbol of Hindu or Indian Nationalism. In this country there are many people who, though Muslims and Christians by faith, consider themselves Hindus by nationality. They are proud of the Hindu heritage of their forefathers and they revere Rama as much as they revere Allah or Christ. To them, “Vande Mataram” is a Taraka Mantra which kindles the spirit of adoration and worship of their beloved Motherland in their heart. There are even foreigners who adore this land as the Land of their Salvation. It is only those who are not prepared to accept this emerging national spirit of Bharatavarsha who dub the patriotic Hindu forces as communalist and fanatics. These dirty politicians want to keep the Muslims and Christians in this country away from the main stream of our national life so that they can always count upon the vote banks of these so-called ‘minority’ communities for their nefarious political ends. And it is they who have contributed to the growth of terrorism and anti-national activities that we see in this country today. In a nation, how can there be “majorities” and “minorities” among the citizens? All are children of this soil and the citizenship rights of all should be equal. No special privileges could be given to anybody based on their religion. When Vali accused Rama of interference in the affairs of the Vanaras, Lord Rama replied:

**IkshwaakooNaam iyam bhoomih sasaila vana kaananaa
Mrigapakshi manushyaanaam nigrahapragrahaavapi**

-- ‘This is the land of the Ikswakoos, with all its mountains, woods and forests, and the Law of Dharma to chastise or cherish the citizens in one for all, whether they be beast, bird or man!’ Why then should there be a separate civil code for one community? Why special status for a State where they are in majority? Why special rights and privileges in the name of ‘minorities’?

Those who feel themselves closer to the people in Pakistan, Arab countries or European countries than to their own brethren in this Hindu Nation must seek the citizenship of the land of their likings and dreams and leave this country instead of trying to create pockets in this country. Every Hindu child born in this land has its natural right to strive to bring back that glorious Hindu Rashtra on this sacred soil and no force, no constitution, no authority and no power on earth could crush it. Hindus have faced thousands of trials and tribulations in the centuries past in this effort and now they are in the last lap of their struggle to win

and hoise once again the Saffron Flag atop the Himalayas, the crown of Bharata Mata.

Rama is not merely a God of worship to the Hindus. He is the symbol of Hindu integration which is the real national integration. He is also the personification of all that is good in humanity. If the Muslim Nation of Indonesia can adore Rama as a hero and celebrate Ramayana Festival in that country, considering the fact that their forefathers were all descendants of the Hindu race and they belonged to the glorious culture of Bharatavarsha, every citizen living in this sacred land, to whichever class, community or creed he may belong, could and should accept Rama as our National Hero. The demand for setting up of the Rama Mandir at Ramajanmabhoomi is not a communal issue, but it is a question of the honour and dignity of this nation. Those who demand it are true nationalists and those who oppose it, to whichever religion they may belong, are anti-national, selfish, power-hungry political forces which will dig their own grave very soon. Rama is personification of Truth and Truth will ultimately win – **Satyameva jayate naanrutam!**

On this auspicious occasion of Ramanavami, let all Hindus take a solemn pledge that we will make our country once again the **Dharma Bhoomi** more sacred than the Heavens, where all people, to whichever caste, community or creed they may belong, will live in peace and harmony and adore and worship the sacred land as **Jagatjanaka Kanyaka** – the beloved daughter of the creator of the world – and whether all noble thoughts from all over the world will flourish, elevating this country once again to the status of **Loka Guru**, the Preceptor of the World. With this vision in our mind, we dedicate at the feet of our Master, H.H. Yogi Ramsuratkumar, this tenth annual number of Tattva Darsana presenting the various perspectives of Lord Shri Rama by some eminent sons and daughters of Mother India.
Vande Mataram!

[Editorial in TATTVA DARSANA, Feb-Apr 93]

Position of Hindu Or Hindusthan

"To oust the words, Hindu or Hindusthan, from the position they hold is to try to oust the Himalayas from theirs. Nothing but an earthquake with all its terrible wrenches and appalling uncertainties can accomplish that."

--Swatantrya Veer Savarkar

HINDU RASHTRA—WHAT IT MEANS

Ludwig Wittgenstein, the renowned Cambridge philosopher and exponent of Logical Positivism, has said that language is a game with words as tools like the pieces of chess and there are not any fixed, atomic and simple elements of reality corresponding to words. Perhaps this great European philosopher who lived in the first half of the last century had a deep foresight that in the twenty first century, the politicians in India will play their political games with words like 'Hindu Rashtra' and therefore there will be need for linguistic analysis to find the meaning. Recently, when the Deputy Prime Minister of India, Sri L.K. Advani, made a statement that India can never be a Hindu Rashtra, it shook all those who, in their youth, used to play the game of Kabadi with him in the RSS Shaka where through the songs, lectures and prayer they all nourished and nurtured in their hearts the ideal of Hindu Rashtra, calling themselves '*Hindu raashtraanga bhootaa*'—the limbs of the great Hindu Nation. Ashok Singhal, the International Working President of VHP rightly remarked that Advani's statement smacked of pseudo-secularism and minority appeasement.

Immediately after the spectacular victory of the Hindutwa forces in the recent Gujarat elections, when Sri Pravin Togadia, the Secretary General of VHP, has expressed his hope that India could turn into a Hindu Rashtra in the next two years, the spokesperson of the BJP, Sri V.K. Malhotra, who has also been in his youth a Swayamsevak of RSS wearing khaki shorts and white shirt and singing the prayer addressed to Hindu Rashtra, has remarked, "We are not for a theocratic state and are not for any state religion".

It is time now for honest, sincere and devout Swayamsevaks of the Sangh Parivar either to throw out of the BJP, the party that they have built up with their sweat and blood, the pseudo-secularists who blacken the term 'Hindu Rashtra' attributing a distorted meaning to it like the Congressmen and other so called secularists in order to appease the so called minorities, or dump the very party into dustbin and build a new Hindurashtravadi political party like the erstwhile Jan Sangh to fulfill the rising aspirations of the awakened people of this nation.

The victory of Narendra Modi and his followers in the Gujarat elections is neither due to the secular credentials of the BJP and its leadership nor due to any significant achievements of the BJP Government in power.

The inhuman atrocities committed against the innocent Hindus in the Godhra and Akshardham, the rising trend of Islamic fundamentalism in Kashmir and other parts of India, the challenge posed by Christian conversion activities in different states and the appeasement of minorities by the so called secular politicians and parties at the cost of the poor and downtrodden Hindu population who form the majority in the country have awakened not only the ordinary masses in Gujarat, but also the whole nation. The bastard English newspapers of India who have inherited the genes of the pre-Independence European colonialist newspapers tried to present a completely negative and distorted image of the Hindutwa forces in Gujarat and in other parts of the country, but the people of Gujarat have spat at their faces and given them a fitting reply by voting to power the Hindutwa forces.

While the common man in this country has understood what is Hindutwa and what is Hindu Rashtra, the Cambridge or Oxford returned elite journalists wielding whisky bottle in one hand and pen in the other and the so called secularist and minority appeasing politicians are still to understand what is meant by these terms. Some effort is to be made to make them understand, though their brains are made of hard shells to let in wisdom and truth.

First and foremost proposition that we make is that Hinduism or Hindutwa is not a religion like Christianity, Islam, Buddhism, Sikhism, Jainism, Vaishnavism, Shaivism and Shaktism. It is a *dharma* or way of life evolved by the great sages and seers of this glorious nation that is known as Hindusthan or Bharatavarsha for the entire mankind for all times and it embraces politics, economics, culture, religion and every aspect of life. The Sanskrit word, *Rashtra*, is not a cultural term, but a political one meaning 'nation' or 'state'. The *Barhaspatya Samhita* says, "*Himalayaad aarabhya yaavad indu sarovaraparyantam tam deva nirmitam deshah hindusthaanam prachakshate*"—"that land created by God and stretching from the Himalayas up to the Indian Ocean is Hindusthan. It is also known as Bharatavarsha". The *Vishnupurana* says, "*Uttaram yat samudrasya himaadreschaiva dakshinam, varsham tad bhaaratam naama bhaaratee yatra santatih*"—"that land which is to the north of the ocean and south of the Himalayas is Bharata and the people of the land are Bharatiyas". Chanakya, who was instrumental in the building up of the mighty Maurya Empire by Chandragupta Maurya, declared: "*Prithivyaa samudra paryanataayaa eka raat*"—"the entire land stretching up to the seas is one nation". The above statements do

not refer to any cultural empire, but to one homogenous political entity called the Hindu Rashtra which has seen in ancient period emperors as the central figure of the nation and many kings and queens ruling various states or *rajyas* under the suzerainty of one emperor or other. So Bharatavarsha or Hindusthan, which is also now known as India, has been one nation or political entity right from the remote past when most of the people outside this land had not known what civilization was. Though, because of external aggressions by the Muslims and later by Europeans, the political unity of this country was disturbed in the mediaeval period, the Hindu Rashtra never became extinct. It does not require the recognition of Gandhi-Nehru-Jinnah type of politicians, not even that of the constitution of India or parliament of the modern times. This is Hindu Rashtra whether they accept it or not and the people of India want it to be so. The religions that have sprung up in this Hindu nation have come to be collectively known as Hindu religion, because they sprang up in this land and reflect the ethos of this glorious nation.

We need no fool to sermonize to us that India or Hindusthan or Hindu Rashtra can never be a 'theocratic state' like a 'Christian State' or an 'Islamic State'. We know well that India can never become a 'Bauddha State' or 'Vaishnava State' or 'Shaiva State', but it will remain Hindu Rashtra—the nation of the Hindus, the term Hindu meaning all those who adore and revere this Bharat as their holy land, as the land of their forefathers—"*Aasindhu sindhu paryeta yasya bhaarata bhoomikaa, pitru bhoo punya bhooschaiva sa vai hinduriti smritah*". When Pravin Todgadia remarked that 'Jihadis' in this land who are undermining the sovereignty and integrity of this nation should be sentenced to death, the secularist politicians and newspapers distorted that statement and accused him of saying that 'those who do not accept Hindutwa must be sentenced to death'. Well, we would like to ask, for arguments sake, what is wrong even if he had spoken like that if what is meant by the word Hindutwa is loyalty to Motherland, unsullied patriotism and love towards this land as one's holy land and land of the forefathers. Should those who are not prepared to accept this and look to Pakistan, Arabastan, Italy and Rome as their holy land and land of adoration be given a permanent lease to occupy this country because once the Muslims and Europeans ruled over this nation? Those who cannot accept the truth that the blood that flows in their veins is that of their Hindu forefathers and that they are all Hindus whose first and foremost loyalty should be to this nation and not to the alien religions that they have embraced by force of circumstances, must leave this nation and go

and stay in those lands where eternal life is assured to them. No one ever questions their right to believe in any god they like and to worship Him in any name and form because Hinduism allows it, but if they do not see divinity in this Motherland of ours and are not loyal to this nation, they have no right to stay on here and betray this nation to aliens. He is a Hindu for whom Mother and Motherland are more sacred than Heaven—"Jananee janmabhoomischa swargaadapi gareeyasi". Those who enjoy the citizenship of this land and betray it to the enemies of this nation must be sentenced to death.

Now, to those who decry day in and day out that the ideal of Hindu Rashtra as a 'theocratic state', we want to point out what it means in the very words of those great leaders of the modern period who stood for the Hindu Nation. About Indian Nationalism, Sister Nivedita, the illustrious disciple of Swami Vivekananda and one who came from the distant land of Ireland and dedicated her all to Mother India, says: "I believe that the strength which spoke in the Vedas and Upanishads, in the making of religion and empires, in the learning of scholars and meditation of saints is born once more amongst us and its name today is Nationality". Swami Vivekananda himself proclaimed: "Each nation has its own part to play, and naturally, each nation has its own peculiarity and individuality with which it is born. Each represents, as it were, one peculiar note in the harmony of nations, and this is its very life, its vitality. In it is the backbone, the foundation, and the bedrock of the national life, and here in this blessed land (India) the foundation, the backbone, the life-centre is religion and religion alone." Sri Viswanath Prasad Verma, in his *Modern Indian Political Thought* says: "It will be a gross exaggeration to interpret Indian Nationalism and freedom movement as entirely being moulded and fashioned after western models and techniques. It will be unhistorical to minimize the role of the fire of patriotic sentiments released by Ramdas, Shivaji, Mahadaji Sindihia, Ranjit Singh and the leaders of the movement of 1857." Eulogizing Bankim Chandra as "one among the Rishis of the later age"—the seer of the *mantra*, '*Vande Mataram*', which is creating a new India, Mahayogi Sri Aurobindo says: "It is not till the Motherland reveals herself to the eye of the mind as something more than a stretch of earth or a mass of individuals, it is not till she takes shape as a great Divine and Maternal Power in a form of beauty that can dominate the mind and seize the heart that these petty fears and hopes vanish in the all-embracing passion for the Mother and her service, and the patriotism that works miracles and saves a doomed nation is born. To some men it

is given to have that vision and reveal it to others." Sri Aurobindo emphatically proclaimed the message that he received from Krishna Vasudeva when he was incarcerated in the Alipore Jail: "When you go forth, speak to your nation always this word, that it is for the *Sanatan Dharma* that they arise, it is for the world and not for themselves that they arise. I am giving them freedom for the service of the world. When therefore it is said that India shall rise, it is *Sanatan Dharma* that shall rise. When it is said that India shall be great, it is the *Sanatan Dharma* that shall be great. When it is said that India shall expand and extend herself, it is the *Sanatan Dharma* that shall expand and extend itself over the world. It is for the Dharma and by the Dharma that India exists." And unambiguously Sri Aurobindo states what he means by *Sanatan*: "It is Hindu religion only because the Hindu nation has kept it, because in this Peninsula it grew up in the seclusion of the sea and the Himalayas, because in this sacred and ancient land it was given as a charge to the Aryan race to preserve through ages."

Annie Besant, who came from the West and identified herself with Mother India, accepted the identity of Indian nationalism with the *Sanatana Dharma*. She says, "During the early life of a Nation, religion is an essential for the binding together of the individuals who make the nation. India was born, as it were, in the womb of Hinduism, and her body was for long shaped by that religion. Religion is a binding force, and India has had a longer binding together by religion than any other Nation in the world, as she is the oldest of the living Nations." The great poet-patriot of Tamilnadu, Mahakavi C. Subramania Bharati, presented a clear picture of Indian Nationalism: "Hindusthan is the land of the Hindus. This is the name of our homeland and her people. This vast concourse of people is also known as the 'Bharata Race'..."

The most powerful proponent of the Hindutwa ideal in the modern period was undoubtedly Veer Vinayak Damodar Savarkar who also headed the Hindu Mahasabha which was considered as a staunch opponent not only by the Muslim League that caused the vivisection of the land, but also by the secular Congress which went out of the way to appease the minorities for political gains. In his presidential address given to the Hindu Mahasabha session at Ahmedabad in 1937, Savarkar declared: "To the Hindus independence of Hindusthan can only be worth having if that ensures their Hindutva—their religious, racial and cultural identity. We are not out to fight and die for a 'swarajya' which could only be had at the cost of our 'swatva' our Hindutva itself!" In the

same address, Savarkar made it very clear that he did not mean by Swarajya a Hindu nation where only those who belong to the Hindu religion will be in power and those Indians who have faith in non-Hindu religions will have no rights. He said, "In spite of their overwhelming majority in India, in spite of the consciousness that it is they who have borne the brunt of the fight, struggled single-handed down to this day while the other non-Hindu sections and especially the Mohammedans who are nowhere to be found while the national struggle goes on and are everywhere to be found in the forefront at the time of reaping the fruits of the struggle—in spite of all this the Hindus are willing to form a common united Indian Nation and do not advance any special claims, privileges or rights reserved only for themselves over and above the non-Hindu section in Hindusthan." He further stated emphatically: "Let the Indian state be purely Indian. Let it not recognize any invidious distinction whatsoever as regards franchise, public services, offices, taxation on the grounds of religion and race. Let no cognizance be taken whatsoever of man's being Hindu or Mohammedan, Christian or Jew. Let all citizens of that Indian state be treated according to their individual worth irrespective of their religious or racial percentage in general population." This exposition of Hindutwa by the great visionary of Hindu Rashtra is not anything like the hypocritical 'secularism' preached by the power-hungry politicians to appease the minorities and swallow their vote banks in elections.

Dr. Keshav Baliram Hedgewar, the Seer of the Hindu Nation and founder of the Rashtriya Swayamsevak Sangh, deliberately avoided naming his organization Hindu Swayamsevak Sangh because in Bharatavarsha, Hinduism is not merely a religious concept, but is also the backbone of Bharatiya Nationalism. Therefore he wanted to emphasize that organizing the Hindus meant organizing the nation. Dr. Hedgewar was in the forefront of Indian Revolutionary Movement for the Motherland's emancipation. However, when he realized that a nation could not be built by a violent armed struggle in which a few precious patriotic men and women will sacrifice their precious lives while the majority of the people remain steeped in self-forgetfulness which cost them their freedom, he decided to organize and awaken the masses and with that end in view joined the Congress Movement. As the General Secretary of the Congress Movement in the Central Province, when he took a leading role in the national movement, he had a shocking experience—the Hindus joined the freedom struggle to liberate the Motherland from the British rule, whereas the Muslims joined the

Congress to fight against the British because the latter were against the Caliph of Turkey who was considered to be the Head of Muslims all over the world. While the Hindus in the Congress wore the white Khadi cap as symbol of Indian nationalism, the Muslims wore only the Turkey cap manifesting their loyalty to the deposed Caliph. Dr. Hedgewar, with his deep foresight, realized that this lack of spirit of patriotism among the Muslims and their extra-territorial loyalty would definitely manifest in the form of a demand for the vivisection of the Motherland when the country attains independence. It was precisely for this reason that he decided to organize the Hindus who alone had their loyalty and intense love to the Motherland and for that purpose founded the Rashtriya Swayamsevak Sangh to rouse the spirit of patriotism and national ideals among the Hindus.

That the RSS movement never wanted to crush the religious beliefs of the non-Hindus or deprive them of their due share in the nation building is crystal clear from the words of Sri Guruji Golwalkar, who succeeded Dr. Hedgewar as the Sarsanghchalak of RSS. He says, "We must revive once again the *parakrama-vad*. For that we should make it clear that the non-Hindu who lives here has a *rashtra dharma* (national responsibility), a *samaja dharma* (duty to society), a *kula dharma* (duty to ancestors), and only in his *vyakti dharma* (personal faith), he can choose any path which satisfies his spiritual urge. If, even after fulfilling all those various duties in social life, anybody says that he has studied Quran Sherif or the Bible and that the way of worship strikes a sympathetic chord in his heart, that he can pray better through that path of devotion, we have absolutely no objection. Thus he has his choice in a portion of his individual life. For the rest, he must be one with the national current. That is real assimilation."

The bandh organized by the Muslims in the Muslim majority state of Jammu and Kashmir condemning the death sentence awarded to the dreaded terrorists who, as agents of the ISI of Pakistan, attacked the Indian Parliament and tried to assassinate the top leaders of this nation is a clear indication as to how far the Muslims in our country have assimilated into our national mainstream and where their loyalty is. There are exceptions. Even in the BJP there are Muslim leaders who are loyal to the Motherland. However, exceptions do not make the rule. Unless the non-Hindu minorities see the writing on the wall and change their ways, their survival in this land is well nigh impossible. However, we do find some silver lining in the post-Godhra thinking of some of

the enlightened Muslims like the renowned Muslim scholar, Dr. Rafiq Zakaria. He gives in his latest book, *Communal Rage in Secular India*, in the last chapter titled “What should Muslims do?”, some gems of well-meaning advice to the Muslim masses in India:

“Muslims must try and become an integral part of the mainstream... they must whole-heartedly co-operate in enriching composite nationalism which continues to be our pride... they must get out of their ghetto mentality, break the barriers of alienation and generate a harmonious environment....

“Muslims continue to live in a make-believe world of their own. Their leaders waste their energies in playing games, whipping up emotions, and bringing more trouble to the ordinary Muslims....

“Their self-serving leaders, with utter disregard to the aftermath of Partition, remained oblivious to their miserable decline and continued to behave with incredible arrogance, exhibiting a sense of false bravado by their loud utterances; they take out protest marches at the slightest pretext, hold demonstrations, shout slogans, demand justice and fair play but all this never gives any relief to the community... They fail to understand that by voicing meaningless grievances, asking for unrealistic rights, wailing, fretting and fuming, the leaders may gain some publicity but the community loses a great deal...

“Instead of coming out openly against Pakistan and taking a strong stand against the jihadis, these so-called guardians of Indian Muslims spend most of their time in running their own political shops to buttress their communal leadership....

“Indian Muslims must now see the light of day and move in a different direction which will take them forward and not backward. They must discard their worn-out prejudices and outmoded habits and adjust themselves to the requirements of the changing times....

“There must be a real awareness among Indian Muslims that they have to gird up their loins and prepare for reconciliation with Hindus on the basis that each respects the religious and cultural conventions, traditions and sentiments of the other.”

Let the so called minorities in the country hearken to the call given by this wise Muslim thinker and sincerely endeavour to merge in the mainstream of Indian Nationalism.

Vande Mataram! Bharat Mata Ki Jai!

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Desha Bhakthi

Breathes there a man with soul so dead,
Who never to himself hath said,
'This, this is my own native land'?

What Sir Walter Scott, the novelist and poet, said of patriotism, had been said centuries ago in our country. Valmiki, the **Adi Kavi**, is quoted as saying: 'Mother and Motherland are greater than heaven.' Daniel Webster, the American statesman, amplified the concept by saying: "Let our object be our country, our whole country and nothing but our country."

Patriotism have been rated the highest virtue at all times and in all climes as by being patriots, we get over our self-regarding interests and concern ourselves with other regarding interests. This requires a suppression of the ego, which the great teachers of mankind, from Socrates of Greece to Sankara of India, have held up as an achievement worth striving for in man's journey through this 'Vale of Tears'. The world has known patriots all through ages. During the last three centuries in particular, in people's struggle against colonialism and imperialism, we have had patriots whose names will be remembered for their spirit of service and sacrifice as long as mankind retains what Cicero called 'the mother of virtues', namely, gratitude.

In any gallery of the patriots of the world, India has an honoured and proud place. But the kind of patriotic spirit that led to freedom is not much in evidence today. Fissiparous forces have raised their ugly heads threatening the basic unity of the country. Patriotism is indeed the greatest need of the country today if we are to remain a strong, united nation.

SWAMI VIVEKANANDA'S ROUSING CALL TO HINDU NATION

“Be proud that thou art an Indian” – is Swamiji’s exhortation to everyone of us. The heartiness and the warmth of this call must be clearly understood by all of us. By Indianness Swamiji could not have meant the mere fact of being born on Indian soil or of speaking an Indian tongue, or of being an Indian citizen. His concept of Indianness was very deep. To fittingly respond to and act upon his call, each one of us must strive to be an embodiment of the National *Dharma*, a microcosm of practical Vedanta:

“If there is any land on this earth that can lay claim to be the blessed *Punya Bhumi*, to be the land to which all souls on this Earth must come to account for Karma, the land to which every soul that is wending its way Godward must come to attain its last home, the land where humanity has attained its highest towards gentleness, towards generosity, towards purity, towards calmness, above all, the land of introspection and spirituality, it is India.”

“Where do you find the Indian society standing still? It is always on the move. Sometimes, as in the times of foreign invasions, the movement has been slow, at other times quicker. This is what I say to my countrymen. I do not condemn them. I look into their past. I find that under the circumstances no nation could do more glorious work. I tell them that they have done well. I only ask them to do better.”

“Make your nerves strong... No more weeping, but stand on your feet and be men. It is a man-making religion that we want. It is man-making theories that we want. It is man-making education all round that we want. And here is the test of truth – anything that makes you weak physically, intellectually, reject as poison; there is no life in it, it cannot be true: Truth is strengthening. Truth is purity. Truth is knowledge...”

“Arise, awake and stop not till the goal is reached. Arise, awake! Awake from this hypnotism of weakness. None is really weak; the soul is Infinite, Omnipotent and Omniscient. Stand up, assert yourself, proclaim the God within you. Do not deny Him.”

CONCEPT OF INDIAN NATIONALISM

Sri Aurobindo, in his famous Uttarpara Speech, proclaimed: "This Hindu Nation was born with Sanatan Dharma, with it moves and with it grows. When the Sanatan Dharma declines, the nation declines, and if the Sanatan Dharma were capable of perishing, with the Sanatan Dharma it would perish. The Sanatan Dharma that is Nationalism."

Mahakavi Bharati also defines Indian Nationalism in terms of Hindu Nationalism: "Hindustan is the land of the Hindus. This is the name for our land as well as our people; these people have another name also that is Bharata Jaati." The term Jaati is used to denote nationalism. It does not denote any particular race, community or religious creed. Just as all the various streams that come and merge in the Ganges and become part and parcel of the river, all people who have come and settled in this land through ages belong to this Jaati.

"Bharatiyas are those who adhere to the Vedic ideals that Dharma alone will confer victory in politics as well as other fields in this world." Bharati makes this all the more explicit when he says clearly, "Life, according to the Indian conception, has a fourfold object: *Dharma, Artha, Kaama, Moskha*—Duty, Acquisition, Enjoyment and Liberation. Unless these four things be achieved in full measure, an individual life would be imperfect, while a national existence in such a case would be undivine, contemptible, futile."

This Hindu nationalism has a hoary past. Who knows how many millennium and centuries back the Vedic Rishis existed! Recent researches are incapable of calculating it precisely. Who knows when the Himalayas arose? But it is sure of one thing. These Vedic Rishis were not merely spiritual missionaries. They were men with a practical philosophy which moulded the destiny of the nation. "Fools think that the sages had no knowledge of political economy. The Rishis were wise not merely in their teachings about the other world, as certain people imagine, they were equally wise in their teachings about this world. When the majority of men realize that fact fully, we shall have taken the next step in our upward evolution."

The western theory that a race called Aryans conquered India and subjugated the natives cannot be accepted. Reference to the victory of Aryas over the Asuras refer only to the victory over evil forces like

desire, anger etc. and to say that they were people known as Asuras from whom Aryans captured India is a deliberate lie propagated by European pundits. All the achievements of the people of this land from time immemorial to the present day are all 'Aryan treasures'. Mahakavi Bharati says: "The common name for our Vedas, our science, our people, our languages, our poetry, our scriptures, our music, our dance, our professions, our architecture, our edifices, our huts and all is Aryan treasure. Kalidasa's *Shaakuntala*, Tulsidas's *Raamaayana*, *Shilappadikaaram*, *Tirukkural*, Andal's *Tirumozhi*—for all these the common name is Aryan treasure. Tanjore temple, Tirumalainaick Mahal, Tyagaraja's *Keertanas*, Ellora cave temples, Teja Mahalaya or later Tajmahal at Agra, the flute of Sharabha Shastri—all these are 'Arya Sampad'. Therefore Aryan treasure is the culture of Hindu civilization. As long as these treasures are protected, our nationalism will live. If we allow these to rust, our nationalism will die."

Indian nationalism is closely linked with the culture and tradition of this land. We recall with pride the great contribution that our culture has made to the civilization of the world and how emerging civilizations in Egypt and Assyria borrowed the values of Hindu culture.

The need of our times is to unify the Hindus all over the country. The word 'Hindu' means not in the narrow sense of religion, but as a term denoting the all-embracing Vedic national spirit.

"Hindus are all one. Those who believe in the Vedas are all one. The children of Bharat are all the children of the same mother. Amongst us there are no differences based on religion, caste or class. This ideal is the best for this age. All those who believe in Hinduism are of one life, one body, one blood, one clan. All are one", says Bharati. He asserts, "Learned men unanimously proclaim that the time has come for a new wisdom, a new life, a new dharma, a new morality to dawn in this world. For the birth of this new wisdom, we say, Hinduism is the only means."

In his poem on Chatrapait Shivaji, Mahakavi Bharati expresses his indignation against those who denigrate the Vedas, the mainspring of Indian national life: —"Would Mother Bharat allow the mlecchas who denigrate the sacred Vedas to step into this country?" One who will allow his mother to be touched by a foreign aggressor is meaner than a dog. Shedding one's blood to protect the freedom and honour of one's

country is a greater sacrifice to the Mother than all other sacrifices. This is the land of gods, the land of great Jnanis and a spotless, glorious, spiritual land. All servility, whether of an inherited or acquired character, must be definitely abandoned by men who aspire to guide the affairs of a nation. Lokamanya Tilak was not mere political leader, but messiah of the resurgent spiritual nationalism. The national movement also was a spiritual evolution of Mother India”.

Those who surrendered the country to the British rule were condemned by Bharati as the 'priests of a temple who sold the idol'.

“Indeed, the kings who acceded to the British suzerainty over the land did think that the people of our land were nothing but cattle. Having got defeated in the game of politics, what right they had to surrender the land to the foreign aggressor? Subjugation of the land to foreign rule is the destruction of its nationalism.

“Gone! Gone is Bharat land! Gone Dharma! Gone Vedas!

“One who knew the thousand facets of Dharma pledged the land to the wicked! What a cheap deed did he do? People who failed in their responsibility to serve the Mother, they too failed in their duty.”

Bharati saw the hands of the Divine in the liberation of Mother Bharat. He symbolized the national struggle as the great Mahabharata war. In the ultimate victory of the struggle, Bharati envisaged Dharma not only regaining hold on the country, but all over the world, for it is Divine destiny that Mother Bharat should emerge as the Spiritual Mistress of the world.

Concept of Hindu Nationalism did not overlook the fact that India is a multilingual and multi-religious nation. The animosity between Hindus and Pro-Arabian Muslims, particularly in the northern states was mainly due to the Muslim rule in India. To remove the feeling of estrangement between Hindus and Pro-Arabian Muslims is indeed a difficult and hazardous task. But, leaders who have such virtues like constant effort, patience, courage, compassion, relentless efforts with iron determination to Indianize the Muslims and such other qualities can accomplish this.

PERIOD OF ECSTASY AS WELL AS AGONY

The nation has celebrated the Golden Jubilee Year of Indian Independence with much inspiration and colourful festivities throughout the year as it deserved. The greatest achievement in the Golden Jubilee Year is the installation as Prime Minister of the country a man who has offered his whole life in the service of Mother India and has been serving Her as a humble servant right from his youth in a selfless spirit. The second greatest achievement is the successful testing of nuclear weapon at Pokaran, which has raised the prestige of this nation to a great height in the comity of nations. The most heartening scene that one could see throughout the year is that everyone, from the little baby to the senior citizen, has heard and uttered the *mantra, Vande Mataram*, which was the battle cry of hundred thousand freedom fighters, patriots and revolutionaries of our country during the freedom struggle. All these are grand achievements, no doubt, but the most agonizing fact is that even in the fiftieth year of Independence, we the people of India had no guts to sing in public functions the whole song of *Bande Mataram* composed by Bankim Chandra Chatterjee -- that Immortal song which enchanted millions of youth in our country like Khudiram Bose, Bhagat Singh and Chandra Shekhar Azad and made them offer their precious lives at the altar of Mother Bharat! The reason?! The spineless politicians in India are still afraid of offending the anti-national Muslims who cannot accept Motherland as a sacred or divine entity that is not to be sacrificed like a goat for selfish interests. Especially in the last fifty years these Muslims have procreated very fast and their vote bank in Hindusthan is not something that a power-mongering politician could easily overlook for the sake of reverence for the mother or Motherland. According to these politicians, perhaps even Bhagavan Rama would not have uttered, "*Jananee janmabhoomischa swargaadapi gareeyasi*" -- "Mother and Motherland are more sacred than the Heavens!" -- if he were to confront an electorate with a powerful Muslim vote bank in His Rama Rajya.

Muslim fanatics of the pre-partition days who wanted to vivisection the country could not accept the adoration of the Motherland as Mother Divine! Though the blood that flowed in their veins was the Hindu blood and they were only the hapless victims of rape, plunder and forcible conversion by marauders from outside the country, though they

were all descendants of the Vedic rishis who sang the *Sama Hymns* sitting on the banks of the sacred rivers, Sindh, Ganga, Yamuna and Saraswati, once they got converted to Islam, they feigned themselves to be the progeny of Muhammad Gazni, Muhammad Ghori and Babar. Right from the day the valiant hero of Hindusthan, Prithviraj Chauhan, fell on the battle field due to the treacherous act of his own kinsman, Jayachand, the history of India under the Muslim rulers has been one of rape, murder, plunder, destruction of temples, abduction of Hindu women, butchering of Hindu children and Jezia on the Hindus who failed to convert themselves to Islam. Among those Hindus who survived the onslaughts, there were great heroes like Rana Pratap, Chhatrapati Shivaji and Guru Govind Singh who fought incessantly for the freedom of the Motherland. Later, when the Muslim power collapsed and the British took over the rule of this land, it was mainly the Hindus who carried on the struggle for the emancipation of the sacred Motherland. There were some Muslim rulers who fought against the British to regain their power, but not out of love or devotion to Motherland. That the Muslims in this country owed their loyalty not to this country but only to the Religious Head of Islam outside the country became very evident when they launched the Khilafat Movement, not for the emancipation of India, but for the restoration of power to the Khalif of Turkey.

As early as 1924, the great patriot and freedom fighter, Lala Lajpatrai, declared with deep foresight: "I am afraid, Indian Muslims are more pan-Islamic and exclusive than the Muslims of any other country on the face of the globe, and that fact alone makes the creation of united India more difficult than would otherwise be the case." Yet another great patriot-revolutionary, Dr. Keshav Baliram Hedgewar, who founded the Rashtrveya Swayamsevak Sangh on the Vijayadasami day in 1925, concentrated in organizing the Hindu society, for he knew well that only the Hindus could be unreservedly loyal to their Motherland whereas others had divided loyalty. This historical truth came to light when, at the Kakinada Session of the Indian National Congress in 1923, the then President, Maulana Mohammad Ali objected to the singing of *Bande Mataram* of Bankim Chandra Chatterjee, which was adopted as the national song of India by patriots, revolutionaries and freedom fighters right from the days of the fight against the partition of Bengal in 1908. In fact, Pandit Vishntu Digambar Paluskar had set the tradition of singing *Vande Mataram* in all the Congress Sessions since 1915. When the idea of butchering the Motherland got into the head of the Muslims,

how can they tolerate the Hindus eulogizing the Motherland as the Divine Mother? In order to appease the Muslims, the Congress leaders introduced the singing of Mohammad Iqbal's '*Hindusthan Hamara*' along with '*Vande Mataram*'. Still the Muslims were not satisfied. As a prelude to the mutilation of the Motherland, the song *Vande Mataram* was mutilated! That portion of the song where Motherland is eulogized as the Goddesses of Wealth, Wisdom and Valour were sacrificed to satisfy the Muslim sentiments. The Muslims did not consider themselves part of the "crores and crores of hands" of the Motherland nor did they accept that the deity worshipped in every shrine is She. So those stanzas too were amputated to satisfy the Muslims. Even then they could not accept the singing of *Vande Mataram* and Mahatma Gandhi and other leaders decided to say good-bye to the song to keep the Muslims in Congress.

All these efforts of the so called "secular, large-hearted, liberal" leaders proved futile in keeping the Muslims with them. The country was partitioned. Muslims got their Pakistan, but the Hindus never got back their Hindusthan. They got a "secular nation". When the question of selecting a national anthem came up before the country, in spite of the efforts of the patriotic sections of the people, the power-mongering politicians' will prevailed. How can the remnants of the Muslim vote bank still strong inside the country could be ignored by the seat-seeking politician? The rightful claim of *Vande Mataram* to be the national anthem was overlooked and the song, *Janaganamana* written by Rabindranath Tagore in honour of King George V was imposed on the people as the national anthem. In his thought-provoking foreword to this writer's humble work, ***Vande Mataram***, brought out at the time of the Vande Mataram Centenary Celebrations in 1977, the *Bheeshma pitaamaha* of India's Freedom Movement, Acharya J.B. Kripalani, said: "It is therefore strange that after independence instead of this anthem, the present one, *Janaganamana* by our great poet Rabindranath Tagore, suddenly came to be recognized as our National Anthem. The adoption of a national song was never considered as it ought to have been by the Constituent Assembly. It was only announced by Rajendra Babu, the first President of our Republic. National Anthems are not adopted by the nation like that. They are to be recognized by the people. Even as it is, only the first two paragraphs of *Vande Mataram* are sung. The rest of it is omitted, the reason obviously being that the Muslims objected to the mention of the Indian Goddesses in the song though every goddess is the personification of some divine virtues and all this is explained in

the song itself. Even now it will be desirable to have *Vande Mataram* as the National Anthem along with *Janaganamana*. Also the whole song must be sung, because the portions that are left out express the most beautiful and poetic sentiments about the Motherland.”

It is a pity that even on the day when the whole nation is celebrating the completion of fifty years of Indian Independence, we are not able to sing, in our official function, the soul-stirring song of Bankim Chandra Chatterjee, VANDE MATARAM, in its full form. While the song of Mohammed Iqbal, SAARE JAHANSE ACCHAA HINDUSTAAN HAMAARAA, was sung in full in the Parliament house, only the mutilated form of VANDE MATARAM was sung.

On the occasion of the Golden Jubilee of our Independence, we have coolly forgotten that great national leader, Acharya Kripalani, and his appeal. By mutilating the song, the great poet-patriot who composed it is also humiliated, just to please those who do not want to accept this land as their sacred Motherland. VANDE MATARAM, indeed, does not require the support and recognition of a spine-less secular government and politicians, for, as Acharya Kripalani has pointed out, “It had become spontaneously the National Anthem adopted by the mass of our people”.

It is time that the patriotic people of this country rise to stop the humiliation of this immortal song by mutilating it everyday in the AIR and Doordarshan broadcasts and in Government functions. The “secular” government, if it still wants to pursue its Muslim appeasement policy, can better remove *Vande Mataram* from all its programmes and celebrations and leave it to the people to honour the song in their own way. Mutilation of this National Song is as much a national disgrace as damage to the national flag and symbols. No Government has the right to do it, for this is People’s Song.

The Golden Jubilee Year of India’s Independence has been a period of ecstasy for it has brought before the younger generation the glorious history of the Indian Independence Movement and the memories of the martyrs and freedom fighters, but it has also been a period of extreme pain and agony for the deliberate suppression of the equally glorious saga of the immortal song that was the sacred hymn for all these heroes and heroines of this land. We do have an excellent Prime Minister who is undoubtedly a great patriot and nationalist, but he and his party

colleagues in the Union Cabinet have been helplessly tied to some so called “secular” allies. Otherwise, the Bharatiya Janata Party and the Sangh Pariwar who have always been singing the *Vande Mataram* in full in all their congregations all these years could not have silently reconciled to this ill-fate of this national song on the occasion of celebration of fifty years of Indian Independence. **Vande Mataram!**

[TATTVA DARSANA Vol 15, No. 3, Aug-Oct 1998]

THE NEW HINDUISM

Every new period in our political history creates a new period in Hindu worship. The ideas that surround us from our birth are like geological strata, piled one upon another, and each bearing the marks of the time in which it rose. A crisis so important as the present, must, in its turn, leave a deep impression on our religion, thought and customs. It is, of course, understood that the new, if it is to be persistent, must be constituted by a return upon the old. It must form a development, not an invention. This is why we do not notice that we are living in the midst of a new Hinduism. The new Hinduism is merely the old, finding new utterance and application. When we read the great pronouncements of Vivekananda, they are so like the words of our grandparents heard in our childhood, that we fail to remember that they are being spoken in the midst of a foreign people, and falling upon strange ears. This fact that our religion now stands before the world, demanding its rightful place,—determined to find the souls that belong to it, even if it have to seek for them to the ends of the earth—is in itself a revolution, of a most profound and searching character. It is a revolution, moreover, that no one dreams of denying. All the world admits that it has taken place. But true revolutions never stop with themselves. They are like the first circles formed on the water, when a stone is thrown. They go on and on, producing other circles. Similarly, every revolution is the source of rhythmic changes in the society in which it occurs, which go on and on, producing secondary and tertiary changes, to the end of the epoch, when they are swallowed up and re-energised by the nuclear forces of the succeeding age. A movement of national dimensions must have a new philosophical idea behind it, which will, however, be new.

—Sister Nivedita

SARASWATI VANDANA AND VANDE MATARAM

Sister Nivedita, the illustrious disciple of Swami Vivekananda and Guru of Mahakavi C. Subramania Bharati, founded her school at 16, Bose Para Lane in the Bagh Bazaar area of Calcutta, a hundred years ago, on the auspicious occasion of the Feast of Kali, on November 12, 1898. Today it is renowned as Sister Nivedita Girls' School and is silently celebrating its centenary. Swami Vivekananda wanted Miss Margaret Noble who, inspired by his ideals, came from the distant Ireland and turned into Nivedita -- the dedicated daughter of Mother India, not to work for Vedanta nor for the cause of his master, Sri Ramakrishna, but to work for the cause of the Motherland, for Her political emancipation by 'forging a mighty weapon out of the bones of the Bengali youth' and for Her cultural and social upliftment. The Nivedita Girls' School that she started was brilliant example to nationalist institutions all over the country. She not only refused to take the aid of the Government, but even introduced 'Bande Mataram' in the daily prayers of her school at a time when singing of the song in public was an offense. Her school was a meeting place of scientists, artists, journalists, nationalists and revolutionaries, prominent among them being Barindra Ghosh, younger brother of Sri Aurobindo, Bhupendranath Dutta, younger brother of Swami Vivekananda, Brahmabandhav Upadhyaya, the fiery editor of the revolutionary journal *Sandhya*, Abanindranath Tagore, the renowned artist, and Jagdish Chandra Bose, the renowned scientist. Brahmabandhav, though a brahmin who adopted Jesus Christ as his *ishtha devata*, started an institution called Saraswati Ayatana where teachings of the Vedas, Upanishads and Hindu scriptures along with worship of Goddesses Kali, Lakshmi and Saraswati were imparted to children and festivals like Durga Pooja and Ganesh Chaturthi were celebrated.

At the time of the Calcutta session of the Indian National Congress in 1906, Sister Nivedita organized a Swadeshi exhibition in which the Nivedita Girls' School exhibited a 'National Flag'. The flag chosen by Sister Nivedita for her country was nothing but the saffron Bhagawa Dwaj which is a symbol of our hoary culture, heritage and nationalism. And on the flag was portrayed in yellow colour the *Vajrayudha*, reminding the people that the great rishi Daheechi donated his backbone to the Devas for making a weapon to fight the Asuras and it is now

for the people to sacrifice their all at the altar of the Mother in the fight against British Imperialism. It was in the previous year that a Parsi woman, Madam Bikhaiji Rustom Cama who was an Indian revolutionary in exile, hoisted a national flag with the slogan of *Vande Mataram* on it in Berlin. Bharata Mata was the presiding deity in the heart of every patriotic Indian -- Hindu, Musalman, Parsi or Christian -- in those days. *Vande Mataram* was the battle cry of every revolutionary -- Brahmabandhav, Ashfaqulla, Bhagat Singh as well as Rajguru and Chandrasekhar Azad. Durga Pooja, Ganga Dashara and Gansh Chaturthi were all national festivals in which all people irrespective of caste, creed or community participated and raised slogans of *Vande Mataram* and *Bharat Mata ki Jai*. Nivedita has spoken about the devotion of Muslim boatmen of Bengal who joined hands with Hindu brethren in floating lamps on Ganga at the time of Durga Pooja.

But the Britishers were very cunning and they played the game of divide and rule to keep the Indians disunited and under subjugation. The foreign missionaries dumped into the country by the colonialists brainwashed the Christians to believe that the Kingdom of Christ will descend on earth only if the European rule was established in every nook and corner of the world. The Muslims in India were told that they were the rightful rulers of the land before the British came in and if at all India gains Independence, the right to rule should go back only to them. The Muslim League was nourished and nurtured by them to create a communal division in the country and they did succeed in their vile attempt. The Christians and Muslims started talking that India was never a nation before the British came in. *Vande Mataram* was dubbed as a slogan of idol worship, and eulogization of the Motherland in Bankim Chandra's song as Durga representing power, Lakshmi representing wealth and Saraswati representing wisdom was condemned as Hindu communalism. Unfortunately, the generation of uncompromising and fiery patriots like Lala Lajpat Rai, Bipin Chandra Pal and Lokamanya Tilak had disappeared from the national scene. The politicians who took over the leadership of the Congress were more westernized in their outlook and intent on grabbing power from the British than fostering the age old national ideals and protecting the unity and integrity of the country. They did not hesitate to agree to the partition of the country so that they could at least have a part of the country to rule. The paragon of Truth, Mahatma Gandhi, tried all methods to appease the Muslims and win their confidence, but they never accepted him as a leader and considered him only as a Hindu

chauvinist. He even dropped the slogan of *Vande mataram* to please them and took to *Allah O' Akbar*, but all these gimmicks proved futile. At last he had to swallow his own words that Pakistan could be created only over his dead body and concede the partition of the country.

Surprisingly, even after the independence, the Muslim and Christian appeasement policy of the political leaders continued. They always feared the wrath of the Hindus who were betrayed by them and therefore made every effort to suppress the Hindu national feelings by dividing the Hindu society into linguistic and caste groups so that they could hold on to power with some sections of the Hindus behind them and the support of Muslim and Christian minorities who were pampered by them. They never hesitated to sacrifice time and again the rights and interests of the majority community to keep the minorities in good humour. As a part of this nefarious game they imposed the so called ideal of 'Secularism' on the nation. The minority communities did take advantage of the power-craziness of these politicians and went on extracting the maximum benefits at the cost of the majority community. Whenever the majority community people strove to stand united and fight for their legitimate rights, they were dubbed as communalists and fanatics. Teaching of anything associated with Hindu religion and culture was 'communalism'. Even the singing of the *Vande Mataram* song, spontaneously adopted by the people as the national song during the days of struggle for freedom, became communal and the portions eulogizing Mother India as Durga, Lakshmi and Saraswati were promptly removed to please the minorities.

Today the Hindus are waking up. The emergence of a political party which is truly national in its outlook and which represents the cultural ethos of the country which have come down through centuries as the biggest party in the parliament is proof of this fact. However, this party has yet to gain the absolute majority to enable it function effectively and independently. A big section of the Hindu society is still too illiterate, ignorant and downtrodden to free themselves from the delusory charm of the cunning, opportunistic, materialistic and casteist propaganda of the power-mongering politicians. Immediately after the Independence, the politics of the country drifted from the hands of national level leaders to regional satraps and leaders of linguistic, communal and caste groups. The educated elite were driven out of politics and the uneducated and half-educated demagogues, screen play writers, stage and cine actors with no moral and spiritual values in life took over the

political leadership. Man-making and nation-building education was replaced by materialistic and self-centred educational ideals. Today, the scene has still worsened. The politics of the country is mainly dominated by Mafia dons, black marketers, criminals and traitors who have no hesitation to barter away the country for their selfish gains. People who have never entered into the compound of a school, except perhaps in the dead of the night to brew illicit liquor, have today, thanks to the corruption and criminalisation of politics, become legislators, parliamentarians and even ministers. Therefore, even the biggest party in the parliament which enjoys the support of the patriotic and national minded people of the country has to depend on the mercy of the allies some of whom are led by people who have no principles, policies, ideals or goals except clinging to power by hook or crook and who are corrupt to the core. Though these parties could never have dreamt of finding berth in the union cabinet but for their alliance with the biggest national party, they are under constant fear that if the biggest party, by virtue of its ideals, principles, policies and efficient performance gains the confidence of the people they will lose their hold. Therefore they constantly pose threats of withdrawal of support and, joining hands with the opposition, try to tarnish the image of the biggest party under some pretext or other.

The recent uproar against the singing of *Saraswati Vandana* in the conference of Education Ministers of the country, the opposition to the singing of *Vande Mataram*, and opposition to the teaching of Sanskrit and the message of Vedas and the Upanishads in schools are to be looked at from this angle. No one objected to the singing of *Saraswati Vandana* in the first Conference of Education Ministers when the paragon of so called secularism, Pandit Jawaharlal Nehru was the Prime Minister and Moulana Abul Kalam Azad was the Union Education Minister. No one objected when *Saraswati Vandana* was sung in a function attended by President K.R. Narayanan and the then Prime Minister, I.K. Gujral. But if the *Saraswati Vandana* is sung in the Education Ministers' conference attended by Prime Minister Atal Behari Vajpayee and Union Education Minister Dr. Murli Manohar Joshi who belong to the Bharatiya Janata Party which upholds the national and cultural ideals of the country, it is all communal and fundamentalist!

The BJP Government of Uttar Pradesh is to be heartily congratulated for its bold decision to make singing of *Saraswati Vandana* and *Vande Matasrm* compulsory in all schools in the State. They are not doing

anything other than what Sister Nivedita and Brahmabandhav did hundred years ago and what great men like Swami Vivekananda and Sri Aurobindo envisaged. This fire of patriotism and nationalism that is being kindled in Uttar Pradesh which is the biggest State in the country will soon spread all over the country and engulf the whole of the country and it is bound to reduce to ashes all parochial, narrow, communal, fanatic and fundamentalist forces which have all these years holding this country to ransom. The crying need of the hour is courage and wisdom on the part of the leadership of the biggest party in the country to boldly stick to its principles, even at the cost of power, with a firm conviction that *dharma* will ultimately win. **Vande Mataram!**

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CALL OF SWAMI RAMA TIRTHA

“O Setting Sun, Thou are going to rise in India. Wilt Thou please carry this message of Rama to that land of glory? May these tear drops of love be the morning dew in the fields of India! As a Shiva worships Shiva, a Vaishnava Vishnu, a Buddhist Buddha, a Christian Christ, a Mohammedan Mohammed, with a heart turned into a “Burning Bush” I see and worship *India* in the form of a Shaiva, Vaishnava, Buddhist, Christian, Mohammedan, Parsi, Sikh, Sannyasi, Pariah or any of *Her* children. I adore Thee in all Thy manifestations, Mother India, my Gangaji, my Kali, my Isht Deva, my Shalagram. While talking about worship, says the God who loved to eat the very clay of India: “The difficulty of those whose minds are set on the *unmanifested is greater*; for the path of the *unmanifested* is hard for the embodied to reach.” Well, all right, Sweet Krishna, let mine be the path of adoration of that *manifestation divine* of whom it is said: “All his household property consists of a jaded ox, one side of a broken bedstead, and old hatchet, ashes, snakes and an empty skull.”.... Mere lukewarm approbation or toleration won't do. I want active co-operation from every child of India to spread this dynamic spirit of Nationality. A child can never reach youth except when he passes through boyhood. A person can never realize his unity with God, the All, except when unity with the whole nation throbs in every fibre of his frame. Let every son of India stand for service of the whole, seeing that the whole of India is embodied in every son. Almost every town, stream, tree, stone, and animal is personified and sanctified in India. Is it not high time now to deify the entire Motherland and every partial manifestation inspire us with devotion to the whole? Through Prana Pratishtha, Hindus endow with flesh and blood the effigy of Durga. Is it not worth while to call forth the inherent glory and evoke fire and life in the more real Durga of Mother India? Let us put our *hearts* together, the heads and hands will naturally unite.”

—SWAMI RAMA TIRTHA

INDIA OF A SADHU'S DREAMS

A Sadhu whose *Ishtha Devata*—the Deity of adoration—is Mother Bharatamba, the Mother of all Gods and Goddesses, the Mother of all cultures and civilizations and the manifestation of the Universal Mother who raises up all Her children from the lowest forms of existence like plants and animals to the highly rational human species, in a process of evolution, to the highest realms of Divinity, the one and only dream is to see Her re-installed on the pedestal of *Loka Guru*—the Preceptor of the World, for the message of the most ancient Seers is "*Etad desha prasootasya sakaashaat agrajanmanaha, swam swam charitram siksheran prithivyaaha sarva maanavaah*"—"Let the entire humanity sit at the feet of the holy preceptors of this sacred land and learn the meaning and purpose of their existence!"

His dream can never be different from that of the Rig Vedic Rishi who gave expression to His dream in the national prayer:

*"Om aa brahman braahmano brahmavarchasee jaayataam.
Aa raashtre raajanyah shoora ishadhyaotidhyaadheeh
mahaaratho jaayataam.
Dogdhree dhenurvodaanangvaanaashuh saptih
Purandharyoshaa jishnuratheshtaah sabheyo yuvaasya
yajamaanasya veero jaayataam.
Nikaame nikaame nah parjanyo varshatu
phalavatyo na oshadhayah pachyantaam
yogakshemo nah kalpataam"*

—**Yajurved 22.22**

—"Let all the Brahmins, i.e. those who possess the highest intuitive wisdom, in this nation shine with the lustre of Brahmanical spirit, i.e., the spirit of acceptance of all beings as the manifestation of one and only Divinity. Let all the Kshatriyas, i.e. men of valour and strength of their shoulders turn out into protectors of this Holy land with mastery in the art of weapons and science of warfare; may the heroes be all great intrepid *Maharathis* or warriors of the highest standard; let the cows yield good volume of milk (meaning let the wealth of the nation proliferate); may the bullocks and the horses in this country become strong and speedful (meaning let the transport and communication network in the country efficiently integrate the nation); may the women

be of very dignified character, possessed with great virtues and charms and good mistresses of houses which they rule; let the householders turn out to be valiant in assemblies and on battle-fields; may they get good children who will also shine as great assembly-men; let the rains bless this land according to seasons and as much as we want; let the herbs and trees bear ample flowers and fruits; let the whole life of this our nation be full in acquisition and use of all things which make the life comfortable and joyful"

This dream of the ancient Rishi could be fulfilled in the modern nation if and only if every child of the land adopts this Motherland of ours as the Supreme Deity of adoration, keeping aside all other gods, goddesses, cults and religions, and vows to sacrifice his or her all at the Mother's Altar. The great Tamil poet addressed the little ones of the nation thus: "*Chhedamillaata Hindusthaanam atai deivamenru kumbidadi paapa*"—"Oh little damsel, worship the Akhand Hindusthaan as the Supreme Deity!" Swami Vivekananda wanted us to keep all vain gods and goddesses aside and worship the *Virat Purusha*—the nation and its people—as the Supreme God. Sister Nivedita wanted every educated youth of the country to go from village to village enlightening the common masses on the glory and greatness of this great nation. And Mahayogi Sri Aurobindo wanted that the unnatural partition of the country must be undone at any cost. That is the still unfulfilled dream of this Sadhu and like the humble squirrel that played its little part in the *Setubandhan* of Lord Sri Ram, we will play our humble role to see this dream of all the great Mahatmas of this land fulfilled in our life time.

[SOHAM, August 2004]

PATRIOTISM

The basis of our nationalism is not simply Bharat but 'Bharat Mata'. Remove the word 'Mata' and Bharat would remain just a piece of land. The affinity between us and this land is established only with the relationship of the mother. No piece of land can be called a country so long as the relationship between it and the people living in it is not that of mother and son. This is patriotism.

—Pandit Deendayal Upadhyaya

AKHANDA BHARATA AND HINDU RASHTRA

"Ay, when a man has begun to hate himself, then the last blow has come. When a man has begun to be ashamed of his ancestors, the end has come. Here am I, one of the least of the Hindu race, yet proud of my race, proud of my ancestors. I am proud to call myself a Hindu. I am proud that I am one of your worthy servants. I am proud that I am a countryman of yours, you the descendents of the sages, you the descendents of the most glorious Rishis the world ever saw. Therefore, have faith in yourself, be proud of your ancestors, instead of being ashamed of them." --This was the lash that Swami Vivekananda's whip delivered on the back of those spineless Hindus who shied to call themselves Hindus.

There is a story that a Brahmin was taking a calf, which he received as gift, to his home. Some thieves, who wanted to deprive him of his possession, planned among themselves and followed him. One by one, they approached the Brahmin on the way and asked him where he was dragging the 'dog'. The Brahmin got confused and started thinking that what was given to him was after all a 'dog' and not a 'calf' and, in disgust, left his possession and walked away. The thieves usurped the calf and made a meal of it.

Sri V. Sundaram, IAS (Retd.), wrote an article titled "Ushering A Renascent Hindu Dharma" in *The News Today*, reporting in detail about the recent World Hindu Conference (Vishwa Hindu Parishad) at Prayag on the occasion of Kumbha Mela. He wrote about the address of the VHP World President, Sri Ashok Singhal:

"Speaking at the meet, VHP president Ashok Singhal regretted the fact that despite 60 years of independence, India had not been able to proclaim itself as 'BHARAT', the constitutionally approved name, to the world. He called upon the participating delegates to protect the glory and honour of the name...

"He also declared that the destiny of the country lay in the unification of Pakistan and Bangladesh as they were once a part of India. Shri Ashok Singhal roared that Pakistan and Bangladesh are the enslaved parts of the Hindu nation and have to be liberated. He recalled the forecast made by Maharishi Sri Aurobindo that the partition of the country was un-

natural and it was the destiny of the nation to reunite. The aim of the Vishwa Hindu Parishad (VHP) is to bring lasting peace and create a crime-free society....

"He said that the present UPA government is basically anti-Hindu and is indulging in anti-national activities by appeasing Muslims. If the hundred crore Hindus of Bharat have to live with dignity, installation of pro-Hindu government is an urgent necessity. Against this background Shri Ashok Singhal declared that the future political agenda of the nation has to be the reinstatement of a Hindu nation....

"Hinduism must also realize that it is not just a community in competition with other communities, but that it is a nation and a civilization which has a great role to play in the world. It must work on this larger self-definition and assert their larger self-identification. No lesser definition will do."

Commenting on the article, a NRI from United States has made the following remarks:

"My personal opinion is that Akhand Bharat (in the sense of forced unification of former Hindu lands) and Hindu Rashtra (in the sense of theocratic Hindu state) are extremist positions. I'd rather advocate Dharma Bharat and Dharma Rashtra within a democratic framework....

"Regarding 'Hindu Rashtra', I'm all for a democratic nation based on pluralistic Hindu ethos and values, but not for a theocratic Hindu state which is the popular interpretation of the term on the net....

"From a public relations perspective, these are not good terms to use and that is the reason that I prefer Dharma Bharat and Dharma Rashtra."

The position of the NRI is that of the confused Brahmin in the story narrated above. He thinks that Hinduism is a 'religion' like Islam, Christianity, Judaism, etc. Hinduism is not the name of a religion, but it is, since times immemorial, the name of the nationality of Bharatavarsha. It is also the name of our national existence—our way of life—the Rashtra Dharma—on the firm foundation of which the unity and integrity of this most ancient nation was established. Though this country consisted of various types of kingdoms—*swaraajyam*, *bhaujyam*, *paarameshthyam raajyam*—the whole country was one

nation from the snow clad Himalayas to the three seas surrounding it—*prithivyaa samudraparyantaayaa eka raat* as Chanakya declares in his *Arthashastra*. Those who invaded this land wanted to destroy this national existence, which was known as Hindu Dharma, so that they could devour the various kingdoms constituting this nation. Therefore, their prime target was the Hindu way of life. They knew well that the national existence was built on the highest spiritual ideals evolved by the various sages and seers which manifested in the religions practised in this land and they were determined to exterminate each and every religious Sampradaya or creed that had sprung up in Bharat and all the temples and spiritual centers of the Hindus which were the symbols of Hindu nationalism. They called the various religious systems that had emerged in this land by the collective name of 'Hindu religion', because all of them had evolved in this geographical territory known as the land of Hindus or Hindustan. For more than five thousand years, this land of Bharatavarsha has been known as Hindustan. Ved Mehta in "**Portrait of India**" says, "The word Hindu was first used by the Persians who invaded the North West India in the 6th century B.C., and they applied it to the Sanskrit speaking people they found living by the Indus River, which in Sanskrit is called the Sindhu and which the Persians called Hindu".

Prof. Steingas, in his "**Persian English Dictionary**", has given the meaning of the word 'Hindu' as 'thief', etc. 'Hindu' In the Persian literature, is the name of that Arabian lady who had been an instrument in murdering Hazarat Amir Hamza. She was a terror in Arabia in her time and her name got incorporated as a word in Persian connoting, "a thief, a dacoit, a looter, a servant, a slave, a khidmoutgar, a Blackman, a group of men and sometimes, a beloved". However, in "**Lugati Farsi**", a standard and authoritative dictionary on Persian literature, published by Lala Ram Narayan Bini Madho, Allahabad, the words, 'Hind, Hindu, Hindwas" and "Hindi" are found. There is no derogatory meaning and the meaning of the word 'Hind' is given as follows: "Hind—attributed to India, name of a famous country Hind or known as also Hindustan, Indian, pertaining to India, inhabitants of India". "**English, Persian and Arabic Dictionary** " by Richardson F.S.A. gives the meaning of the word Hindu as follows: "**Hindoo**—People of Hind, Hindu. **Hindoostan**—Country of India, Hindustan". "**The larger English Persian Dictionary**" by S. Haim describes 'Hindu' as an "Indian who professes Hinduism as a religion". "**The Encyclopaedia Britannica**" mentions the word Hindu as "Indian" and "Hindostan"—"a Persian

word and in modern Persian is pronounced as 'Hindustan'. It means the country of the Hindus." All the famous poets and scholars of Persia like Hafiz Sherazi, Sheikh Sadi, Maulana Rumi and Hafiz have held Hindus of India and Hindustan in great esteem. They have used the word Hindu and Hindustan at a number of places in their works. Hindustan is the most ancient country of the world and the Hindu Nation is the most ancient nation still existing. The Indus Valley Civilization was known by the name "Hafta Hindu" or "Sapta Sindhu". The Indians came to be known as 'Hindus' instead of 'Sindhus' as the ancient Iranians (Avesthans) who settled in India could not utter or pronounce the letter 'S'.

Aurangzeb in his autobiography says: "It was reported to us that while on a visit to Delhi, the Emperor (Shahjehan) has recognized Dara as the future **King of Hindustan**.....

"If he (Dara Shikoh) had become King, the **Empire of Hindustan** would have ceased to be Dar-ul-Islam.... our only aims were to uproot the bramble of idolatry and infidelity from the realm of Islam, to crush idolatrous Chiefs and capture their strongholds so that the dust of disturbance may never again blow over **Hindustan**."

The Sanskrit word, *Rashtra*, is not a cultural term, but a political one meaning 'nation' or 'state'. The *Barhaspatya Samhita* says, "*Himalayaad aarabhya yaavad indu sarovaraparyantam tam deva nirmitam deshah hindusthaanam prachakshate*"—that land created by God and stretching from the Himalayas up to the Indian Ocean is Hindusthan. It is also known as Bharatavarsha. The *Vishnupurana* says, "*Uttaram yat samudrascha himaadreschaiva dakshinam, varsham tad bhaaratam naama bhaaratee yatra santatih*"—that land which is to the north of the ocean and south of the Himalayas is Bharata and the people of the land are Bharatiyas.

We need no fool to sermonize to us that India or Hindusthan or Hindu *Rashtra* can never be a 'theocratic state' like a 'Christian State' or an 'Islamic State'. We know well that India can never become a 'Bauddha State' or 'Vaishnava State' or 'Shaiva State', but it will remain Hindu *Rashtra*—the nation of the Hindus, the term Hindu meaning all those who adore and revere this Bharat as their holy land, as the land of their forefathers—"Aasindhu sindhu paryeta yasya bhaaratata bhoomikaa, pitru bhoo punya bhooschaiva sa vai hinduriti smritah". The word

Hindutwa means loyalty to Motherland, unsullied patriotism and love towards this land as one's holy land and land of the forefathers. He is a Hindu for whom Mother and Motherland are sacred than Heaven— "*Jananee janmabhoomischa swargaadapi gareeyasi*".

Now, to those who decry day in and day out that the ideal of Hindu Rashtra as a 'theocratic state', we want to point out what it means in the very words of those great leaders of the modern period who stood for the Hindu Nation. About Indian Nationalism, Sister Nivedita, the illustrious disciple of Swami Vivekananda and one who came from the distant land of Ireland and dedicated her all to Mother India, says: "I believe that the strength which spoke in the Vedas and Upanishads, in the making of religion and empires, in the learning of scholars and meditation of saints is born once more amongst us and its name today is Nationality".

Swami Vivekananda himself proclaimed: "Each nation has its own part to play, and naturally, each nation has its own peculiarity and individuality with which it is born. Each represents, as it were, one peculiar note in the harmony of nations, and this is its very life, its vitality. In it is the backbone, the foundation, and the bedrock of the national life, and here in this blessed land (India) the foundation, the backbone, the life-centre is religion and religion alone."

Sri Viswanath Prasad Verma, in his *Modern Indian Political Thought* says: "It will be a gross exaggeration to interpret Indian Nationalism and freedom movement as entirely being moulded and fashioned after western models and techniques. It will be unhistorical to minimize the role of the fire of patriotic sentiments released by Ramdas, Shivaji, Mahadaji Sindhia, Ranjit Singh and the leaders of the movement of 1857."

Eulogizing Bankim Chandra as "one among the Rishis of the later age"—the seer of the *mantra*, '*Vande Mataram*', which is creating a new India, Mahayogi Sri Aurobindo says: "It is not till the Motherland reveals herself to the eye of the mind as something more than a stretch of earth or a mass of individuals, it is not till she takes shape as a great Divine and Maternal Power in a form of beauty that can dominate the mind and seize the heart that these petty fears and hopes vanish in the all-embracing passion for the Mother and her service, and the patriotism that works miracles and saves a doomed nation is born. To some men it

is given to have that vision and reveal it to others." Sri Aurobindo emphatically proclaimed the message that he received from Krishna Vasudeva when he was incarcerated in the Alipore Jail: "When you go forth, speak to your nation always this word, that it is for the *Sanatan Dharma* that they arise, it is for the world and not for themselves that they arise. I am giving them freedom for the service of the world. When therefore it is said that India shall rise, it is *Sanatan Dharma* that shall rise. When it is said that India shall be great, it is the *Sanatan Dharma* that shall be great. When it is said that India shall expand and extend herself, it is the *Sanatan Dharma* that shall expand and extend itself over the world. It is for the Dharma and by the Dharma that India exists." And unambiguously Sri Aurobindo states what he means by *Sanatan*: "It is Hindu religion only because the Hindu nation has kept it, because in this Peninsula it grew up in the seclusion of the sea and the Himalayas, because in this sacred and ancient land it was given as a charge to the Aryan race to preserve through ages."

Annie Besant, who came from the West and identified herself with Mother India, accepted the identity of Indian nationalism with the *Sanatana Dharma*. She says, "During the early life of a Nation, religion is an essential for the binding together of the individuals who make the nation. India was born, as it were, in the womb of Hinduism, and her body was for long shaped by that religion. Religion is a binding force, and India has had a longer binding together by religion than any other Nation in the world, as she is the oldest of the living Nations."

The great poet-patriot of Tamilnadu, Mahakavi C. Subramania Bharati, presented a clear picture of Indian Nationalism: "Hindusthan is the land of the Hindus. This is the name of our homeland and her people. This vast concourse of people is also known as the 'Bharata Race'..."

The most powerful proponent of the Hindutwa ideal in the modern period was undoubtedly Veer Vinayak Damodar Savarkar who also headed the Hindu Mahasabha which was considered as a staunch opponent not only by the Muslim League that caused the vivisection of the land, but also by the secular Congress which went out of the way to appease the minorities for political gains. In his presidential address given to the Hindu Mahasabha session at Ahmedabad in 1937, Savarkar declared: "To the Hindus independence of Hindusthan can only be worth having if that ensures their Hindutva—their religious, racial and cultural identity. We are not out to fight and die for a 'swarajya' which

could only be had at the cost of our 'swatva' our Hindutva itself!" In the same address, Savarkar made it very clear that he did not mean by Swarajya a Hindu nation where only those who belong to the Hindu religion will be in power and those Indians who have faith in non-Hindu religions will have no rights. He said, "In spite of their overwhelming majority in India, in spite of the consciousness that it is they who have borne the brunt of the fight, struggled single-handed down to this day while the other non-Hindu sections and especially the Mohammedans who are nowhere to be found while the national struggle goes on and are everywhere to be found in the forefront at the time of reaping the fruits of the struggle—in spite of all this the Hindus are willing to form a common united Indian Nation and do not advance any special claims, privileges or rights reserved only for themselves over and above the non-Hindu section in Hindusthan." He further stated emphatically: "Let the Indian state be purely Indian. Let it not recognize any invidious distinction whatsoever as regards franchise, public services, offices, taxation on the grounds of religion and race. Let no cognizance be taken whatsoever of man's being Hindu or Mohammedan, Christian or Jew. Let all citizens of that Indian state be treated according to their individual worth irrespective of their religious or racial percentage in general population."

Dr. Keshav Baliram Hedgewar, the Seer of the Hindu Nation and founder of the Rashtriya Swayamsevak Sangh, deliberately avoided naming his organization Hindu Swayamsevak Sangh because in Bharatavarsha, Hinduism is not merely a religious concept, but is also the backbone of Bharatiya Nationalism. Therefore he wanted to emphasize that organizing the Hindus meant organizing the nation. That the RSS movement never wanted to crush the religious beliefs of the non-Hindus or deprive them of their due share in the nation building is crystal clear from the words of Sri Guruji Golwalkar, who succeeded Dr. Hedgewar as the Sarsanghchalak of RSS. He says, "We must revive once again the *parakrama-vad*. For that we should make it clear that the non-Hindu who lives here has a *rashtra dharma* (national responsibility), a *samaja dharma* (duty to society), a *kula dharma* (duty to ancestors), and only in his *vyakti dharma* (personal faith), he can choose any path, which satisfies his spiritual urge. If, even after fulfilling all those various duties in social life, anybody says that he has studied Quran Sherif or the Bible and that the way of worship strikes a sympathetic chord in his heart that he can pray better through that path of devotion we have absolutely no objection. Thus he has his choice in a

portion of his individual life. For the rest, he must be one with the national current. That is real assimilation."

Mahatma Gandhi, who wanted India to be a *Ramarajya*, was not advocating for a theocratic state. Nor did he consider Hinduism a narrow sectarian religion. He said: "I remain a Hindu because Hinduism is a Heaven which makes the world living. After all there is something in Hinduism, which has kept it alive up till now. It has witnessed the fall of Babylonian, Syrian, Persian and Egyptian civilizations. Where is Greece? Where is Rome now? True there are dung heaps here and there, but there are rich treasures buried under them. Hinduism is by no means a spent force or a dead religion." He emphatically declared: "After experiments, I have found Hinduism as the most tolerant religion on earth. It is not negative in its approach and as such every religion and every Messiah finds a respectful place in Hinduism. I take full pride calling myself a Hindu."

That the partition of this great nation is unnatural and will be undone at any cost is predicted with deep foresight and very strong conviction by Mahayogi Sri Aurobindo in his talk given to the nation on the occasion of India's Independence on August 15, 1947, which also happened to be his birthday, from the Tiruchirapally station of the All India Radio:

"India is free but she has not achieved unity, only a fissured and broken freedom.... The old communal division into Hindu and Muslim seems to have hardened into the figure of a permanent political division of the country. It is to be hoped that the Congress and the nation will not accept the settled fact as forever settled or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. The partition of the country must go, —it is to be hoped by a slackening of tension, by a progressive understanding of the need of peace and concord, by the constant necessity of common and concerted action, even of an instrument of union for that purpose. In this way unity may come about under whatever form—the exact form may have a pragmatic but not a fundamental importance. But by whatever means, the division must and will go. For without it the destiny of India might be seriously impaired and even frustrated. But that must not be."

All said and done, one thing we have to point out with all humility to the revered Dharma Acharyas and Peethaadheeswars who attended the Vishwa Hindu Parishad and gave calls for Hindu unity and blessings to the work of the Parishad. It is time for them to come out of their narrow shells of Sampradayas, Mutts and Missions and proclaim themselves as Dharma Acharyas to the entire Hindu society. At present, most of them consider themselves as Hindus because their Sampradayas, Mutts and Missions are all brought under the classification of Hindu Religion as they have originated in the geographical territory of Hindusthan, whereas alien religions like Islam and Christianity have originated outside India. However, they must realize that they could be Hindu Acharyas if, and only if, they and their institutions uphold the adoration and worship of the Motherland as more important than the Sampradayas, Mutts and Missions and all the other deities and Gurus they adore, and recognize Sri Bharatamata, the Mother of all Gods, Goddesses, saints and sages as the Supreme Deity of worship. First and foremost, in each and every temple, mutt and mission, the idol or portrait of Sri Bharatamata is to be installed and worshipped and the devotees should also have the picture or idol of Sri Bharatamata in their shrines at home. Following our hoary tradition, each and every Hindu must be trained to offer worship to the Divine Mother Bharata Bhavani every morning. When they get up in the early morning, they must chant, "*Samudravasane Devi parvatastana mandale, Vishnu patnee namastubhyam paadasparsham kshamaswame*"—"Oh Bhoo Devi, the divine consort of Lord Vishnu, who adorns the three oceans as her robe, I bow to Thee, please forgive me for the blasphemous act of placing my feet on you" and they must touch the Mother earth before they place their feet on Her and apologize for the blasphemy. Each and every Dharma Acharya should impart this discipline to their devotees and set themselves as example before them in the adoration and worship of the Divine Mother. There are millions of temples inside the country and in the distant lands where Hindus are settled, but how many temples are there dedicated to Sri Bharatamata? And in how many temples there is Sri Bharatamata even as a Parivara Devata? In how many religious institutions and places the hymns in praise of the Mother are sung? In how many Hindu functions the immortal national song, *Vande Mataram* is sung? The great poet-patriot, Mahakavi C. Subramania Bharati, composed the Suprabhatam Hymn in praise of Sri Bharatamata—"Sri Bharatamata Tiruppalli Ezhucchi". In his *Paappaa Paattu*, he sang: "*Chedamillaata Hindusthaanam, atai deivam enru kumbidadi papa*"—"Oh beloved child, adore and worship the undivided Hindusthan

(Akhanda Bharat) as God!" How many Acharyas among the millions in India and outside are there to set the example to the younger generation of Hindus by preaching and practicing this?

Secondly, Hindu unity could be established if and only if every Hindu institution is open to all Hindus irrespective of their sect, caste or Sampradaya. Talking about Hindu unity on the platform and perpetrating preference to ones own group, caste or Sampradaya, and prejudices against other groups in the Hindu society will be only the height of hypocrisy. When a European comes to India to study Veda and Vedanta, he is praised and his works are eulogized. He is quoted as an authority on Hinduism. How many of our Harijan brethren are given initiation into the study of Vedas? This sadhu, when he visited South Africa, gave *Yajnopaveeta* even to a brother from the black community who evinced interest in the study of Hinduism and Hindu scriptures. Our Acharyas should come forward to throw open Veda Pathshalas to the Harijan brethren and enable them to ascend to the realm of Brahmin—one who is immersed in the realization of Truth, by giving initiation to the aspiring and deserving, irrespective of caste or creed. "*Krinwanto vishwam Aaryam*"—"Make all the people of the whole world the most noble" is the call of our most ancient Vedic Rishis. Let us strive to fulfil their command. *Vande Mataram!*

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HINDU AND INDIA

"The Hindu, at any rate, from his traditions and his religion, regards India not only as a political and naturally the subject of one sovereignty,...but as the outward embodiment, as the temple—nay, even as the goddess mother—of his spiritual culture. India and Hinduism are organically related as body and soul. Nationality is at best a difficult thing to define, to test and establish...But the Aryan settled it decisively so far as India and himself are concerned. He made India the symbol of his culture, he filled it with his soul. In his consciousness, it was his greater self."

—**Right Hon. J. Ramsay Macdonald,**
Former British Prime Minister,
in his forward to

***Fundamental Unity of India* by Dr. Radha Kumud Mukherji**

LIQUIDATE PAKISTAN AND REBUILD AKHAND BHARAT

Sri Aurobindo's Clarion Call

“Mother India is not a piece of earth; She is a Power, Godhead, for all nations have such a Devi supporting their separate existence and keeping it in being. Such beings are as real and more permanently real than the men they influence but they belong to a higher plane, are part of the cosmic consciousness and being and act here on earth by shaping the human consciousness on which they exercise their influence. It is natural for man who sees only his own consciousness individual, national or racial at work and does not see what works upon it and shapes it, to think that all is created by him and there is nothing cosmic and greater behind it”, proclaimed Mahayogi Sri Aurobindo in a letter which he wrote on December 2, 1946.

The political leaders of Bharat on the eve of Indian Independence lost sight of this grand vision of the great Mother and saw Her only as a stretch of earth—a land to be ruled—and in their eagerness to grab power when it came near because of the inability of the British to continue any more their colonial Raj on account of the heavy losses suffered in World War and the revolt of the mercenary Indian Army, Navy and Air force under the influence of the Indian National Army of Netaji Subhas Chandra Bose, they played into the hands of the cunning white man to divide Indian Empire to permanently weaken it and agreed to the partition of the nation. To the misfortune of the nation and the good luck of the power hungry politicians, Netaji, the real father of Independent India, was not on the scene and the story that he died in a plane crash was in circulation. The Congress leaders proclaimed themselves as the architects of Indian Independence and snatched the ruler-ship of the truncated India which bled heavily due to the vivisection. Sri Aurobindo who was a recluse at that time, proclaimed in his message on the All India Radio on the occasion of Indian Independence on August 15, 1947:

“India is free but she has not achieved unity, only a fissured and broken freedom.... The old communal division into Hindu and Muslim seems to have hardened into the figure of a permanent political division of the

country. It is to be hoped that the Congress and the nation will not accept the settled fact as ever settled or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. **The partition of the country must go,--**it is to be hoped by a slackening of tension, by a progressive understanding of the need of peace and concord, by the constant necessity of common and concerted action, even of an instrument of union for that purpose. In this way unity may come about under whatever form –the exact form may have a pragmatic but not a fundamental importance. **But by whatever means, the division must and will go. For without it the destiny of India might be seriously impaired and even frustrated. But that must not be.”**

Warning by Dr. Ambedkar

Partition brought unprecedented massacre and bloodshed of innocent Hindus who were driven out of their homes, villages and towns which fell in the territory of the Islamic nation carved out by Jinnah. Millions were uprooted from their homes and thousands of Hindu women were raped and children massacred by the fanatic Muslims in Pakistan while Gandhi, Nehru and other secular Congress leaders saw to it that the Hindus in the Indian territory did not on the whole react violently against the atrocities committed against their brethren in West Punjab and Sindh and instead gave enough protection to the Muslims in the Indian territory. By the end of 1947, 40 lakhs of Hindus came to India as refugees. Immediately after the partition, the Pakistani Army invaded Kashmir and the Indian Army pushed them back. However, before they could evict the Pakistani soldiers from Indian Territory, Pandit Nehru took the Kashmir issue to UN thereby making the Kashmir problem a permanent headache to our nation.

Dr. B.R. Ambedkar had rightly warned that the Muslim appeasement policy of the Congress would prove itself to be a permanent and prolonged nemesis to India. He had written: “It seems to me Congress has failed to realize two things: the first thing was the Congress has failed to realize the difference between appeasement and settlement and the difference is an essential one. Appeasement means buying off the aggressor by conniving at his acts of loot, rape, arson and murder against innocent persons. On the other hand settlement lays down boundaries which neither party can transgress. Appeasement sets no

limit to the demands or aspirations of the aggressor. Settlement does. The second thing the Congress has failed to realize is that the policy of concession has increased Muslim aggressiveness and what is worse Muslims interpret these concessions as a sign of defeatism on the part of the Hindus and the absence of will to resist. This policy of appeasement will involve the Hindus in the same fearful situation in which the Allies found themselves as a result of their policy of appeasement towards Hitler.”

Incessant Proxy War against India

In the Free India, the Muslim appeasement policy became an extreme necessity for the Congress for its survival as it had to depend more and more on the vote bank of the Muslims and minorities to fight against the rising patriotic Hindu forces. This emboldened the rabid communal-minded Muslims in the Indian Territory to act as agents of Pakistan and promote acts of terrorism to destabilize the Indian nation. The Pakistan occupied Kashmir became the breeding ground for the Islamic Mujahedeen to wage its war against India through wide-spread terrorist acts. From 1989, Pakistan has been provoking Kashmiri militants and saw that 55,000 Kashmiri Pundits were driven out of the valley.

The Inter-Service Intelligence of Pakistan went ahead with systematic planning and programme of promoting terrorism in Indian Territory by creating a widespread network of its agents recruited from treacherous Muslims in India. Dawood Ibrahim, a notorious don of Mumbai and international drug peddler, who flourished during the regime of Abdur Rahman Antulay as the Chief Minister of Maharashtra, became the chief of Islamic terrorist forces in India. In 1993, Dawood Ibrahim's group indulged in blasts in Mumbai. In 1998, the statistics prepared by the Ministry of Home Affairs spoke of the magnitude of ISI sponsored terrorism in India:

Civilians killed: 29,151. Security forces personnel killed: 5,101. Explosions caused: 4730. Persons rendered homeless: 2,78,601. Estimated private and public property damaged: Rs.2000 crore. Estimated Security related costs: (a) Compensation to victims, expenditure on displaced persons, border fencing, raising of local counter-terrorist forces etc.: Rs.18,500 crore. (b) Estimated expenditure on Army and Para-military forces deployed on internal security duties: Rs.46,000 crore. (c) Losses due to disruption_of economic activity in

terrorism affected states: unquantifiable. Automatic and other sophisticated weapons smuggled into Bharat: 61,900 (recovered only 47,700). High Explosives, mostly RDX, inducted: 51,810 kg. (recovered only 43,700 kg.)

It is not for nothing that an organization of just 25,000 personnel inflicted a “thousand cuts” on Bharat and unleashed such a well orchestrated terror campaign that a country of one billion people is still fighting a no-win battle even as the security forces are stretched to their limits for the last three decades. The attack on Indian Parliament took place in 2005. The climax of this proxy war is the terrorist attack on Mumbai on November 26, 2008, which killed more than 300 people including foreign tourists and top police officials and commandos, injured more than 700, besides rocking the financial capital of the country. The target was to kill 5000 people. ISI recruited terrorists for Lashkar-E-Toiba, Jaish-e-Mohammed and Al Qaeda, the combined forces behind this operation.

Betrayal by the Ruling Politicians

Those who are directly responsible for the senseless violence that has taken place in Mumbai are none other than the UPA Government in power who deliberately slept over the messages and warnings of grave threat from the Islamic terrorists. Annoyed by the growth of Hindu nationalist forces in different states, the UPA Government drew out a nefarious plan to terrorize the Hindu leaders, especially the saints and spiritual leaders of the Hindu community, from supporting the pro-Hindu political forces. In order to combat the rising Hindu tide, they needed the support of the Muslims, Christians and the Communists and went out of the way to please them. They adopted a policy of going slow against the Islamic terrorists who indulged in large scale bomb blasts in different parts of the country, deliberately delayed the hanging of the terrorist Afzal Guru, sentenced to death by the Supreme Court, failed to take action on the Christian militants who killed a Hindu saint, Swami Lakshmanananda and his disciples who were working against the Christian proselytization in Orissa, and to divert the attention of the people from growing Islamic terrorism, foisted cases against Hindu saints like Sadhvi Prajna and Shankaracharya of Sharada Peeth and spread the canard of Hindu terrorism though no evidence has been brought forth so far against the Hindu saints. In their over anxiety to denigrate Hindu leaders and prevent the growth of Hindu nationalist

forces against the exposed camouflage of secularism, the Congress under the leadership of Sonia Gandhi preferred to turn their eyes away from the growing work of the ISI, LeT and Mujahideen in India.

Manmohan Singh, A.K. Antony and M.K. Narayanan were well aware of the plan of attacks of Islamic Militants coming to India through sea, right from early 2007. They slept over the warnings of Intelligence agencies. On March 8, 2007, the Defence Minister, A.K. Antony said in Lok Sabha: “There are reports about terrorists of various *tanzeems* being imparted training and likelihood of their infiltration through sea routes.” On May 9, 2007, Home Minister, Shivraj Patil said in Rajya Sabha: “As per available reports, Pak based terrorist groups, particularly LeT, have been exploring possibilities of induction of manpower and terrorist hardware through the sea route.” National Security Advisor, M.K. Narayanan, said on December 8, 2007: “According to our information, recruits from 14 to 15 countries have been identified as amongst the trainees there (on the Pakistan-Afghanistan border)...Training has been extremely rigorous—it is almost frightening in nature...Studies are being carried out about important targets, with regard to vulnerability, accessibility, poor security, absence of proper counter-terrorism measures, etc. The sea route, in particular, is becoming the chosen route for carrying out many attacks, even on land.” Shivraj Patil addressing the Directors General and Inspectors General of Police in November 2008 had said: “Some Lashkar-e-Toiba operatives are also being trained specially for sabotage of oil installations. There are plans to occupy uninhabited islands off the country’s coastline to use them as bases for launching operations on the Indian coast.” On November 13, 2008, just a fortnight before the assaults in Mumbai, Prime Minister Manmohan Singh himself had warned: “Terrorism and threats from the sea continue to challenge the authority of the State.”

Fahim Ansari, a Lashkar-e-Toiba terrorist, was arrested in Uttar Pradesh on 31 December 2007 for attacking a camp of Central Reserve Police in MP. At that time police recovered from him, apart from guns and bombs, some maps drawn by him, presenting the Mumbai beach and the roads to different parts in the city and the time for journey to the spots. The places that Ansari had specified in the map included Chatrapati Shivaji Railway station, Taj Hotel, etc. which were targeted by the militants on November 26 attack. These maps were included in the charge sheet filed by the UP Police. Though the information was

received even one year ago, no action was taken. Who ordered the police not to take any action in this regard?

In December 2008, ATS arrested in Lucknow, Abdul Jabbar, a Pakistani national, carrying documents related to the Army and maps of Lucknow, apart from Rs.9000 and a mobile phone.

Warning by Intelligence Agencies

The CIA in the first week of September, 2008, had shared information with India's external espionage agency R&AW of a conspiracy being hatched to attack Mumbai through the sea route. Working on the details provided by the CIA, R&AW had gathered more information and had finally alerted its counterpart IB about Al Hussein, the LeT flagship, leaving Karachi port with terrorists on board. On November 19, the IB informed the Government about a Lashkar-e-Toiba vessel standing on the high seas, with details of the ship. On October 12, IB had submitted a report on the possibilities of the Lashkar launching a sea-based commando operation to bring men and material into India. Earlier, on September 24, the IB had informed the Maharashtra Police and the Central agencies about the threat to top Mumbai hotels, naming the Taj, Oberoi and Marriott as possible targets and seeking more security there. Devabhai Bhagawatibhai Tandel, Vice-President of the Fishermen Association in Krishnapura village in Navsari Dt., had alerted the Maharashtra Government about some suspicious activities in the Arabian Sea. Citing a US Intelligence official, ABC News reported that information about a potential attack "from the sea against hotels and business centres in Mumbai" was passed on to Indian counterparts in mid-October. CNN cited un-named Indian officials as confirming that not only did the US warn them of a water-borne attack in Mumbai, they were told twice, and specific locations, including the Taj hotel, were listed in the US warning. R&AW leaks pin down failure by National Security Adviser. The agency had passed on satellite intercepts of conversations on September 18, September 24 and November 29, which clearly said a hotel at the Gateway in Mumbai was targeted and the sea route would be used. A later transcript broadened the ambit of the targets by even naming the Taj, the Marriot, the Lands End, the Sea Rock, all sea front hotels eminently accessible by the sea, as well as the Juhu airfield.

Attack directed by LeT

Pakistani merchant vessel MV Al Hussaini was used by the ten LeT terrorists before they shifted to an Indian fishing boat to reach Mumbai. The captured terrorist, Ajmal Amin Kamal, has said that his other team members caught hold of five men on MV Kuber and then killed four of them while keeping one—Amarsinh—alive to drive the launch vessel to Caffe Parade port in Mumbai. Even when the groups were holed up or were moving around in Taj, Oberoi and Nariman House or engaged in combat with the NSG, they were continuously talking to the Chief of LeT intelligence and technology wing Zakir-Ul-Rehman and taking instructions from him through their satellite and mobile phones. The Lashka-e-Toiba handlers of the Mumbai attackers directed their Jihadi charges in a ruthlessly calm and calculated manner. Indian investigators have precise intercepts of conversation between the LeT squad in Mumbai and its Pakistani handlers. The terrorists spoke in rustic Punjabi accents and controllers were clearly located in Pakistan. “*Aag lagao, aag lagao*”, LeT bosses told Mumbai attackers. According to sources, details of Voice over Internet Protocol calls between the Jihadis holed up in the Taj and Trident hotels and Nariman House and their Lashkar bosses in Pakistan provide a chilling account of the remorseless efficiency with which the massacre was choreographed. The Pakistan-based leaders told their wards at Nariman House to kill the Israelis. The terrorists were also asked to spare Muslims in the two hotels. Kasab revealed that the bosses instructed his team to assemble at Karachi, where they stayed for over two months and sharpened their Hindi before leaving for Mumbai.

LeT commander Zarar Shah, picked up from Pakistan-occupied Kashmir during the recent crackdown under US pressure, has not only admitted his own role, but implicated other Lashkar members as well, the *Wall Street Journal* reported, citing a Pakistani security official. Pakistan navy and ISI were involved in training the Mumbai terrorists and more than three hundred such trained terrorists are ready to strike any time. IB says there are 800 centres of Jihadi militants and the Reserve Bank says they have 400 bank accounts.

Mounting Evidences

Conversation between the terrorists and Lashkar leaders, identified as senior Jihadis, Zarar Shah, Abu Hamza and Abu Qafa, is now a crucial

part of the clinching evidence of Mumbai attacks being a handiwork of the ISI-backed Pakistani terror *tanzim*. Though the Lashkar leaders used VoIP to mask their identity and the origin of calls, cooperation from foreign agencies, including the US Federal Bureau of Investigation, helped Indian investigators access the call details. United States Senator John McCain has said that there is enough evidence of the involvement of former Inter-Service Intelligence officers in the planning and execution of the Mumbai attacks. Ejaz Haider, a senior Editor at the *Daily Times*, who attended a lunch in Lahore, which a select group of Pakistanis had with McCain, quoted him as saying: “The democratic government of India is under pressure and it will be a matter of days after they have given the evidence to Pakistan (that they decide) to use the option of force if Islamabad fails to act against the terrorists.” Suggesting that it is time for Pakistan to act, a Western diplomat told the *Journal*: “They’ve got the guys. They have the confessions. What do they do now? We want to see the entire terror infrastructure dismantled. There needs to be real prosecutions this time.” Mumbai Police on Tuesday, December 9, 2008, released pictures, names and aliases of all ten terrorists who wreaked havoc in Mumbai, along with area of Pakistan that they belong to. Sources in the security agencies claimed that *Al Husseini*, actually belonging to Lashkar-e-Toiba, was operating under the guise of a merchant ship to evade identity and that could probably be the reason of its sudden disappearance.

Antulay and Jaiswal attempt to Mislead

In spite of the voluminous evidence for the involvement of the ISI, LeT and Mujahideen in the attack on Mumbai, Minister of State for Home Affairs, Sri Prakash Jaiswal, had the guts to tell the media on November 29, 2008, ‘terror could be a conspiracy hatched by right-wing Hindu parties’. Abdur Rahman Antulay, had the guts to suspect the hand of Hindu terrorists in the shooting down of Hemant Karkare, the Chief of ATS, who died in the operation against the Mumbai terrorists on November 26, 2008. During the conversation of the terrorists with their bosses in Pakistan which has been tracked down by the intelligence, a terrorist told their boss in an excited voice: “*Koi Commissioner mara gaya hai...*”, — a reference to killing of ATS chief Hemant Karkare and a confirmation that he was not, as conspiracy theorists allege, specifically targeted. This is enough to show to what an extent the Congress leaders could go to appease the Muslims by shielding the

terrorists and creating wild allegations against the imaginary ‘Hindu terrorists’ .

The resignations of Union Home Minister Shivaraj Patil, who failed to prevent the attack, and the Maharashtra Home Minister RR Patil, who said such attacks are common in big cities and should not be taken seriously, in the aftermath of Mumbai attack, are just eye-wash. The role of many leaders of the secular parties who are in the pay role of the international don, Dawood Ibrahim, is to be seriously investigated. One former Congress minister of Maharashtra has openly said that an associate of the don was found in the chamber of the Maharashtra Chief Minister and he has even threatened that the role of some political leaders will be revealed soon.

Role of Dawood Ibrahim

Drug Baron Dawood Ibrahim was directly involved in last month’s terror attacks in Mumbai, according to a top Russian official, Director of Russia’s Federal Anti-Narcotics Service, Viktor Ivanov. ‘The Mumbai terror has been planned for the last six months’ and ‘the terrorists came from Karachi; they landed on the Indian coast through boats; they were trained by Pakistan Navy for 12 to 18 months; Dawood Ibrahim’s local infra structure has provided the logistics for the attack; the terror bears the Inter Services Intelligence (ISI) stamp’, say the media reports citing Indian intelligence and Mumbai Police.

While Central Security agencies claimed that there was no role of local groups, Mumbai Police were looking for a Colaba based businessman, who allegedly runs a diesel smuggling racket for underworld don Dawood Ibrahim. An organization based in the US had said last month that it suspected the hand of Dawood Ibrahim in the Mumbai terrorist attack. “The killings in Mumbai appear to be a Dawood Ibrahim-style operation”, Ahmar Mustikhan, founder of the American Friends of Baluchistan, has said soon after the blasts.

Mumbai Police along with ATS and IB are working overtime to trace the trail of funds which were routed to India for terror attacks in Mumbai. They have questioned several members of the cartel, most of who operate in the guise of importers and exporters, suspected to be close to Dawood Ibrahim and Chota Shakeel and have scrutinized their transactions for large amounts from Pakistan, especially Karachi. The

IB has pointed out one such transaction of about Rs. 1 crore from Karachi by an exporter from Mumbai who is a history-sheeter under the scan of IB. There is allegation that many of the terrorists have invested large amounts in share market. Has the Government ever probed who is the conduit through which these investments have been made?

Local Muslims behind the Terrorists

Kolkata Police arrested two persons—constable Muktar Ahmed Sheikh of Srinagar and a Sub-Inspector of State Police Crime Branch, for allegedly buying SIM cards on fake identities, three of which were used by Lashkar-e-Toiba terrorists in Mumbai during the November 26 strikes. The Mumbai attack dossier given by India to Pak says that six terrorists, part of the Pakistani group which struck in Mumbai, had been sent to Kashmir for some operations. The Intelligence Bureau is unearthing details about fugitive terrorists Riyaz Bhatkal, Touqueer and others who are suspected to have played a role in Mumbai multiple terror attacks. As Riyaz, Touqueer and his associates are from the southern region, the police are trying to find out whether they have helped the terrorists in carrying out one of the most brutal attacks on Mumbai.

Pakistani flags were hoisted in Tipusultan Chowk and Managuli Agasi in Bijapur on Sunday, December 7, 2008. Police suspect that hundreds of youths who underwent training in Pakistan occupied Kashmir could be members of the terror outfit which is the brain child of LeT. The arrests of many associates of Riyaz and Touqueer in the region might have turned the heat on the terrorists prompting them to hit back by carrying out the attacks on the commercial capital of the country. “They may have assisted in bringing terrorists from Pakistan through Arabian sea”, an IB official said. Mumbai police’s revelation that the 10 attackers were part of a 30 strong suicide squad has given rise to fears that the remaining 20 recruits may be on the loose.

Unreliable support of US and Britain

For the US Secretary of State, Condoleezza Rice, it is “non-state actors” and not the state of Pakistan, who are guilty of Jihad in India. Manmohan’s statement last year that Pakistan itself is victim of terrorism encouraged her to give a clean chit to Pakistan. A day before Rice visited Pakistan and spoke of ‘non-state actors’, the US Joint Chief

of Staff Admiral Mike Mullen was in Pakistan and he reportedly told the Pakistan government that the US itself had proof of the involvement of ISI in the attack.

Two US espionage officials, in their middle ages had come to Taj to evaluate the threat perception in case a terrorist attack was launched from the sea. They were at Taj after being alerted of a probable terrorist attack on Taj by CIA, the espionage agency of the US, and were expected to safeguard the interests of US citizens. They were among the victims in the terrorist attack on Taj. The unanswered question is whether LeT had prior information about American agents in Taj and was the input on *Al Hussein*'s voyage shared with the US Agency?

A senior US Official was quoted by the *Wall Street Journal* as saying: "Pakistan can show its good faith by extraditing a couple of these people (to India)." What about the top brains behind the attack including their Indian associates like Dawood Ibrahim, who are taking refuge in Pakistan? Why is not America demanding the extradition of these criminals to India? For the US, Pakistan fighting the Taliban is more important than preventing Pakistani Jihadis operating in India. Therefore they do not want Pakistan to weaken its concentration of forces in the Afghan border to strengthen the forces on the Indian border and with this object in view, they are pressurizing India to go slow against Pakistan.

British Foreign Secretary, David Miliband, who visited India has pointed his finger at the Kashmir issue as the root cause of Pakistani terrorism. How could India trust these foreign powers which run with the hare and hunt with hound to solve the problem of security threat to our nation? And for Britain which master-minded the partition of our country, a divided and truncated India in the Asian continent continues to be a necessity.

Aggressive Posture of Pak

Amidst international efforts to tone down the rising tension between India and Pakistan, religious groups in Pakistan have decreed that 'Jihad' or the 'holy war' would become mandatory for every citizen of Pakistan if India wages a war. According to a 'fatwa' issued by an all parties' conference, "Jihad will be mandatory for the Pakistani nation in case India attacks the country," the *Daily Times* reported. The participants in

the all party meeting also demanded the Organisation of Islamic Conference (OIC) to issue a declaration condemning India. Expressing concern over the current political scenario, the joint communiqué opined that the two major political parties of the country should not create difficulties for each other, as it would worsen Pakistan's current crises. The meet was attended by a number of noted religious scholars and heads of various religious and political parties, including the Pakistan Muslim League-Nawaz, the Tehreek-e-Insaaf, the Sunni Tehrik, the Mustafai Tehrik, the Jamiat Ulema-e-Pakistan, the Minhajul Quran, the Nizam-e-Mustafa Party and the Jamaat Ahle Sunnat. (ANI)

Jaish-e-Mohammed founder and top terrorist Maulana Masood Azhar has been placed under “house arrest” as international pressure mounted on Pakistan to act against the “non-state actors” in the aftermath of Mumbai attacks. However, Islamabad rejected India’s demand to hand over the JeM founder along with two 1993 Bombay blasts accused—dons Dawood Ibrahim and Tiger Memon. Sources in Islamabad have also pointed out that no action would be taken against Masood unless India provides “concrete evidence” of his involvement in the Mumbai terror attacks. Unfazed by arrests in raids under American pressure, Lashkar-e-Toiba coordinator says to the *Washington Times* in Lahore that the raids and arrests will not cripple the group’s activities and it has thousands of members. “We’re still well organized and active”.

Pakistan has deployed several army brigades along the Indo-Pak Border sparking concern in the Indian Armed Forces. The forces have been withdrawn from Pakistan’s troubled north-western tribal belt where they were battling Taliban to put pressure on the US.

Helplessness of Indian Government

Right from day one of the Mumbai attack, the Indian leaders have been expressing their inability or unwillingness to take strong action against the aggressor. Prime Minister Manmohan, immediately after the attack, invited the Chief of ISI to come to Delhi to participate in the investigation. What a wonderful idea of asking the very dacoit chief to apprehend the thieves! In spite of the confirmation of the role of Pakistan Government and its agencies, ISI and LeT, in the Mumbai carnage, the Prime Minister rules out any military action against the aggressor. Home Minister P. Chidambaram goes one step further and appeals to Pakistan, “What we now want is cast iron guarantees that no

state actors or non-state ones will be allowed to use Pakistani soil or sources to launch an attack on India”. What will India do if Pakistan repeats the act? He says, Pakistan will have to pay enormous price. Is there greater joke than this?

All the tall talk that India will directly apply force and also appeal to world community to exert force on Pakistan to hand over the culprits for criminal prosecution has now withered into thin air. Pranab Mukherjee, External Affairs Minister, reacting to the statement of Pakistan Interior Ministry chief, Rehman Malik, about “arrests” of 124 leaders of groups like Jamaat-ud-Dawa—including its founder Hafeez Saeed—and shutting down of a few of its camps, indicated that Pakistani nationals could be tried in that country as well, if the trial was transparent. The criminal can prosecute himself! What a superb idea! When the media exposed the absolute cowardice and spinelessness of the Government, the External Affairs Minister came out with clarification that he meant only Pakistani terrorists to be tried in Pakistan and the Indian terrorists who have taken refuge in Pakistan must be handed over to India. Now he has gone back to the earlier demand that all the terrorists should be extradited to India. Should the people of India and the armed forces of the country continue to trust this week, impotent and vacillating political leaders and leave the fate of this nation in their corrupt hands?

Indian Army Must Rise to Crush Pak

As per reports of the US and European intelligence agencies, India’s lone carrier INS *Viraat* could be attacked by a hijacked helicopter or an aircraft. It should not come as a surprise that the lone aircraft carrier *Viraat* undergoing repairs at Kochi shipyard is a target of terrorists. The inputs and analysis of the recent Mumbai terror attack from the sea have brought out the fact that the Pakistan Navy and ISI trained over 500 volunteers in marine warfare and selected over 30 for sea borne terrorist attacks. Of the ten terrorists who came by boat, nine were killed and Ajmal Kasab is under police custody. There are still questions about the number of terrorists who landed on the coast. It is still not certain if some of the terrorists landed elsewhere along the coast and are waiting to strike at chosen assets including the carrier/port facilities at Kochi or even targets on the east coast. CISF that is tasked with the security of the port and also the Kochi ship yard was not aware of this till the media reported about the threat.

At this juncture it is the duty of the Armed forces to protect the safety and security of the nation without leaving the matter to the political decision of impotent leaders in power. It is very clear that those who are in power are at present more interested in protecting their own positions than the security of the nation. The fate of our great nation could not be left into their hands. The armed forces should pay heed to the advice of former President, APJ Abdul Kalam, who has, advocated a three-pronged strategy to combat terror which includes raiding and smashing militant hideouts both inside and outside the country. Interacting with students in Hamirpur, he said, firstly, a vigorous national campaign, involving every citizen, should be launched to tackle the terror menace. Secondly, Kalam advocated carrying out raids to destroy terror hideouts both inside and outside the country. "Terror can be eliminated by raiding and smashing militant hideouts both inside and outside the country," he said. Lastly, there was need for speedy trial of cases relating to terrorism to punish perpetrators of such crimes, he said.

It is time for the brave soldiers of Indian Army, Navy and Air Force to recall the immense sacrifices that the men in uniform have made in the Himalayan glaciers and on the Kashmir border from the very days immediately after Independence till now to protect the motherland. Lt. Saurabh Kalia of 4 JAT Regiment of the Indian Army laid down his life at the young age of 22 for the nation while guarding the frontiers at Kargil. His parents, indeed the Indian Army and nation itself, lost a dedicated, honest and brave son. His patriotic and proud father points out: "He was the first officer to detect and inform about Pakistani intrusion. Pakistan captured him and his patrol party of 5 brave men alive on May 15, 1999 from the Indian side of LOC. They were kept in captivity for three weeks and subjected to unprecedented brutal torture, evident from their bodies handed over by Pakistan Army on June 9, 1999. The Pakistanis indulged in dastardly acts of inflicting burns on these Indian officers with cigarettes, piercing their ears with hot rods, removing their eyes before puncturing them and breaking most of the bones and teeth. They even chopped off various limbs and private organs of the Indian soldiers besides inflicting unimaginable physical and mental torture. After 22 days of torture, the brave soldiers were ultimately shot dead. A detailed post-mortem report is with the Indian Army. Pakistan dared to humiliate India this way flouting all international norms. They proved the extent to which they can degrade humanity. However, the Indian soldiers did not break while undergoing all this unimaginable barbarism, which speaks volumes of their

patriotism, grit, determination, tenacity and valour - something all of India should be proud of. Sacrificing oneself for the nation is an honour every soldier would be proud of, but no parent, army or nation can accept what happened to these brave sons of India. I am afraid every parent may think twice to send their child in the armed forces if we all fall short of our duty in safeguarding the prisoners of war and let them meet the fate of Lt. Saurabh Kalia. It may also send a demoralizing signal to the army personnel fighting for the Nation that our POWs in Pak cannot be taken care of. It is a matter of shame and disgust that most of Indian Human Rights Organizations by and large, showed apathy in this matter.”

The sacrifice of brave commandos and police officials like Major Sandeep Unnikrishnan who laid down their lives in the operation against the terrorists of the Mumbai attack on November 26, 2008, should not go in vain. It is to be recalled that when the soldiers of Indian Army, Navy and Air Force got awakened by the sacrifices of the brave soldiers of the Indian National Army of Netaji Subhas Bose and revolted against the colonial rulers, India got its freedom. That grit and determination must be shown once again by our men in uniform to protect the freedom and integrity of the nation.

Wake Up Hindus

Arif Mohammad Khan, former Union Minister of India says, “The empowerment of terror in Pakistan has not happened overnight. This is the logical culmination of the politics and policies pursued by Pakistan for years now. Terrorism in Pakistan has its roots in the culture of hate and the ethos of inequality on the ground of religious faith, leading to their being deeply ingrained in the Pakistani psyche and mindset. One factor that has played a crucial role in creating this culture of hate is the educational policy of the government of Pakistan pursued since 1977. The officially prescribed textbooks, especially for school students, are full of references that promote hate against India in general and Hindus in particular.” He further points out that the Pakistani school text books openly give a call for Jihad against India. “On Indo-Pak wars, the books give detailed descriptions and openly eulogize ‘jihad’ and ‘shahadat’ and urge students to become ‘mujahids’ and martyrs and leave no room for future friendship and cordial relations with India”, he says.

Dr. Sachi (Sabyasachi) Ghosh Dastidar is a Distinguished Service Professor of the State University of New York at Old Westbury. He has taught in the U.S., Kazakhstan and India. In his latest and thought-provoking publication, **Empire's Last Casualty: Indian Subcontinent's Vanishing Hindu and Other Minorities**, he has pointed out that 49 Million Hindus have been forced to Leave Bangladesh since 1946. Apart from this millions of Bangladeshi Muslims have intruded into India and the vote hungry Congress leaders have registered them as Indian citizens in order to garner the Muslim vote bank. The Supreme Court of India has expressed displeasure over the Government not taking effective action to flush out the illegal immigrants who pose a threat to national security. How could a Government run by a political party depending on the vote bank of these illegal immigrants take action against them? Most of these Muslims are Jihadis trained by LET and Mujahideen and are planning for a large scale revolt in the north eastern states of India. The large scale conversion of tribal people by the Christian evangelists and their training into militancy to severe parts of these states to create a 'land of Christ' is already posing a grave threat to the integrity of the nation. Now, the Jihadis have started to penetrate into their ranks in the hope that these Christian militants could ultimately be brought into the fold of Islam. Iranian President Mahmoud Ahmadinejad in his Christmas message predicted that Jesus Christ would return "with one of the children of the revered Messenger of Islam and will lead the world to love, brotherhood and justice". Our Prime Minister, Manmohan Singh, is persuading this man to put pressure on the 'Jihadis' to take action on Mumbai attackers—a 'kafir' appealing to a 'believer in Allah' to act against his fellow believers—a cow appealing to a tiger for safety!

What are the Hindu sadhus, sannyasins and spiritual leaders in the millions doing in such a critical situation? Are they going to be terrorized by the aggressive posture of the so called 'Secular' political leaders against the Hindu religious and social leaders to scare them away from supporting Hindu nationalist parties? Will they prefer to keep away from their duty to fight against the corrupt, selfish and anti-national political forces in order to save their own mutts and missions and their own skin from the wrath of these politicians? When the Madrasas and Masjids are fast becoming training grounds for Jihadis, and Churches throughout the land are concentrating on large scale conversion of Hindus into Christianity to wipe out their culture and heritage, the mutts and mandirs of the Hindus are functioning like

market places for selling spurious religion and spirituality instead of promoting patriotism and Hindu nationalism. The Hindu religious and spiritual leaders are hesitant to displease the politicians in power whose patronage is needed for them for their survival. What a greater shame there could be for a Sannyasi in ochre robe to be afraid of losing his life for the protection of his Dharma and Dharmabhoomi? This is the land of Vasishtha, Vishwamitra and Parashurama who have stood against the forces of Adharma. The sadhus and sannyasins need not take up arms like Guru Gobind or Banda Bairagi or like the Sannyasins of the famous Sannyasi Rebellion of Bengal in 1773 to fight against the perpetrators of Adharma. At least they could give courage, guidance and moral support to the brave Hindu youth to stand up and boldly confront the enemies of the nation and our hoary spiritual heritage. Like Samarth Ramdas who guided Chhatrapati Shivaji in establishing Hindu pad padshahi, and Vidyaranya who guided Harihara and Bukka in building the mighty Vijayanagar Empire, the present sadhus, sannyasins and spiritual leaders should play a positive role in guiding the Hindu youth in building once again a powerful Hindu nation on the sacred soil of Bharatavarsha. They must inspire the Hindu youth to wipe out the ignominy caused by the vivisection of our sacred Motherland and create once again the Akhand Bharat. Sri Aurobindo wrote: "The idea of two nationalities in India is only a newly-fangled notion invented by Jinnah for his purpose and contrary to the facts. More than 90% of the Indian Mussalmans are descendants of converted Hindus and belong as much to the Indian nation as Hindus themselves. This process of conversion has continued all along; Jinnah is himself a descendant of a Hindu, converted in fairly recent times, named Jinahbhai and many of the most famous Mohammedan leaders have a similar origin." Now it is the foremost task of brave Hindus to cut the link of the Indian Muslims with the alien Jihadi barbarians and to bring them back to the stream of Indian nationalism. Hindu way of life gives freedom to every individual to worship God in any name or form. However, in the name of religion, if anybody endeavours to destroy the unity, integrity and the spiritual heritage of this nation, such forces should be mercilessly annihilated. If the present day Hindus and Hindu leaders do not wake up and act now with courage and wisdom, the posterity will never forgive them. May Mother Bharat give them the courage and wisdom to act now. Vande Mataram!

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SAFFRON PATRIOTISM

Bharat—the Mother of All Religions

Long before the dawn of civilizations in other parts of the world, the Vedic sages and seers of Bharatavarsha evolved a scientific, universal and eternal way of life, *Sanatana Dharma* or *Hindu Dharma*, which spread to distant continents. The rishis discovered that the source of all creation is a nameless, formless Supreme Being--*Parama Purusha*--whose Energy or Power manifests as the entire universe. Modern science agrees with the truth that the entire creation is manifestation of Consciousness or Consciousness-Force as Sri Aurobindo rightly calls. Sun, the source of material world and all forms of life was adored as *Savitru*--the stimulator or one who vivifies--and His power, as *Gayatri*--that which protects those who live in tune with Nature. Sun, without which life is impossible, was symbolically represented in the Fire--*Agni*--and adoration of Fire--*Agnihotra*-- came into existence. In Persia the Vedic worship of Agni created a religion called Zoroastrianism with its scripture, *Zend Avesta*, full of hymns borrowed from the Vedas. This Vedic religion of nature worship spread to Arab countries where the Sun God, *Ravi*, the One with the Fierce Force, became *Ra*--the Arabic Sun God. In Bharat, the sun which is nothing but a fierce form of energy--*Aruna*--which transformed into matter--the earth or the mountain--*Achala*--is worshipped as *Arunaachaleswara*--the Supreme God who transformed into material universe. After the advent of Islam in Arabia, the fierce God--*Rudra Shiva*--who was worshipped by early Arabs in the Kaba--the Holy Shrine of *Kapaleeswara* or *Makka Maheswara*--became the stone which is adored with perambulation in the Hindu style, even today, by Muslims from all over the world visiting Mecca. The power of the Ultimate Reality, viz. the *Shakti* or *Kanya Kumari*, the ever virgin mother nature, became the Mother Goddess, *Umma* or *Ummi* (derived from Sanskrit name Uma) flanked by two lions and worshipped in Babylonia, Greece and Crete and later became the Virgin Mary of Christianity. The *Brahman* meaning that which is spread everywhere or the Ultimate Reality or father of all creation became Abraham and Ibrahim in Semitic religions. Thus the concepts that arose in the Vedic spiritual culture of Bharata were accepted and adopted by all religions all over the world and Mother Bharat became the "mother of all religions" as Swami Vivekananda called Her. She became the abode of universal religion and human

brotherhood. Jesus came to India at the age of fourteen and stayed for fifteen years, sitting at the feet of great Vaishnavite, Shaivite and Tantric masters at places like Rajgir and Varanai and practised Tantric Buddhism at Hemphis Gupha in Tibet. When he returned to Jerusalem to preach what he had learnt in India, he was put on the cross by the Romans, but he was saved by Mother Mary and Mary of Magdalene with the help of Eesanath Panthis (Essenes) and Theraputta Buddhists (Therauputs) and secretly brought to India. He settled down in Kashmir Valley and attained Mahasamadhi there. His Samadhi even today exists by the side of the Rose Bal Lake in Kashmir.

Violence and Bloodshed—the Characteristic Marks of Semitic Religions

However, the Roman Christians misappropriated the name of Jesus and produced a demonic religion called Christianity which came into existence during the period of King Constantine, four hundred years after the death of Jesus the Christ. Christianity attempted to wipe out the Jews and was at loggerheads with Islam which came into existence later. The Crusades were waged and millions of people perished in the wars. The Semitic religions under the control of fanatic and fundamentalist bigots unleashed reins of terror destroying human societies that pursued any path other than that preached by Christianity or Islam. Christianity wiped out Pagan religions which arose out of the concept of nature worship propagated by the Vedas in Europe, Australia and America. Islam, an Arab Nationalist Movement, was started by Mohammad who wanted to establish the rule of Qureshi tribe all over the Arab country and proclaimed himself as the Messenger of Allah, the only God, and waged war against all those who did not accept him as the sole representative of God. Later, Islam also went out on a spree destroying all those who did not accept Prophet Mohammad and Allah, condemning the non-believers as Kafirs. Islam spread to Persia and wiped out the religion there and later invaded India. Hundreds of temples in India were destroyed, Hindus were killed mercilessly and Hindu women were raped and children butchered in *Jihad* or holy war in the name of Allah.

Scheme to Disintegrate the Hindu Nation

Centuries later, the converted Muslims were induced to carve out a separate Islamic Nation called Pakistan out of Bharat and today

attempts are made to usurp even the crown of Bharat, Kashmir, and annex it to Pakistan. The militant Muslims in Kashmir who are supported by Pakistan will not allow even the hoisting of the Indian National Flag in the Indian territory of Jammu-Kashmir and the so called secular leaders of India are prepared to compromise with the militants in denigrating the National Flag. To destroy the Hindu nation further, *Jihadi* terrorist movements are encouraged in every nook and corner of the country. The Christian forces are also not lagging behind in the destruction of the Hindu Nation. Billions of rupees are flowing into the country through Christian proselytizing institutions from abroad to convert the poor and gullible people in the country into Christianity so that they could be encouraged to disintegrate the Indian nation and carve out a Christianization in Indian territory. Christian countries make use of their scholars, universities and academic bodies to propagate an untruth that India has never been a nation. They have created the myth of Aryan and Dravidian races, the Aryan invaders conquering India and subjugating the Dravidian inhabitants, and also the theories that tribes in India like the Gonds are not Hindus. The militant forces in the North East of the country get direct support and encouragement from the Evangelical institutions in the west and from the World Christian Council to disintegrate and destroy India. Thus, mistaking the spirit of tolerance of the Hindu race to be its weakness, the rapacious onslaught on the Hindu nation by the Islamic fundamentalists and Christian fanatics still continues. Stooges of colonial powers are today at the helm of administration of Bharat, holding the country to ransom by systematically looting the wealth of the nation and hoarding it clandestinely in Swiss Banks and away from our Motherland. Some of the selfish and power hungry politicians among the Hindus, in whose blood there could be the mix up of the blood of the bastards produced by Islamic and Christian invasions of the land, claim themselves to be secular and lick the boots of the stooges of alien forces to claim a share in the loot of the country.

Attempts to Tarnish Image of Hindu Nationalists

After the Independence, the westernized political leaders of the country who came into power started a process of systematically destroying all the ethos of Hindu Nationalism from the face of the most ancient nation of the world. When nationalist forces in the country get awakened and try to raise their head, they are condemned as Hindu communalism to scare away the gullible Hindu population and the religious and spiritual

leaders. The so called ‘secularists’ ruling the country, in order to keep themselves in power perpetually, have adopted a policy of appeasement of Muslims and Christians to win over their vote banks. When Islamic terrorists, supported by Pan-Islamic movements from outside the country, explode bombs inside the country and attack even the Parliament House and kill innocent people they are shielded with the claim that their acts are just reaction to the demolition of a non-existing Babri Mosque in Ayodhya and military action against the militants in Jammu and Kashmir. Talks are held with Christian militants in North East to arrive at a compromise with them. At the same time any talk of Hindu Nationalism is branded as communalism and any sadhu or sannyasi who comes forward to speak for the Hindu nationalist forces, exposes the anti-national forces and save the Hindu society, is painted as saffron terrorist, rounded up and tortured. Dr. Subramaniam Swami, President of the Janata Party, has exposed the game plan of the Christian Missionaries in the accusation against Swami Aseemanand: “The accusation against Swami Aseemananda, alleged in the CBI’s FIR that he was the terrorist who organized the attack on Samjhauta Express, and on Malegaon & Hyderabad masjids, as well as other places, is getting to be absurd and inconsistent because it conflicts with the findings of other agencies at the international level. The US Department of Treasury earlier had imposed sanctions on the LeT because of the organization’s involvement in the terrorist attack on the Samjhauta Express holding that four of its members had carried out these attacks. In a communication to the ‘1267 Committee’ of the United Nations Security Council (UNSC), the US Department of Treasury stated that the designated individual members of the LeT had not only carried out these terrorist attacks of train bombings in India, but also provided support to Al-Qaida in its nefarious activities. The UN Security Council 1267 Committee also issued a press release on June 29, 2008 stating that in the February 2007 Samjhauta Express bombing in Panipat, these persons were financed and helped by Dawood Ibrahim, the notorious gangster and proclaimed offender. The CBI too had registered a FIR, and had extracted a confession from a LeT operator by name Safdar Nagori, who owned responsibility for these attacks. What is the UPA Government explanation for these blatant contradictions? Well placed persons in Gujarat have informed me that Swami Aseemananda had been working amongst tribals and was very popular in Dangs district. His help to tribals made it hard for foreign Christian missionaries to carry out money-induced religious conversion of tribals in this district.” Subramaniam Swami has also

appealed to the Prime Minister of India to probe into the connection of Sonia Gandhi with the Italian Missionaries and her efforts to withdraw the orders issued by various state governments to foreign missionaries doing proselytizing work in India to leave the country.

Saffron—the Colour of Patriotism and Sacrifice

Since times immemorial, saffron is associated with Bharatiya or Hindu Nationalism. All the kings and emperors from the most ancient period of history of this holy land had their flags in saffron. They were guided by the noblest preceptors, sadhus and sannyasins of the land. Vishnugupta Chanakya guided Chandragupta Maurya to resist the onslaught of the Greek invaders and build a powerful Hindu empire. Samartha Ramdas gave the ochre flag to Chhatrapati Shivaji and guided him to destroy the Muslim aggressors and re-establish the Hindu Pad Padshahi. In the south, Vidyaranya of Sringeri Peetha guided Harihara and Bukka to build the mighty Vijayanagara Empire. During the freedom struggle, Sister Nivedita made the children of her school design an ochre flag with the symbol of Vajrayudha inscribed on it with the slogans, “*Vande Mataram*” and “*Yato Dharmastatho jayah*” and presented it as the National Flag of India in the Congress Session at Benares in 1905. The saffron is the colour of patriotism and self-sacrifice. By dubbing Hindu sannyasins and nationalists as “Saffron Terrorists”, the treacherous and selfish stooges of European masters licking today the boot of an Italian mistress cannot extinguish the raging fire of Hindu nationalism which has now captured the hearts of billions of Hindu youth all over the country and abroad. The game plan of the anti-Indian forces and their stooges within the country will not continue for long. Bengal saw a Sannyasi Rebellion in 1773 in which the ochre robed sadhus took up arms and fought against the Navabs and the British colonialists and their saga is presented in the inspiring historical novel, '*Ananda Math*', by Bankim Chandra Chatterji who incorporated his immortal song, *Vande Mataram*, in the novel. The First War of Indian Independence saw the role of Sannyasins like Swami Purnanand of Kankal, Hardwar, Swami Virajanand and Swami Dayanand, founder of Arya Samaj. The later revolutionary movements in Bengal, Punjab, Maharashtra and other parts of the country got inspiration from patriot saints like Swami Vivekananda who moulded his powerful shaft in India's freedom struggle--Sister Nivedita--and produced nationalist spiritual leaders like Sri Aurobindo, Brahmabandhav Upadhyaya, Swami Shraddhanand and Subramania Sivam. Tapasvins like Vasishtha

Ganapathi Muni, Satyadev Maharaj, Motilal Roy and Sadguru Omkar invoked the Bharatashakti for the liberation of the Motherland. The talk of saffron terrorism will not scare away patriotic Hindu spiritual leaders from playing their role in saving the Hindu nation from anti-national politicians in the garb of secularists and from the Christian and Islamic fanatics and fundamentalists inside and outside the country. The time that these anti-national forces are wiped out and Hindu Rashtra re-established in Akhand Bharat is not far.

Founding of the RSS

During the period of India's Freedom Struggle, Dr. Keshav Baliarm Hedgewar, who was in Calcutta to pursue his medical studies, joined the Yugantar Movement of young revolutionaries fighting against the British rule. However, it did not take much time for him to realize that the freedom of the country could not be achieved simply by a few valiant and courageous youth taking to violence, throwing bombs, attacking the police stations and looting the treasuries of the British Government and it will only result in the vain sacrifice of the precious lives of the patriotic youth perishing like moths flying into fire. He then got involved in the Satyagraha movement of the Congress, but with his deep foresight saw that the Muslim appeasement policy of the Congress led by Gandhi by supporting the Khilafat Movement had already promoted the feeling among the Muslim converts in India that their political head was the Khalif of Turkey, that India had been an Islamic State before being conquered by the white race, and that, after Independence, the Muslims in India cannot get on with the majority of the Hindus and will have to vivisect the country. Therefore he founded the Rashtriya Swayamsevak Sangh to arouse the sleeping Hindus and awaken them to the fact that Bharatavarsha has always been an Akhand Bharat and adoration and worship of the Motherland must once again become the heart throb of every patriotic Hindu. He also evolved a system of daily congregation of the youth under the banner of the Saffron Flag—*Parama Pavitra Bhagava Dwaj*— where they will train up themselves as dedicated servants of the Motherland and carry the ideal of Akhand Bharat and Hindu Rashtra to every nook and corner of the country. The Sangh, which had a humble beginning in Nagpur on the Vijayadashami Day in 1925, grew in leaps and bounds due to the self-sacrifice of the Karyakarthis produced by Dr. Hedgewar and spread its wings to other provinces of the country. When Shyam Sundar Chakravarty, a former colleague of Dr. Hedgewar in the revolutionary

movement came to seek the support of RSS for revolutionary activities, Doctorji made it clear to him that the RSS wanted not merely the independence of the country, but the building up of a powerful Hindu Nation and his plan of action was to achieve that highest goal. Doctorji never valued less the sacrifice of the revolutionaries and he even provided shelter to Rajguru, the colleague of Bhagat Singh who was hunted by the British police. However, he never wanted the Swayamsevaks to jump into the revolutionary movement and take to violence, destroying themselves in the conflagration. He wanted the Swayamsevaks to prepare themselves to the task of instilling in the entire Hindu society the spirit of patriotism, discipline and self-sacrifice in order to achieve their ultimate goal of Hindu Rashtra. Even Netaji Subhas Chandra Bose came to Nagpur and called on Dr. Hedgewar, but he could not hold any conversation with Doctorji as the latter was in his death bed. Netaji then met Veer Savarkar at Mumbai and on the latter's advice, left the country to organize the Indian National Army with the help of the Germans and Japanese. Even after the fall of Germans and Japanese in the war front and the mysterious disappearance of Netaji Subhas, the brave soldiers of the INA created revolt in the Indian Army, Navy and Air Force and forced the British to leave India. Though the country attained Independence, the work of the Sangh has still been continuing with the goal of establishing Hindu Rashtra once again on the soil of Bharatavarsha. It is in order to thwart this great goal of the Sangh and keep the country under the control of the alien forces that attempts are being made to malign the Sangh as a 'Hindu' or 'Saffron' terrorist outfit according to the adage, "Give the dog a bad name and kill it". However, the opponents of Hindu Nationalism will soon realize that Sangh is not a helpless dog to be so easily killed but the mighty and valorous lion, the king of the forest. Today millions of Karyakartas of the Sangh are spread all over the country and even abroad among the Hindu Diaspora and to dream of the extinction the Sangh is like dreaming of the drying up of ocean.

Appeal to Sadhus and Sannyasins

In the *Arjuna Vishada Yoga*, the first chapter of *Srimad Bhagavad Gita*, Arjuna leading the Pandava army stands facing the Kauravas in the battlefield of Kurukshetra. Seeing his own grandsire, Bheeshma, and preceptor, Drona, and his cousins arrayed against him, for a moment he becomes confused and confounded, drops his Gandiva bow from his hand and refuses to fight against his own kith and kin. In the very

opening words from the mouth of Lord Krishna in the next chapter, *Sankhya Yoga*, the Lord lambastes Arjuna: “Whence is this perilous strait come upon thee, this dejection, which is unworthy of thee, disgraceful, and which will close the gates of heaven upon thee, O Arjuna? Yield not to impotence, O Arjuna, son of Pritha! It does not befit thee. Cast off this mean weakness of the heart. Stand up, O scorcher of foes!” It is this message that the Sadhus and Sannyasins of the present day have to deliver to the Hindu society in this period of crisis. If they themselves get scared by the veiled threats of the so called secularists, agents of alien forces, sitting in the echelons of power in the country, and in order to protect themselves and their religious institutions remain mute spectators of all the atrocities committed on the Hindu society, they are unworthy of the ochre robe that they have wound around themselves. All their preaching of dharma, religious harmony and universal brotherhood become sham non-sense like the preaching of Ahimsa by a spineless coward. When their own brethren who belong to the order of sannyasins are threatened by people in power, the sadhus and sannyasins should not run away and seek shelter for themselves in their cozy and comfortable Ashrams and Mutts. It is time for them to come out and, true to the vow of Sannyasa that they have taken, be fearless, stand united and fight for the protection of their Dharma. They must remind themselves of the message of the Gita, “*Yadyataaacharati shreshthah, tattadevetaro janaah; sa yat pramaanam kurute, lokastadanuvartate*”—“Whatever the men who are considered noble practise, the same is followed by the common run; that which they make authoritative, the world accepts.” It is the duty of the sadhus and sannyasins to come out boldly and guide the Hindu society in the task of protecting the Hindu nation and society. Posterity will never forgive them if they fail in their duty today and they will stand exposed before the society and the world. The Upanishadic call, “*Utthishthata, jaagrata, praapya varaannibodhata*”—“Arise, awake, stop not till the goal is reached” is meant for them and this should echo and re-echo from their bosom awakening the entire Hindu society to achieve the goal of Hindu Rashtra and Akhand Bharat. *Vande Mataram!*

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Organic National Being

"...This Bharat Bhumi, this Hindusthan, India is both our *Pitrubhoo* and *Punyabhoo*....The Hindus are no treaty Nation--but an organic National Being."--**Swatanrya Veer Vinayak Damodar Savarkar**

SPIRITUAL PATRIOTISM AND UNIVERSAL BROTHERHOOD

*Aum veda rishaya samaarabhya vedaantaachaaryaa madhyamaah
Yogiraamsuratkumaaraparyantam vande guru paramparaam*

-- "Salutations and adorations to all the great preceptors of this Holy Land of Bharatavarsha, from the Vedic Rishis and Acharyas to my *Deekshaa Guru*, Yogi Ramsuratkumar!"

Ratnaakaraa dhoutapadaam himaalaya kireetineem

Brahmaraaja rishi ratnaadyaam vande bhaaratamaataram

-- "Salutations and adorations to the Divine Motherland, Bharatamata, whose sacred feet are washed by three great oceans, who has as her crown the mighty Himalayas and is adorned with garlands studded with pearls of Brahma Rishis and Raja Rishis."

Let this sadhu, the humblest of the humble servants of Mother Bharat, greet all brethren from all over the world in the name of the most ancient nation and the Mother of all cultures and civilizations of the world, the Bharatamata!

We strive to present in this paper the noblest ideals of Spiritual Patriotism and Universal Brotherhood of Man which Bharatavarsha, i.e., the land of India, has presented to the world thought and culture since times immemorial. Irene R. Ray, renowned scholar of Indian thought and culture, says, "Spiritual power, not social, not political power, is the strength of India. The emotional integration of the country will be achieved when all hearts beat to the same tune of spiritual oneness. National union in India must therefore be a gathering up of her spiritual forces. When the word 'India' becomes synonymous with the idea of the manifestation of spiritual power as the basic aim of life, then the very thought of being an Indian will send through the veins of every individual a galvanic shock of strength, and this will also generate the spirit of oneness required as the basis of national unity".

Vision of the Vedic Seers

Bhaaratam - Bharat! What a glorious name it is!! It is not merely a name given to a stretch of land surrounded by the mighty Himalayas on

the one side and the great seas around. 'Bharata' is the name of an eternal, immortal nation whose people are engrossed (*rata*) in light (*bhaa*). Bharata is Light Divine, the Land of Wisdom. Long before the dawn of civilization in other parts of the world where primitive men still lived in their caves, the great sages and seers of Bharatavarsha addressed the whole of humanity: '*Shrinvantu sarve amritasya putraah*' – "Listen, Ye all, Children of Immortality!" According to the ancient *rishis*, to look upon man as a sinner is the greatest blasphemy. They considered human existence as the highest stage that a soul has reached in its evolution to seek its identity with the Divine of which it is just a spark. The *rishis* proclaimed that the ultimate goal of human evolution is divinization of man or Self-realization. They produced the Vedas, the revelations of the highest intuitive wisdom of mankind, which have now been accepted as the most scientific and rational expressions of the truth about the source of entire creation and the meaning and purpose of evolution. They envisaged a higher stage of evolution in the march of mankind and assured that every soul that reaches this human stage is bound to progress to the next stage sooner or later. They taught that each human being can evolve his own religion or pathway to god-realization and all these pathways are like different streams and rivers merging in one ocean. Therefore, in the remote period of history, the great preceptors of this sacred land sent messengers to different parts of the world with their command—*Krinvanto vishwam aaryam*—make the entire world noble

Bharat, according to them, is the chosen land of the Gods and Goddesses to be the preceptor of humanity (*Loka Guru*) from age to age for the realization of human destiny. "*Etad desha prasootasya sakaashaat agrajanmanah, swam swam charitram siksheran prithivyaah sarva maanavaah*" – "Let all the people of the world sit at the feet of the great spiritual Masters of this land, mould their character and learn the meaning and purpose of life" – cried out the great *Rishis* of this holy land of Bharatavarsha. . This was the message that they gave to those heroic souls who left the shores of this Bharatavarsha to distant lands and sowed the seeds of culture, civilization and religion in every continent. The Persians, the Egyptians, the Babylonians, the Greeks, the Assyrians, the Africans—why every section of mankind owe their religion to the great Hindus. Therefore, Swami Vivekananda, who addressed the Parliament of World Religions at Chicago in 1893, proclaimed in the august assembly that he stood there representing the "Mother of all religions". The whole world today looks towards India

not only for its treasures in the field of Vedic Mathematics, Ayurveda, Yoga and Spiritual Sciences, Music and Dance, Sanskrit language and Sculpture and Painting, but also for its contribution to world peace and universal brotherhood. Adoration and worship of this sacred land as the *punyabhomi*, *karmabhoomi* and *moksha bhoomi* is the bedrock of the Indian national existence even to this day. Since the Vedic Rishis proclaimed the truth that man is in the pinnacle of evolution marching towards Divinity, many civilizations have come and gone in various parts of the earth; yet, Bharatavarsha, that is India, is still the eternal land of the *rishis*, still young and blossoming as she has ever been and the children of the *rishis* chant even today the same old *mantra* invoking the name of this sacred land—"jamboo dweepe, Bhaarata varshe, Bharata khande...."

Vedic Vision of Motherland

"*Maataa bhoomih, putroaham prithivyaah*"—"This earth is our mother and we are all children of Mother Earth"—sing the Vedic Rishis in the *Bhoomi Sookta* of **Atharwana Veda** in praise of Mother Earth. The Vedic *rishi* salutes the Mother Earth—"Namo maatre prithivyai"—Salutations to Mother Earth! (**Yajur Veda**, 9.22)

To the Hindu, Mother Earth is the holy mother and the Sky is the father. The whole universe is his family and all beings in this universe are his kith and kin. His way of life, Hindutwa or Sanatana Dharma, is universal and eternal, and it encompasses all religions, which are various forms of worship of one Ultimate Reality. Therefore, a Hindu can never be a fanatic or fundamentalist, just as fire can never be cold or ice can never be hot. The Hindu got his name because his most ancient spiritual culture and civilization originated in this holy land of Bharat—the *Sapta Sindhu Bhoomi* as mentioned in the Vedas—which has been referred to as *Hapta Hindu*—in **Zend Avesta**. Greeks made Hind into Ind and we became Indians. Hindu is India and India is Hindu. Every Indian who reveres and respects the eternal values that have sprung up in Bharatavarsha is a Hindu and those that lack that patriotic sentiment can by no means claim the title of Indian.

In the **Yajurveda**, 22-22, there is a National prayer for the welfare of the whole nation. The Rig Vedic Rishi gave expression to his dream in the national prayer: "*Om aa brahman braahmano brahmavarchasee jaayataam. Aa raashtre raajanyah shoora ishadhyoatidhyaadheeh*

mahaaratho jaayataam. Dogdhree dhenurvodaanangvaanaashuh saptih purandharyoshaajishnuratheshtaah sabheyo yuvaasya yajamaanasya veero jaayataam. Nikaame nikaame nah parjanyo varshatu phalavatyo na oshadhayah pachyantaam yogakshemo nah kalpataam"—"Let all the Brahmans, i.e. those who possess the highest intuitive wisdom, in this nation shine with the lustre of Brahmanical spirit, i.e., the spirit of acceptance of all beings as the manifestation of one and only Divinity. Let all the Kshatriyas, i.e. men of valour and strength of their shoulders turn out into protectors of this Holy land with mastery in the art of weapons and science of warfare; may the heroes be all great intrepid *Maharathis* or warriors of the highest standard; let the cows yield good volume of milk (meaning let the wealth of the nation proliferate); may the bullocks and the horses in this country become strong and speedful (meaning let the transport and communication network in the country efficiently integrate the nation); may the women be of very dignified character, possessed with great virtues and charms and good mistresses of houses which they rule; let the householders turn out to be valiant in assemblies and on battle-fields; may they get good children who will also shine as great assembly-men; let the rains bless this land according to seasons and as much as we want; let the herbs and trees bear ample flowers and fruits; let the whole life of this our nation be full in acquisition and use of all things which make the life comfortable and joyful" (*Yajurveda*, 22-22)

Aasindhu sindhuparyetaa yasya Bhaarata bhoomikaa, Pitrubhoo, punyabhoochaiva sa vai Hinduriti smritah
—"All those who adore and worship this Bharatavarsha, extending from the River Sindhu in the north to the Sindhu, that is Hindumahasagar or Indian Ocean, in the south, as the land of their forefathers and the holy land, are Hindus". Hindus touch the Mother Earth every morning when they get up from the bed, uttering the traditional prayer to the Mother to forgive them for the sacrilege of placing their feet on Her holy body—

Samudravasane devi, parvata sthanamandale Vishnupatnee namastubhyam paadasparsham kshamaswa me
—"Oh Mother Bhoodevi, the Divine Consort of Lord Vishnu, who wears the oceans as cloth, whose breasts are the mighty mountains, salutations unto You; please forgive me for the sin of placing my legs on you". The Hindu touches the sacred dust of Motherland with both the hands and place them with all reverence on his head and heart.

Dharma and Rashtra

In the *Bunch of Thoughts*, Sri Guruji M.S. Golwalkar gives a clear definition of Dharma: “Our definition of *dharma* is twofold. The first is proper rehabilitation of man’s mind; and the second is adjustment of various individuals for a harmonious corporate existence, i.e. a good social order to hold people together.” Our rishis declared: “*Yatobhyudaya nishreyasa siddhih sa dharmah*” – “That which contributes to the material well being as well as spiritual elevation of man is Dharma”. They also said, “*Dhaaranaat dharmam ityaahuh, dharmo dhaarayati prajaah*” – “Dharma is the values of life adopted by men, and Dharma holds together the entire society.” Sanatana Dharma is those set of eternal values of life adopted by men and those values are common for the entire mankind. Therefore Sanatana Dharma is also known as Manava Dharma. Our prayer is not for one’s own self, but for the welfare of all beings – “*Sarve bhavantu sukhinah*”. Our ideal is “*Aatmano mokshaartham, jagat hitaayacha*”—“Salvation for the Self and well being of all”.

Our ancient *rishis* called out to humanity:

“*Sam gacchadhvam, sam vadadhvam, sam vo manaamsi jaanataam,
Devaa bhaagam yathaa poorve samjaanaanaa upaasate*”

-- “Let us all walk in unison, let us all speak in once voice. Those who strive united attain to the goal of life like the divine beings of the ancient days.”

The Sanskrit word, *Rashtra*, is not a cultural term, but a political one meaning 'nation' or 'state'. The *Baarhaspatya Samhita* says, “*Himaalayaaad aarabhya yaavad indu sarovaraparyantam tam deva nirmitam deshah hindusthaanam prachakshate*”—“That land created by God and stretching from the Himalayas up to the Indian Ocean is Hindusthan”. It is also known as Bharatavarsha. The *Vishnupurana* says, “*Uttaram yat samudrasya himaadreschaiva dakshinam, varsham tad bhaaratam naama bhaaratee yatra santatih*”—“That land which is to the north of the ocean and south of the Himalayas is Bharata and the people of the land are Bharatiyas.” Chanakya, who was instrumental in the building up of the mighty Maurya Empire by Chandragupta Maurya, declared: “*Prithivyaa samudraparyantaayaa eka raat*”—“The entire land stretching up to the seas is one nation”. The above statements do not refer to any cultural empire, but to one homogenous political entity called the Hindu *Rashtra* which has seen in ancient period emperors as

the central figures of the nation and many kings and queens ruling various states or *raajyaas* under the suzerainty of one emperor or other. So Bharatavarsha or Hindusthan, which is also now known as India, has been one nation or political entity right from the remote past when most of the people outside this land had not known what civilization was. The institution of pilgrimage since times immemorial, that every Hindu must undertake at least once in his lifetime a pilgrimage covering the whole landscape from the Himalayas to Kanyakumari, has integrated the whole nation. The high priest of Badrinath is a Brahmin from the South whereas the principal trustee of the Rameshwaram temple at the southern tip of the land is the Maharaja of Nepal, even today.

Just as an individual, a family and a society has its *dharmas*, the nation has also its *dharma* and the *Rashtra Dharma* of Bharatavarsha is to elevate the entire humanity to the heights of spiritual wisdom and self-realization.

Motherland in Puranas, Itihasas and Sanskrit Literature

In the **Bhagavata Purana**, a whole chapter is devoted to sing the praise of Bharatamata. In the fifth *skanda*, Chapter 19 eulogizes the Motherland: "The Gods (in the heavens) verily sing thus (of the glory of human birth in Bharatvarsha: 'Oh! What auspicious deeds have these done that God (Hari) Himself has become pleased with them—deeds by which they have obtained birth in the continent of India, a birth which is the means for the service of God. We also keenly desire (to have) this (good fortune)!."

In the **Ramayana**, *Maryadapurushottama* Sri Rama, the embodiment of the ideal of manhood, says,

"Api swarnamayee Lankaa na me Lakshmana rochate, jananee janmabhoomishca swargaadapi gareeyasee".

—"O Lakshmana, even this Lanka with all its golden splendour is not attractive to me, mother and motherland are greater than heaven".

He expresses in no uncertain terms the uniqueness, sanctity and inseparability of the relation of an individual to the land of his birth – a relation which is not different from his relation to his own mother.

The conception of the Motherland as a sacred one finds reflected in Kalidasa's **Kumara Sambhava** where he says:

*Astyuttarasyaam dishi devaataatmaa
himaalayo naama nagaadhiraajah
Poorvaaparau toyanidhee vagaahya
sthitah prithivyaa iva maanadandhah*

-- "At the top is the Divine Himalayas, the King of mountains, stretching its arms to the ocean on the east and west and standing as the measure rod of the earth."

Motherland in the Vision of Hindu Warriors

The mighty Ganges of spiritual nationalism, characterized by the divine love of Motherland and the creed of patriotism, which originates in the Gangotri of the Vedas, swells with nourishing and nurturing waters in Puranas and Itihasas, flows down through the pages of Indian history, sometimes surging up and overflowing hills and dales, sometimes taking a winding course. But the flow has been uninterrupted through the centuries of our past. It has ever been the mainstream of India's life. In the confrontation of Porus with Alexander on the banks of River Sindhu, we find the specimen of Indian patriotism. The banner of the Hindu nationalism was held aloft during the Golden Age of the Guptas. Ashoka proclaimed himself to be a *dharma vijayee*. Hiuen Tsiang has written in glowing words the glory of Harsha's *dharma raajya*. The same *digvijaya* spirit manifested in the conquests of Pulakesin, Raja Raja, and Rajendra, the emperors of the South. Again the same spirit of Hindu nationalism manifested in the Vijayanagara Empire founded by the ascetic, Vidyaranya. It is this surging spirit of Hindu nationalism that found manifested again in the empire-building of Chhatrapati Shivaji, in the incessant battles fought by Rana Pratap and in the glorious emergence of Sikhism. Chatrapati Sivaji, who fought against the Moghuls in order to re-establish Hindu Rashtra, had the vision of Mother Bhavani in the form of the Motherland. If Shivaji is the founder of *Hindu-pad-padshahi*, Samarth Ramdas is the moving spirit behind that grand endeavour. Shivaji's attempt to build up the Hindu empire was to re-establish the *dharma* of the ancients. His title *go-brahmana-paripaalaka* symbolically refers to his effort to protect the material wealth and the spiritual heritage of Bharatavarsha. The cow stands as a symbol of wealth and the Brahmin represents the spiritual grandeur.

From Maharashtra when we move on to Rajasthan, we find another glorious chapter written in the pages of history. Haldighat is a lasting monument of the battle of Independence in the mediaeval Indian history. In poetic language Col. Tod sings the praise of Rana Pratap Singh: “Undaunted heroism, inflexible fortitude, that which ‘keeps honour bright’, perseverance with fidelity such as no nation can boast were the materials opposed to a soaring ambition, commanding talents, unlimited means and the fervour of religious zeal; all, however, insufficient to contend with one unconquerable mind. There is not a pass in the Alpine Aravali that is not sanctified by some deed of Pratap - - some brilliant victory or often more glorious defeat. Huldighat is the Thermopyloe of Mewar, the field of Deweir her Marathon.”

Proceeding further to the ‘land of the lions’ - Punjab - we find Guru Nanak trying to build a nation of self-respecting men and women, devoted to God and their leaders, filled with a sense of equality and brotherhood for all. Nanak elaborated the views of the Vaishnava saints. His best known work is **Jap Sahib** or **Japji**, the morning prayer.

“Nanak strove to bring the Hindus and Muslims together. His life and teaching were a symbol of harmony between the two communities. A popular verse describes him as Guru for the Hindus and a Pir for the Muslims:

Guru Nanak shah Fakir
Hindu ka Guru, Mussulman ka Pir”,
says Dr. S. Radhakrishnan.

Guru Gobind Singh, the tenth Guru, converted the young community of Disciples (*Sikh, Shishya*) into a semi-military brotherhood with special symbols and sacraments for protecting them. When his father, Tegh Bahadur, was summoned by Emperor Aurangzeb who faced with him with the alternative of conversion to Islam or death, he preferred death and left a message: “I gave my head but not my faith.” Guru Gobind too underwent untold hardships and lost all his four sons. Still his only prayer was:

“May I die fighting
With the limitless courage.
Grant me this boon,
O God, from thy greatness,

May I never refrain
From righteous acts;
May I fight without fear
All foes in life's battle,
With confident courage,
Claiming victory!
May my highest ambition be
Singing thy praises,
And may thy glory be
Granted in my mind!
When this mortal life
Reaches its limits,
May I die fighting
With limitless courage!"

True to the Hindu tradition, he too unsheathed his sword only for the 'protection of the righteous and annihilation of the wicked'.

Spiritual Patriotism in *Vande Mataram*

Eulogizing Bankim Chandra as "one among the Rishis of the later age"—the seer of the *mantra*, '*Vande Mataram*', which is creating a new India, Mahayogi Sri Aurobindo says: "It is not till the Motherland reveals herself to the eye of the mind as something more than a stretch of earth or a mass of individuals, it is not till she takes shape as a great Divine and Maternal Power in a form of beauty that can dominate the mind and seize the heart that these petty fears and hopes vanish in the all-embracing passion for the Mother and her service, and the patriotism that works miracles and saves a doomed nation is born. To some men it is given to have that vision and reveal it to others." *Vande Mataram*, the sacred *mantra* of patriotism, of which Rishi Bankim Chandra is the seer, brought under its spell many young men and women whom it converted into prophets of nationalism and fierce patriots who offered everything at the altar of the Mother. "If Bankim was the seer of the national *mantra*, Sri Aurobindo was the God-appointed high-priest and prophet," says Sisir Kumar Mitra. In the words of Sister Nivedita, "Aurobindo came out with a new interpretation of Bankim Chandra's song, '*Bande Mataram*', which now leaped out of its comparative obscurity within the covers of a Bengali novel and in one sweep found itself on the lips of every Indian man, woman or child." His superb contribution is his masterly rendering of *Vande Mataram* into English

verse. Sister Nivedita, the embodiment of the ideal of spiritual-nationalism propounded by Swami Vivekananda, dedicated herself body and soul, for the cause of Motherland and she even resigned from the Ramakrishna Order to enable herself to plunge completely into the national movement. It was Sister Nivedita who requested Sri Aurobindo to shift the centre of his activities from Baroda to Bengal in order to carry out his Bhavani Mandir scheme. Another fierce patriot and prophet who came under the spell of 'Vande Mataram' was Brahmabandhav Upadhyaya who remained a sannyasi throughout his life. He insisted that a man from every house should dedicate himself to the nation's work, like the sannyasins of *Ananda Math*, and that every father should offer a son for the service of the Motherland.

Vivekananda's Vision of Bharat

"If there is any land on this earth that can lay claim to be the blessed *Punya Bhoomi*, to be the land to which souls on this earth must come to account for *Karma*, the land to which every soul that is wending its way Godward must come to attain its last home, the land where humanity has attained its highest towards gentleness, towards generosity, towards purity, towards calmness, above all, the land of introspection and spirituality - It is India", proclaims the patriot-monk, Swami Vivekananda. He also says: "What a land! Whosoever stands on this sacred land, whether alien or a child of the soil, feels himself surrounded - unless his soul is degraded to the level of brute animals - by the living thoughts of the earth's best and purest sons, who have been working to raise the animal to the divine through centuries, whose beginning history fails to trace. The very air is full of pulsations of spirituality".

Dr. Bhupendranath Dutta, younger brother and a renowned revolutionary in India's struggle for freedom, says: "The primary object of Swami Vivekananda was nationalism. To arouse the sleeping lion of India and put it on its proper pedestal was his life's mission. His national ideal was the ideal of Bankim Chandra Chattopadhyaya as depicted in the revolutionary novel, *Ananda Math*". In the writings of the Swami, we find the echo of the *Bhoomi sooktas* of **Atharva Veda** and the glory of the island of Jambudweepa depicted in **Bhagavata**. According to the renowned historian, Sardar K. M. Panikkar, "What gave Indian nationalism its dynamism and ultimately enabled it to weld at least the major part of India into one State was the creation of a sense

of community among the Hindus to which credit should to a very large extent go to Swami Vivekananda...It is Vivekananda who first gave to the Hindu movement its sense of nationalism and provided most of the movements with a common all-India outlook.” The Swamiji proclaimed to the youth of the country, “Liberty is the possession of this brave” and called upon them to use *sama*, *dana*, *bheda* and *danda* – the four ‘weapons’ – to conquer enemies. Referring to Vivekananda, the renowned writer, Moni Bagchee says, “His doctrine of creative manhood and the cult of *Sakti* that he adumbrated throughout India in the course of his *Lectures from Colombo to Almora* (1897), found a concrete expression in the *Swadeshi* movement of 1905 which was India’s first Battle for Freedom.”

Nivedita on Strength of Vedas

Sister Nivedita, the illustrious disciple of Swami Vivekananda, says, "I believe that the strength which is spoken of in the Vedas and the Upanishads, in the making of religions and empires, in the learning of scholars and meditation of saints, is born once more amongst us and its name today is Nationality." The grand vision of the Motherland and the glorious ideal of spiritual nationalism of the Vedic seers and their descendants give us an insight into the deep rooted sentiments of patriotism of our forefathers. The Hindu invokes in the very water in which he takes a morning bath, the sanctity of all the sacred rivers of this land—the Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri. In all the 52 Shakti Peethas—the sacred shrines of the divine Mother spread over the land from Kanyakumari to Kashmir and Ksheerabhavani—he sees the same Mother—Bharata Bhavani—in different names and forms.

Sister Nivedita gave a call to the nation’s youth to come forward and dive into the national movement: “Age succeeds age in India, and even the voice of the mother calls upon her children to worship her with new offerings, with renewal of their own greatness. Today she cries for the offering of nationality. Today she asks, as a household mother of strong men whom she has borne and bred, that we show to her, not gentleness and submission, but manly strength and invincible might.” She immersed herself fully in the revolution and *Swadeshi* movement.

Swami Dayananda's Effort to Revive Aryan Spirit

Paying glowing tributes to Swami Dayananda, Sri Aurobindo says: "To be national is not to stand still. Rather to seize on a vital thing out of the past and throw it into the stream of modern life, is really the most powerful means of renovation and new creation. Dayananda's work brings back such a principle and spirit of the past to vivify a modern mould. And observe that in the work as in the life it is the past caught in the first jet of its virgin vigour, pure from its sources, near to its root principle and therefore to something eternal and always renewable."

Dayananda tirelessly worked for the restoration and resuscitation of the ancient Vedic Aryan Spirit. The Buddhistic and Vedantic speculative metaphysics could not save the independence of India. Dayananda realized this defect and hence he pleaded both for spiritual illumination and social solidarity. 'Back to the Vedas' was the call of this militant monk. He pleaded for the revival of the powerful and pure spirit of the Vedic culture in the place of the weakening structure of the contemporary Indian society and religion. He devotes one chapter in each of his two great works – **Satyartha Prakash** and **Rigvedadi Bhashya Bhoomika** – to the discussion of political ideas. He was also considerably influenced by Manu. He was not a mere theoretician, but an aggressive champion of 'militant Hinduism'. His Vedism provided a necessary impetus to the manifestation of the energy of our country. Sri K.P. Jayaswal says: "The Sannyasi Dayanand gave freedom to the soul of the Hindu, as Luther did into the European. And he forged that freedom from inside, that is from Hindu literature, itself... ."

Rama Tirtha's Identification with Motherland

To Rama Tirtha, almost every town, stream, hill, stone or animal is personified and sanctified in India. He wanted the deification of the whole of Motherland and the self-identification of every Indian with the Mother which he called as 'Practical Vedanta'. In one of his inspired moments he writes: "The land of India is my own body. The Comorin is my feet, the Himalayas my head. From my hair flows the Ganges, from my head come the Brahmaputra and the Indus. The Vindhya hills are girt round my loins. The Coromondal is my left and the Malabar my right leg. I am the whole of India, and its east and west are my arms. I spread them in a straight line to embrace humanity. I am universal in my love. Ah! such is the posture of my body. It is standing and gazing

at infinite space; but my inner spirit is the Soul of all. When I walk, I feel it is India walking. When I speak, I feel it is India speaking, when I breath I feel it is India breathing. I am India, I am Shankara, I am Shiva. This is the highest realization of patriotism, and this is Practical Vedanta.”

Sri Aurobindo’s Spiritual Nationalism

“What is nationalism?” Sri Aurobindo asks and he himself answers, “Nationalism is not a mere political programme. Nationalism is a religion that has come from God. Nationalism is a creed in which you shall have to live.” In his famous **Uttarpara Speech**, Mahayogi Sri Aurobindo revealed a message that he received from Krishna Vasudeva whose vision he had while incarcerated in the Alipore Jail: “When you go forth, speak to your nation always this word, that it is for the *Sanatana Dharma* that they arise, it is for the world and not for themselves that they arise. I am giving them freedom for the service of the world. When therefore it is said that India shall rise, it is the *Sanatana Dharma* that shall rise. When it is said that India shall be great, it is the *Sanatana Dharma* that shall be great. When it is said that India shall expand and extend herself, it is the *Sanatana Dharma* that shall expand and extend itself over the world. It is for the Dharma and by the Dharma that India exists.”

Through his celebrated ‘Bhavani Mandir’ scheme, Sri Aurobindo attempted to give a concrete shape and form to the Indian nationalist movement by setting up a Bharata Mata temple and founding an order of *Brahmacharins* who would be consecrated body and soul to the liberation of Mother India from the foreign yoke through an armed uprising. The ideal of *Swaraj*, he pointed out, is not a mere political creed, it is a path to realization. “The *Vedas* say that if we pursue real happiness, we must seek the great, the universal...Then the *Vedas* explain the nature of the universal. It is independent, self-protecting, and stands by its greatness – stands *sva-mahimni*, as we have it in the text. This *sva-mahimni* is synonymous with *Swaraj* as everyone who understands Sanskrit can very well see.”

To him *Swadeshi*, Boycott, Arbitration, National Education are all merely component parts of *Swaraj*. “Boycott is good, not for the sake of boycott, but for the sake of *Swaraj*. *Swadeshi* is good, not for the sake of *Swadeshi* but for the sake of *Swaraj*. Arbitration is good, not for the

sake of arbitration but for the sake of *Swaraj*. If we forget *Swaraj* and win anything else we shall be like the seeker whose bell was turned indeed into gold but the stone of alchemy was lost to him forever.”

Bharati's Adoration of Akhand Bharat

The great Tamil poet-philosopher, Mahakavi C. Subramania Bharati, addressing the little kids of his Motherland, sang:--

Chedamillaata Hindusthaanam

Atai deivamenru kumbidadi paappaa

—“Oh little child, adore and worship the Undivided Hindustan—
Akhand Bharat—as your Goddess.”

Bharati was more than a poet and patriot. In him Mother Bharat found the culmination of the development of her philosophical wisdom right from the ages of Vedic seers to that of the renaissance philosophers like Sri Ramakrishna, Vivekananda and Sri Aurobindo. In him the mystic experience of countless sages and saints bedecking the glorious spiritual history of mankind found finest expression. In him the nation found a great social reformer, who, though rooted in the ancient heritage of the country, brought forth a new social philosophy fitted to the needs and changes in the modern times. And he was not merely a patriot-politician, but a political philosopher too, who found a spiritual basis for political ideals, true to the traditions of his Motherland. In him religion, politics, philosophy and social life coursed into a spiritual stream leading to the ultimate realisation of Divinity not only in man, but in the country of his birth and in everything in the universe.

Bharati was a Shakta too; His political contacts with Bengal revolutionaries, the immense influence of Sri Ramakrishna, Vivekananda, and especially, of Sister Nivedita whom he accepted as his ‘Guru’, on Bharati and his close association with Sri Aurobindo, the visionary of Bhavani Mandir, led to his flowering into a worshipper of Motherland as the manifestation of Maha Shakti. Above all, he was immensely impressed by Bankim Chandra’s conception of Motherland as the Supreme Being and Vande Mataram as the potent mantra for realising Her. It is noteworthy that Bharati dedicated the collection of his poems at the Altar of the Mother. He translated into Tamil the verse attributed to Lord Rama,

*“Petra tayum piranta ponnadum,
natrava vanilum nani sirantanave”*

--"Mother and Motherland are greater than Heaven".

These two lines were the motto of Mahakavi Bharati and one can find these inscribed on the opening page of all the early publications of the Poet's works. Bharati's vision of the Mother and the Motherland has been very beautifully portrayed in one of his excellent English essays, entitled 'Matri-Puja':

“God the Father is the Ideal. God the Mother is the actual. That I am with Pure Being is a spiritual realisation. That I am one with the manifested world is an actual, every-day experience. Indeed, ultimately, the Ideal is the same as the actual; but we, children of earth, find the motherhood of God, a dearer relation, a sweeter rapport. Nor need we erect shrines for her worship, nor invent symbols. She is there, standing before us; ever-shining, ever-beautiful. She stands revealed as Nature... The land of one's birth and the human mother that nourished one in her womb are natural and concentrated symbols of this all-making Goddess. Womanhood itself is a sublime representation”.

During the British period, in order to rouse the nation's consciousness and inspire our people to fight against foreign subjugation, the great modern seer, Bankim Chandra presented before the people the vision of Mother Bharat in the form of Maha Shakti and gave us the mantra Vande Mataram, the whole nation was ablaze in the fire of freedom struggle. Mahakavi Bharati was instrumental in spreading the fire in Tamil Nadu. Under the title '*Jateeya Geetangal*', two translations of '*Vande Maataram*' song were given by Bharati himself. It was his meeting with Sister Nivedita, the spiritual daughter of Swami Vivekananda, that transformed Bharati into a spiritual-nationalist. He dedicated the first compilation of his patriotic songs under the title, "*Swadesha Geetangal*" and also its second edition under the title "*Janma Bhoomi*" to Sister Nivedita whom he adopted as his spiritual preceptor. In the preface to the second edition, Bharati says, a new religion called '*Desabhakti*' has arisen in the land and "by the grace of the Mother, I have become a lover of the new light. Because of that love, last year, I composed some song flowers and offered them at the feet of the Mother". To Bharati, Motherland is not a mere stretch of land,

*“Neelakkadalotta kolattinal moonru nettirattal
Kalakkadalukkor palamittal annai karpadine”*

-- ‘She looks like the blue sea (for blue is the colour of the Divine Mother) and has three eyes (for she is Divine Consort of Shiva – the three eyed) She is the one who has constructed a bridge over the time’.

Spiritual Nationalism in Indian National Movement

Bipin Chandra Pal speaks of a new Nationalism which **Bande Mataram** reveals. ‘This nationalism is a religion and religion is not a part of life, but the whole of it.’ The eternal problem of Nationalism, he says, is how to preserve, to develop, to perfect these elements in the Consciousness and Character of the Nation which constitutes its essential note and contribute to its specific functions in the universal life of humanity. To Bepin Chandra Pal too the Indian national movement was a spiritual movement: “The sages of India have declared of old that God and man are essentially one ... *Nara* – man, is the image, the symbol, the body, the *vigraha* of Narayana, of the Lord, – this is the universal teaching of the *Vaishnava*. Every denomination, every sect, almost every school of thought, among the Hindus, has, in one shape or another, proclaimed this ancient truth from almost the very beginning of Hindu history. This has been the one universal feature of Hindu thought and Hindu race-consciousness. The new movement in India seeks to realize this ancient truth in the actual, social, economic, and civic life of the people of India, under the complex conditions of modern life. This ancient spiritual ideal of our own race forms the bedrock of that Indian nationalism which has been seeking such varied expressions through our economic, our social, and our political activities in recent years.”

Lala Lajpatrai presents his conception of the Motherland in inspiring words when he speaks of the love of an Indian towards his country: “It is impossible for you to understand how passionately an Indian loves his country. He would rather starve in India than be a ruler of men in a foreign climate. For him, India is the land of Gods - the *Deva-Bhumi* of his forefathers. It is the land of knowledge, of faith, of beatitude - the *Gnana-Bhumi*, the *Dharma-Bhumi* and the *Punya-Bhumi* of the ancient Aryas. It is the land of the Vedas and of the heroes - the *Veda-Bhumi* and the *Vir-Bhumi* of his ancestors. Yes, to him, it is the land of lands, the only place where he wishes to live, and more so, where he wishes to die.”

Swatantrya Veer Vinayaka Damodar Savarkar hails the Mother as the daughter of God: “She is the richly endowed daughter of God - This our Motherland. Her rivers are deep and perennial. Her land is yielding to the plough and her fields loaded with golden harvests. Her necessities of life are few and a genial nature yields them all almost for the asking. Rich in her fauna, rich in her flora, She knows, She owes it all to the immediate source of light and heat - The Sun Her gardens are green and shady; Her granaries well stocked, Her waters crystal, Her flowers scented, Her fruits juicy and her herb healing, Her brush dipped in the colours of Dawn and Her flute resonant with the music of Gokul. Verily Hind is the richly endowed daughter of God.”

On his onward march to India, at the head of a dedicated and spirited army, the Azad Hind Fauj, Netaji Subhas Chandra Bose points out to his brave comrades in arms: “There, there in the distance beyond the river, beyond those jungles, beyond those hills, lies the promised land, the soil from which we sprang -- the land to which we shall now return.”

And what a grand vision the soldiers see is found expressed in their National Anthem:

“May Good Fortune, Happiness and Ease rain down upon India,
On Punjab, Sind, Gujarat, Maratha, on Orissa and Bengal,
On the Indian Ocean, on the Vindhya Mountains,
On the Himalayas, the blue Jumna and the Ganges,
May thy ways be praised, from thee our life, from thy body our hope.”

Geniuses of the West Hails Spiritual Patriotism

This adoration and worship is not merely from the sons of the soil, but even foreigners look upon Mother Bharat as a *puny bhoomi*. “If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow, in some parts a very paradise on earth, I should point to India.....”, says Max Muller in **India – What It Can Teach Us**. Romaine Rolland also echoes the same sentiment, “If there is one place on the earth where all the dreams of living men have found a home from the very earliest days when man began the dream of existence, it is India.” Lin Yutang in his **Wisdom of India**, adores India as “world’s teacher”. Great historians like A.L. Basham, Arnold Toynbee, and thinkers like Monier

Williams and Albert Einstein also adore the land of Bharat as the land of wisdom and enlightenment.

Sir John Woodruff, the renowned Western exponent of **Tantra**, referring to the children of the sacred **Bharatavarsha**, says: “They will gain power (**Shakti**) to uphold their race and will receive all their desires, if they serve their country in the belief that service (**seva**) of **Shri Bharata** is worship (**seva**) of the **Mahashakti. Shri Bhagavati**, who though appearing in one of Her forms as **Bharata Shakti**, is not merely a Devi of the Hindus, but their **name** for the one Mother of the World”.

Desaatmabodh

Sri Sri Badarshi Mahatma, the renowned Bengali saint who propounded the ideal of *Deshaatmabodh*, says:

“*Deshaatmabodh* or consciousness of the identity with the Motherland is merely a part of *Vishwaatmabodh* or consciousness of the identity with the whole universe. The vision of *Deshaatmabodh* arises only on the path towards *Vishwaatmabodh*. Only those who are able to see their own mother in the real form of the Mother, are blessed to have the experience of the unique greatness of Universal Motherhood. Thus, by realizing the spiritual relationship with the Motherland and gradually getting established through it in Self-realization, it is not merely that man gets liberated from the gross worldly bondages, but even becomes eligible to be freed for ever from the eternal bondage of *Samsaar* or the whirlpool of birth and death.

“Secondly, those people who, looking at the manifold diversity of this Bharatavarsha, could not search out a thread of unity, or in other words, those who see vast differences and contradictions in languages, colour, traditions, conduct, religion etc. of the people of this nation and get ready to uproot all the differences like caste, colour, traditions etc., and bring this nation under the western culture and civilization, must once think seriously whether it is not possible to unite all the people of this nation with variety of natural differences and special characteristics among them, in one uniting chord in the form of *Deshaatmabodh*, while preserving their age-old traditions and characteristics intact. This is always possible and certainly possible. It is hoped that by the grace of the Divine Lord this will materialize into a fact very soon. Apart from

this, if we want to manifest ourselves as real human beings and be considered as part of the human race, then we have to expand the narrow "*Dehaatmabodh*"—the consciousness that 'I am the physical body'— to establish ourselves in the *Deshaatmabodh*—identity of self with the Soul of the Nation, and afterwards, we will gradually ascend to the *Vishwaatmabodh* or identity of the Self with the whole universe, and realize our Oneness with the Supreme Soul, blissfully proclaiming the immortal message all over the universe—

Shrinvantu vishwe amritasya putraah
Jaanantu vishwe amritasya sattaah
Pashyantu sarve amritaswaroopam
Gacchantu sarve amritam nidhaanam
--"Listen ye all, Children of Immortality,
know ye all the Truth of Immortality.
Let all see the form of Immortality,
let all reach the abode of Immortality."

Nationalism And Festivals

Abstract and sublime spiritual ideals often find expression in less abstract rituals, ceremonies and festivals. So also the ideal of spiritual nationalism started manifesting itself in the early days of *Swadeshi* movement in forms like the Shivaji festival, *Ganeshotsav*, *Rakhi Bhandan* and *Desamatrika Pooja*.

Tilak saw in the revival of Shivaji and Ganesh festivals, the means to propagate the ideal of spiritual nationalism as well as to rouse the dormant spirit of patriotism and love of Motherland in the masses. Nations that live and nations that survive never forget their heroes. These heroes provide every generation with inspiration, patriotism and courage. Under his guidance, Ganapathi societies were formed in all chief centres of the Deccan. Festival dramas were employed to arouse patriotism. By 1905 there were 72 towns, besides Poona, which regularly celebrated the festival with all its political overtones. Students attracted to them were later organized into athletic clubs, which gradually took the shape of revolutionary organizations like Abhinav Bharat, producing several leaders like Veer Savarkar. The *Ganapathi* festival was also used to give impetus to the new *Swadeshi* movement that had sprung up and it became a greater eyesore to the authorities. A new rule was promulgated by the British Government providing that no

Ganapathi image should be taken for immersion without a pass from the Police Commissioner, unless it was taken by a single person over his head through the streets.

In 1895, Tilak invoked the Indian history's popular hero, Shivaji, and held him up before the people as an exemplar. This was to be his second movement. Through his journal, *Kesari*, he announced the establishment of a fund to renovate the 'shrine of Maharaja Shivaji at Raigarh'. After two months intensive propaganda, a grand meeting was held, on May 10, 1895, at Poona. Even a weekly, which was very antagonistic to Tilak, *Sudharak*, reporting about the function, said, "Never in the annals of the historic city of Poona was there ever seen, since the advent of British rule, the like of it." The whole of Maharashtra was now throbbing with energy; an unprecedented tide of nationalism was running in its veins. Shivaji was now the people's rallying point and Tilak, their preceptor. On April 15, 1896, a public festival in commemoration of the birthday of Shivaji was celebrated right at the top of Raigarh Fort. Over 6000 people from various parts of Maharashtra gathered there and it was a big number considering that only those with sturdy physique could negotiate the steep ascent. The historical theme of Shivaji's encounter with Shaishtakhan was also used by the patriotic youths who were followers of Tilak, to enact dramas eulogizing indirectly the revolutionaries who had by now started a campaign of killing heartless British officials indulging in repressive measures against the nationalists. The Government at once prohibited such dramas, two coming under the ban being *Shri Shiv Chhatrapati Vijay* and *Lokmat Vijaya*.

Rakhi Bandan was yet another festival which emerged as a powerful vehicle of nationalist movement during the mass uprising against the partition of Bengal in 1905. As soon as the announcement was made that the partition would take effect on October 16, 1905, the leaders of the anti-partition movement made a public declaration that the day would be observed as a day of 'national mourning'. A detailed programme was drawn up for the day and the most sacrosanct and emotional item of the programme was Rakhi Bandhan – a red band of brotherly union was to be tied round the wrists of the people in the streets and everywhere by each other. Thousands of people observing fast on that day gathered on the banks of the Ganges, took a holy dip in the river to purify themselves and, after taking a vow to make continuous efforts for the reunion of Bengal, tied *rakhis* round the

wrists of friends and acquaintances and even of strangers. For the whole day the streets and bazaars echoed with the cry of *Vande Mataram*. People belonging to all communities, including Muslims and Christians spontaneously participated in the grand movement.

The traditional celebration of *Durga Pooja*, particularly in Bengal and Maharashtra, now took the shape of a nationalist festival. The cult of *Desamatrika Pooja* – worship of the Divine Mother in the form of Motherland – was developed by the revolutionaries and Durga, the fierce goddess who annihilated Mahishasura, was now the presiding deity of the revolutionary movement launched to annihilate the new *asura* – the British Government. Young men who formed secret revolutionary societies all over the country took pledges standing before the idol of Durga, to sacrifice their very life at the altar of the Mother. *Durga Pooja* also was celebrated in public to create political awakening among the masses. In the words of Bepin Chandra Pal, “Durga is for us not a mythological figure, but a representation of the Eternal Spirit of the Indian race, the symbol of Omnipotence in its dual aspect of Eternal Love and Inevitable Retribution, through which this very Love has to fulfill and realize in this world.” He further adds, “Omnipotence has no message for the weakling.” The ideal of spiritual nationalism, which spread through festivals and celebrations, found its full meaning and content in concrete forms like the revolutionary activities, *Swadeshi*, boycott, national education, non-violent non-co-operation and militarism.

Revival of *Deshamaatrikaa Pooja*

To a Sadhu whose *Ishtha Devata*—the Deity of adoration—is Mother Bharatamba, the Mother of all Gods and Goddesses, the Mother of all cultures and civilizations and the manifestation of the Universal Mother who raises up all Her children from the lowest forms of existence like plants and animals to the highly rational human species, in a process of evolution, to the highest realms of Divinity, the one and only dream is to see Her re-installed on the pedestal of *Loka Guru*—the Preceptor of the World.

This dream of the ancient Rishi could be fulfilled in the modern nation if and only if every child of the land adopts this Motherland of ours as the Supreme Deity of adoration, keeping aside all other gods, goddesses, cults and religions, and vows to sacrifice his or her all at the

Mother's Altar. Swami Vivekananda wanted us to keep all vain gods and goddesses aside and worship the *Virat Purusha*—the nation and its people—as the Supreme God. Sister Nivedita wanted every educated youth of the country to go from village to village enlightening the common masses on the glory and greatness of this great nation. And Mahayogi Sri Aurobindo wanted that the unnatural partition of the country must be undone at any cost. That is the still unfulfilled dream of this Sadhu and like the humble squirrel that played its little part in the Setubandhan of Lord Sri Ram, we will play our humble role to see this dream of all the great Mahatmas of this land fulfilled in our life time.

The Vaishaka Shukla Poornima in the Vasanta Ritu (Spring Season), falling on April 24, 2012, is the auspicious occasion for the worship of Bharatamata. The mark of a true Hindu is not whether he worships any god or goddess in the Hindu pantheon, follows any system of Hindu philosophy, cult or guru, practises Hindu rites, traditions or rituals and visits Hindu temples, Maths and pilgrim centers, but whether he adores and worships his mother and Motherland that are greater than heaven. If he is not, he is a *mlechcha* – a non-Hindu and an outcaste. The word *mlechcha* was used in the past to denote those who came from outside India, who had no loyalty to this nation and to those who accepted the culture and religion of the aliens and gave up the precious cultural and spiritual heritage of the Motherland.

Hinduism or **Hindutwa** has always been a set of universal human values propounded by the great sages and seers of ancient India who have accepted all paths of worship as different streams to one and the same Reality. Right from the ancient period, our nation has welcomed all faiths into this Holy Land. The whole world is one family—*vasudhaiva kutumbakam*—they proclaimed. “*Aa no bhadraah ritavo yantu viswatah*” -- “Let all noble thoughts come from all parts of the world” -- has been the clarion call of the Rishis. Brajendra Nath Seal said about Mother Bharat, “ever age-ing but never old, that is India.” My Master, Yogi Ramsuratkumar, says, “It is the ancient and eternal wisdom of the Vedas that is the life current of his nation and that is to be sustained and preserved for the welfare of the entire humanity.” May the mission of the great Masters of our land be fulfilled! *Vande Mataram!*

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SPIRITUAL BASIS OF PATRIOTISM

*Aum veda rishaya samaarabhya, vedaantaachaaryaa madyamaah,
Yogi Ramsuratkumara paryantam, vande guruparamparaam!*

--Salutations and adorations to all the great preceptors of the holy land of Bharatavarsha, right from the Vedic Rishis, through Vedanta Acharyas, to my *Deekshaaguru*, Yogi Ramsuratkumar Maharaj of Tiruvannamalai!

Writing on the **Indian National Ideals**, the renowned scholar, Irene Ray, says: “Spiritual power. Not social, not political power is the strength of India. The emotional integration of the country will be achieved when all the hearts beat to the same tune of spiritual oneness.”

Since times immemorial, spiritualism has been the bedrock on which the edifice of our glorious nationhood has been built up. The Vedic Rishi prays in a *sookta* in the *Atharvana Veda*: “Oh Mother, those who hate us, those who march with armies to overpower us, those who think evil of us in their minds, and those who desire our death and destruction, may you crush them to pieces; it is this my Motherland on whose lap my forefathers, the great Rishis, performed sacrifices, penances and sang songs in the seven seasons.”

The *Mahaabhaarata* proclaims: “Bharat is the greatest land on earth, and it alone is the Land of Action, while the rest are Lands of Pleasure. It is only after great acquisition of merit that a person gets the privilege of being born a human being in this country.”

It is our glorious tradition to invoke the Bharata Bhavani—Mother India—in all the 52 Shakti Peethas of our land and offer our worship to the *Desha Maatrikaa*—the Mother in the form of Motherland. As soon as a person wakes up in the morning, he prays:

*“Samudra vasane devi parvata sthana mandale
Vishnupatnee namastubhyam, paadasparsham kshamaswa me!”*

--“Oh Mother, Bhoodevi, consort of Vishnu, whose robe is the sea and the breasts are the mountains, forgive my sacrilege in having to place my foot on thy body.”

Not only in the ancient period, but also in the medieval period, Indian nationalism and patriotic sentiments were nourished and nurtured by spiritual giants. The great patriot and nationalist, Mahadev Govind Ranade, throwing light on the role played by spiritual stalwarts in enabling Chhatrapati Shivaji to found the Hindu Padpadshahi says: “It will be sufficient here to state that by the influence of Ramdas and Tukaram, the national sentiment was kept at a higher level of spirituality and devotion to public affairs than it would otherwise have attained.”

Our former President, Dr. S. Radhakrishnan, referring to the role of Guru Nanak, the founder of Sikhism, says, “Nanak strove to bring Hindus and Muslims together. His life and teachings are a symbol of harmony between the two communities.

In the modern period, the nationalistic and patriotic sentiments of the people received a tremendous inspiration and force from the preaching of great spiritual savants like Sri Ramakrishna Paramahansa, Raja Ram Mohan Roy, Swami Dayananda, Swami Vivekananda, Mahayogi Sri Aurobindo, Sister Nivedita and Smt. Annie Besant. According to the renowned historian, V.P. Varma, “the Hindu nationalism which received impetus from the life and teachings of Dayanand has been the dominant element in Indian Nationalism.” It is a well-known fact that Sri Ramakrishna Paramahansa sent young Narendra to Bankim Chandra Chatterjee, the great author of *Ananda Math*, whose vision of the Immortal Mother Bharat opened the eyes of the youth and turned Narendra into a patriot monk, Swami Vivekananda, who exclaimed: “What a land! Whosoever stands on this sacred land, whether alien or a child of the soil, feels himself surrounded—unless his soul is degraded to the level of animals—by the living thoughts of the earth’s best and purest sons, who have been working to raise the animal to the Divine through centuries, whose beginning history fails to trace. The very air is full of the pulsations of spirituality.”

Echoing her master’s sentiments, Sister Nivedita gave a clarion call: “Let love for country and countrymen, for people and soil, be the mould into which our lives flow hot.”

Referring to the role of Bankim Chandra Chatterjee, another fiery patriot-saint, Mahayogi Sri Aurobindo, says: “Among the Rishis of the later age we have at last realized that we must include the name of the

man who gave us the reviving Mantra which is creating a New India, the Mantra of Bande Mataram!”

Swami Rama Tirtha propounded patriotism as practical Vedanta. He roared: “The land of India is my own body. The Comorin is my feet, the Himalayas my head. From my hair flows the Ganges, from my head come the Brahmaputra and the Indus. The Vindhya-chalas are girt round my loins. The Coromondal is my left and the Malabar my right leg. I am the whole of India and its east and west are my arms.”

Sri Aurobindo declared emphatically: “Nationalism is not a mere political programme. Nationalism is a religion that has come from God.”

The illustrious disciple of Mahayogi Sri Aurobindo, Maharshi Ramana and Swami Ramdas—my Master, Yogi Ramsuratkumar—rightly points out: “The Land of Bharatavarsha is a land of sacrifice and self-realization. The great kings and emperors of this land, like Lord Ramachandra and Raghu Maharaja, performed *Vishwajit Yagas* and offered their all in sacrifice. At the same time, the greatest patriots of this land have been the great saints and sages who have attained to the heights of spiritual realization.” Referring to the Yogi’s high spirit of patriotism, Dr. Sujata Vijayaraghavan, author of “*The Spiritual Renaissance in India—1830-1980*”, says: “Yogi Ramsuratkumar’s love of men often expresses itself as love for India. He would visualize India as a vast nectarine hive in which each member would play the part without motive of personal gain.”

Smt. Indira Gandhi, our former Prime Minister, speaking from the ramparts of the Red Fort in Delhi on the Independence Day in 1975, said: “India has also its tradition of honouring sacrifice and service. Its special characteristic has been to develop spiritual strength. While we may learn many things from other countries, and not lose our minds to new ideas, we cannot ignore the roots we have in our culture. Our culture stands for a synthesis of spiritual and scientific values to evolve a new man. This is the demand of times and the need of the society.”

Mother Bharat has a proud heritage of nationalism which is not based on religious creeds, dogmas and superstitions, but on the highest spiritual sentiments which seek to find harmony and oneness in all beings. Let us stand firm on these strong spiritual foundations and build

a New India which will be a beacon to the entire humanity to progress towards a realm of peace and universal brotherhood. *Vande Mataram!*

(Talk broadcast by ALL INDIA RADIO, Madras-A, on Monday, 30th October 1989)

THE VAJRA AS A NATIONAL FLAG

THE question of the invention of a flag for India is beginning to be discussed in the press. Those who contemplate the desirability of such a symbol, however, seem to be unaware that already a' great many people have taken up, and are using, the ancient Indian Vajra or Thunderbolt, in this way. When we look at all that a national banner means, we see the utter impossibility of manufacturing or devising such an emblem. It can only grow up out of the heart and history of a people. A trade-mark, a custom-house seal, or a signalling pennant, may be arranged, imposed, prescribed, but a BANNER, with its menace and its rallying-cry, a BANNER, with its benison and call to sacrifice, must be born within the soul of the nation, and call up a passion that none outside the Guardian-race can understand. For this reason, it seems worth while to recapitulate briefly the history and significance of the Vajra as an emblem of nationality. **For while this symbolism, cannot be imparted piecemeal to those outside the circle of its enthusiasm, it can and must be handed on from generation to generation, and province to province.** In matters of worship, the mystic lore can only be analysed and explained to those who are already being initiated and to them, must be ; so also here we dare not leave our tradition in any half-light of uncertainty, lest our children should grow up in vagueness as to the sign of their unity and common honour. Throughout the period before the Christian Era, the Thunderbolt as a symbol, was of cosmopolitan importance. Amongst Greeks and Romans, the Eagle of Zeus carried it in his claws. For the Romans, it was a military sign, and a device in perpetual use. It was one of the favourite designs stamped on the little earthen lamps that the housewife brought home from the bazaar. Another was the locust; both evidently symbolizing the destructive power of fire. Zeus amongst the Greeks, and Jupiter amongst the Roman was the wielder of the Thunderbolt. And similarly, in India, amongst the Aryan races, Indra was the God of the Thunderbolt. It was natural enough that this should be so.

--Sister Nivedita

BHARAT MATA KI JAI!

Sri Mohan Bhagwat, Sarsanghchalak of Rashtriya Swayamsevak Sangh, said on March 3, 2016: “Now the time has come when we have to tell the new generation to chant ‘Bharat Mata Ki Jai’. It should be real, spontaneous.”

AIMIM MP Asaduddin Owaisi came out with a statement that he will not chant *Bharat Mata Ki Jai* even if a knife is put to his throat. Maharashtra Assembly suspended AIMIM MLA, Waris Pathan, for refusing to say ‘Bharat Mata Ki Jai’ while 73-year old Tajuddin Barbhuiyan of Assam proclaimed: “What’s wrong in shouting that slogan? Am I not Indian? I am not on Asaduddin Owaisi’s page. I will chant the slogan a hundred times.” However, Islamic seminary Darul Uloom Deoband in Uttar Pradesh, issued a Fatwa on April 1, 2016, against chanting of ‘Bharat Mata Ki Jai’, holding that the slogan goes “against the tenets of Islam”. Maulana Syed Jalaluddin Umri, President of Jamat-E-Islami backed the fatwa. In Meerut, members of the Muslim community chanted ‘Bharat Mata Ki Jai’.

Clarifying his remarks about Bharat Mata Ki Jai, Sri Mohan Bhagwat said, “We have to create such a great India where people themselves chant ‘Bharat Mata Ki Jai’. It need not be imposed.” In 1980, when the Christian sect of Jehowa’s Witness objected to the children of their sect in schools standing when National Anthem, “*janaganamana*” was sung, saying that it went against their faith, the High Court of Kerala said, their religious sentiments were not wounded by singing of the National Anthem. However, the Supreme Court said that it would not amount to showing disrespect if the children refused to sing. Renowned columnist, Prabhu Chawla, in the *New Sunday Express* pointed out: “Bharat Mata Ki Jai was the most successful non-violent verbal weapon forged by a freedom-starved crowd which helped end the 200 year-old British rule and sent the English packing. Any attempt to kill the spirit behind the slogan runs the risk of being labeled anti-national. Bharat Mata Ki Jai is just an assertion of independence from slavery of every colour and nothing more.” Another columnist Ravi Shankar wrote in *the Indian Express*: “The optics of the argument is about the characterization of Bharat Mata as Hindu goddess. Apart from the fact that ‘Bharat Mata Ki Jai’ is motto of the Indian Army, which has given Pakistan a bloody nose in all wars, her origin lies in the folklore of the

Indian freedom movement. She first appeared in a 19th century nationalist play by Kiran Chandra Bannerjee. Subramania Bharati saw her as *parashakti*. She is the deity of India's freedom, mother to her children born in Bharatavarsha, irrespective of religion, even though she is not mentioned anywhere in the scriptures. She proves there can be no rebate on patriotism—fatwas notwithstanding. By politicizing her personification as majority chauvinism, are the Nehruvian Socialists, drawing room revolutionaries and parvenu student icons projecting the Indian Freedom Movement as a Hindu Movement? Has their beloved secularism changed sides in the art of sophistry?"

Irfan Habib, who claims himself to be a historian, has given an interview to *The Hindu* in which he says that consideration of Bharat as a mother was not there in ancient India and it was a concept that came from Europe. We would like to bring to the attention of that ignoramus, what an eminent Indologist and patriotic Bharatiya, Sri Anwar Shaikh, has pointed out, commenting on the verses of *Bhumi Sukta* of Atharvana Veda. Writing on 'BHARATA MATA' in his quarterly, *Liberty*, published from Prescott, U.K., he says:

"Verse 12 expresses the total devotion of a Hindu to Bharat Mata: '... I am the son of Earth, Earth is my Mother.'

"Study of this hymn reveals that while the Vedic doctrine respects all gods, it attaches the greatest importance to the land of Bharat because it is the Mother of all those who dwell in her bosom. However, the following two points ought to be noted in this respect:

"a. One can live in India and believe in any god he likes because so vast is the Vedic concept of Divinity that there is no jealousy among gods. This liberality is based on the advanced Vedic thinking, which realizes that as the wheel of time moves forward, changes of all sorts must take place, thus religious doctrines may not form the cause of social discord.

"b. This Vedic Liberality is, however, restricted by the Concept of Bharat Mata, that is, a dweller of this land must confess: 'I am the son of Bharat Mata, and Bharat is my Mother.' "It goes without saying that just confession of love is not a convincing proof of one's affection; it must be reinforced by sustained action. Therefore, a dweller of India does not acknowledge her as his Motherland if he hates Kaashi and loves Kaaba. All his civic rights depend on this point."

Sri Anwar Shaikh, dedicated the article to Sadhu Rangarajan about whom he wrote under the title, "A Sadhu With a Difference" and said:

“Finally, I salute Sri Rangarajan, the hero of this article and stress that a patriotic sadhu dedicated to serve Bharat Mata is not an ascetic but a saint, who seeks Mukti through national glory. He represents Lord Shiva, who is both a warrior and lover. It is high time that the Hindus were taught the Vedic virtues of fighting evil to uphold the cause of righteousness. To a virtuous Hindu, nothing is more righteous than serving Bharat Mata. She is the fountain of life for all those who live on her soil. Therefore, her dignity and honour must be the priority of all her sons and daughters. It is essential that consciousness of the dignity of Bharat Mata is preached with utmost zeal and sincerity. This goal is best achieved if every sadhu learns to girdle himself with a sword to lead the way for Dharma Yudh. Let every Hindu temple be adorned with a statue of Bharat Mata and have facilities for training the devotees in martial arts and patriotism. This is a job for the great Sadhu Rangarajan, the creator of Vande Mataram. Singing patriotic hymns is great but making people true patriots, eager to serve the cause of Bharat Mata, is immensely greater. In England, they say: ‘An ounce of practice is better than a tonne of theory’.”

The Sanskrit word, *Rashtra*, is not a cultural term, but a political one meaning 'nation' or 'state'. The *Barhaspatya Samhita* says, "*Himalayaad aarabhya yaavad indu sarovaraparyantam tam deva nirmitam deshah hindusthaanam prachakshate*"—that land created by God and stretching from the Himalayas up to the Indian Ocean is Hindusthan. It is also known as Bharatavarsha. The *Vishnupurana* says, "*Uttaram yat samudrasya himaadeschaiva dakshinam, varsham tad bhaaratam naama bhaaratee yatra santatih*"—that land which is to the north of the ocean and south of the Himalayas is Bharata and the people of the land are Bharatiyas. Chanakya, who was instrumental in the building up of the mighty Maurya Empire by Chandragupta Maurya, declared: "*Prithivyaa samudra paryanataayaa eka raat*"—the entire land stretching up to the seas is one nation. Lord Ramachandra declared: *Jananee janmabhoomischa Swargaadapi gareeyasi*--“Mother and Motherland are more sacred than Heavens!”

Since times immemorial, spiritualism has been the bedrock on which the edifice of our glorious nationhood has been built up. The Vedic Rishi prays in a *sookta* in the *Atharvana Veda*: “Oh Mother, those who hate us, those who march with armies to overpower us, those who think evil of us in their minds, and those who desire our death and destruction, may you crush them to pieces; it is this my Motherland on

whose lap my forefathers, the great Rishis, performed sacrifices, penances and sang songs in the seven seasons.” The *Mahaabhaarata* proclaims: “Bharat is the greatest land on earth, and it alone is the Land of Action, while the rest are Lands of Pleasure. It is only after great acquisition of merit that a person gets the privilege of being born a human being in this country.” It is our glorious tradition to invoke the Bharata Bhavani—Mother India—in all the 52 Shakti Peethas of our land and offer our worship to the *Desha Maatrikaa*—the Mother in the form of Motherland.

Swami Vivekananda, in his clarion call to the Hindu nation, proclaimed: “For the next fifty years this alone shall be our keynote — this, our great Mother India. Let all other vain gods disappear for the time from our minds. This is the only god that is awake, our own race — ‘everywhere his hands, everywhere his feet, everywhere his ears, he covers everything.’ All other gods are sleeping. What vain gods shall we go after and yet cannot worship the god that we see all round us, the Viraat? When we have worshipped this, we shall be able to worship all other gods.” His illustrious disciple, Sister Nivedita, gave us “Our National Prayer”:

“I believe that India is one, indissoluble, indivisible. National Unity is built on the common home, the common interest, and the common love. “I believe that the strength which spoke in the *Vedas* and *Upanishads*, in the making of religions and empires, in the learning of scholars and the meditation of the saints, is born once more amongst us, and its name today is Nationality.

“I believe that the present of India is deep-rooted in her past, and that before her shines a glorious future.

O Nationality, come thou to me as joy or sorrow, as honour or as shame! Make me thine own!”

Swami Rama Tirtha propounded patriotism as practical Vedanta. He roared: “The land of India is my own body. The Comorin is my feet, the Himalayas my head. From my hair flows the Ganges, from my head come the Brahmaputra and the Indus. The Vindhya-chalas are girt round my loins. The Coromondal is my left and the Malabar my right leg. I am the whole of India and its east and west are my arms.” The great Tamil poet-philosopher, Mahakavi C. Subramania Bharati, addressing the little kids of his Motherland, sang: -- *Chedamillaata Hindusthaanam, Atai*

deivamenru kumbidadi paappaa—"Oh little child, adore and worship the Undivided Hindustan—Akhandā Bharat—as your Goddess."

Sir John Woodroffe, the renowned Western exponent of *Tantra*, referring to the children of the sacred *Bharatavarsha*, says: "They will gain power (*Shakti*) to uphold their race and will receive all their desires, if they serve their country in the belief that service (*seva*) of *Shri Bharata* is worship (*seva*) of the *Mahashakti*. *Shri Bhagavati*, who though appearing in one of Her forms as *Bharata Shakti*, is not merely a Devi of the Hindus, but their name for the one Mother of the World".

Eulogizing Bankim Chandra as "one among the Rishis of the later age"—the seer of the *mantra*, '*Vande Mataram*', which is creating a new India, Mahayogi Sri Aurobindo says: "It is not till the Motherland reveals herself to the eye of the mind as something more than a stretch of earth or a mass of individuals, it is not till she takes shape as a great Divine and Maternal Power in a form of beauty that can dominate the mind and seize the heart that these petty fears and hopes vanish in the all-embracing passion for the Mother and her service, and the patriotism that works miracles and saves a doomed nation is born. To some men it is given to have that vision and reveal it to others."

"If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow, in some parts a very paradise on earth, I should point to India.....", says Max Muller in *India – What It Can Teach Us*. Romain Rolland also echoes the same sentiment, "If there is one place on the earth where all the dreams of living men have found a home from the very earliest days when man began the dream of existence, it is India." Lin Yutang in his *Wisdom of India*, adores India as "world's teacher". Great historians like A.L. Basham, Arnold Toynbee, and thinkers like Monier Williams and Albert Einstein also adore the land of Bharat as the land of wisdom and enlightenment.

Rev. Fr. Anthony Elanjittam of St. Catherine of Siena School, Mount Mary Road, Bandra, Mumbai, an enlightened Christian missionary, who followed the footsteps of the great patriot-revolutionary of India, Sri Brahmabandhav Upadhyaya, says in his article on "Vedantic India", in *Tattva Darsana*, quarterly: "This Bharat is so carved out by Mother Nature that our sub-continent is a world of its own with an inalienable soul of the highest Everest-high esoteric wisdom, enshrined in our

Vedic culture. In the perennial philosophy of the Upanishad, Bhagavad Geeta, the Brahma Sutras, the *Prasthaana traya*, which is the hall mark of this land of Krishnas and Rams, of Buddhas and Mahavirs, of Kapilas and Shankaras, Patanjalis and a countless number of celestial stars that still shine in the firmament of Gnosis, Wisdom, Esoteric Science and Theosophy.”

Sri Cho Ramaswami, Editor of ‘Tuglak’, Tamil weekly, once wrote in an Editorial that the talk of some Hindu leaders that India is ‘Hindu Rashtra’ promoted hatred. In our reply to him, which he duly published in his journal, we pointed out that even the Supreme Court Judges, Justice M.C. Chagla, belonging to Islamic religion, and Justice K.T. Thomas, belonging to Christian religion, have pronounced that the word Hindu referred to the nationalism and culture of Bharat and spiritual savants like Swami Vivekananda, Sri Aurobindo and Subramania Bharati have all proclaimed that Bharat is Hindu Rashtra.

It does not require a magnifying glass to discern that those who are opposing ‘Vande Mataram’ and ‘Bharat Mata Ki Jai’ are first rate traitors, stooges and progeny of those who aggressed this holy land and subjugated the Hindu Rashtra. Their only message and mission is that the integrity of this nation must be jeopardized and once again it must be brought under the control of pan-Islamic forces or the European Christian forces. Unfortunately, the English educated and Europeanized Congress leadership which took over the reins of the country from the outgoing Britishers played into the hand of anti-national and treacherous forces inside the country. On February 4, 1938, John Francis Ashley Erskine, Governor of Madras, wrote to Victor Hope, Governor-General and Viceroy of India, seeking his view on dropping *Vande Mataram* from the proceedings of the Legislative Assembly. The Governor said Muslim members were staging walkouts, opposing the singing of *Vande Mataram*. Even in Independent India, though the Indian Constitution recognized *Vande Mataram* as a National Anthem having an equal status with *Janaganamana*, the so called secular Congress leadership under Pandit Nehru, mutilated the song to appease the Muslims. In his preface to VANDE MATARAM by Sadhu Prof. V. Rangarajan, the great patriot and national leader, Acharya J.B. Kripalani, wrote:

“Sri V. Rangarajan has done some original work in giving the history of our National Anthem, *Vande Mataram*. It was necessary because

thousands of our pre-independence patriots had to suffer grievously in uttering and singing this song which before independence was considered the National Anthem. Some of them lost their lives for singing this song. Every patriot from Khudiram Bose to Bhagat Singh and Rajguru died with the *mantram* of *Vande Mataram* on their lips. It had become spontaneously the National Anthem adopted by the mass of our people.

“Even now it will be desirable to have *Vande Mataram* as the National Anthem along with *Janaganamana*. Also the whole song must be sung, because the portions that are left out express the most beautiful and poetic sentiments about the Motherland”.

This call of the great leader has fallen into deaf years of the vast majority of the Hindus in our country. Veer Savarkar pointed out in his *magum opus*, *HINDUTWA*, the definition of the word Hindu: *Aasindhu sindhu paryeta yasya Bhaarata bhoomika, pitrubhu punyabhushchaiva sa vai Hinduriti smritah*—“All those who adore and worship the holy land of Bharatavarsha stretching from the River Sindh in the north up to the Indian Ocean, *Sindhu sagar*, as the land of forefathers and their holy land are Hindus.” All those who do not worship Her are *mlecchas*—aliens or outcastes. Unfortunately there are very few Hindus who adore and worship the Motherland, Bharatavarsha, as greater than all the gods and goddesses in their shrines. The vast majority of people including the so called *dharmacharyas*—sadhus, sants, spiritual masters and heads of religious institutions—deserve the title of *mlecchas*.

In a recent congregation of *dharmacharyas* held under the auspices of Dharma Jagaran of Vishwa Hindu Parishad, this sadhu asked some plain and blunt questions:

1. There are thousands of temples, mutts and prayer houses of the so called Hindus throughout the length and breadth of Bharatavarsha. In how many of them one could find an image—an idol or at least a picture of Bharatamata?
2. Hindus are supposed to be the majority of the population in our country. In how many Hindu homes you find a picture or idol of Bharatamata in their shrines?
3. How many of the Hindu Acharyas say ‘Bharat Mata Ki Jai’ and ‘Vande Mataram’ in their congregations and speak about adoration and worship of Bharatamata?

4. In how many cities, towns and villages of our country we have temples of Bharatamata?

5. The injunction of the shastras is that when a Hindu gets up from the bed in the early morning, the first thing that he has to do is to look into his hands and chant, *karaagre vasate lakshmi, karamadhye saraswati, karamoole tu gauri, syaat prabhate kara darsanam*—“Lakshmi resides in the finger tip, Saraswati in the palm, and Gauri in the wrist”—and *samudra vasane devi parvatasthana mandale, Vishnupatni namastubhyam, paadasparsam kshamaswa me*—“Oh Mother Earth, the consort of Vishnu, I salute you; I am getting up from my bed and I have to place my feet on your body, please forgive me.” Are the Acharyas ignorant of this? How many of them have taught their disciples and laity to practice this every day?

6. Bankim Chandra sang in his immortal song, *Vande Mataram*, “*Twam hi Dugaa dasapraharana dhaarini, Kamala kamala dala Vihaarini, Vaani vidyaa daayini, namami twam, amalaam, atulaam, sujalaam, suphalaam maataram!*”—“Thou art Durga, Lady and Queen; With her hands that strike and her swords of sheen. Thou art Lakshmi lotus-throned, And the muse a hundred-toned. Pure and perfect without peer, Mother, lend thine ear. Rich with thy hurrying streams, Bright with thy orchard gleams.” How could they be Hindus who worship all these Mothers, but could not see them in Bharatamata? In how many of the Hindu congregations one could hear this immortal song sung? Acharya is one who practices what he preaches and sets example before his disciples. If our so called Acharyas are not doing all the above things, how could they claim themselves that they are Hindu Acharyas?

Hear the voice of the great patriot saint, Swami Chidananda, former World President of the Divine Life Society and head of Sivananda Ashram, Rishikesh, who lived in our midst in the recent period and who called himself “A Worshipper at the altar of the Great Mother”:

“My beloved countrymen! There is a great and urgent need for counteracting these negative tendencies without taking recourse to violent means but, through sagacity, socio-political acumen and friendly and loving persuasion. The citizens of our nation from the Himalayas to Rameshwaram and Cape Comorin are children, are citizens of one great national family under our Matrubhumi, Mother India. Our Motherland looks to you for this great and unifying movement. Right from very childhood and young age the children have to be encouraged to develop love for the country by their parents, all over India. “Throughout the

length and breadth of our entire country, this great unifying movement must be taken up and carried out with such fervour that gradually the entire population of India, each and every man, woman and child will rise in response to your loving call and enthusiastically join this unifying movement with all their heart, mind and soul. There is great need to encourage the emergence of a New Generation that will regard patriotism as one of the foremost and highest virtues and values. Because, the child of today is the citizen of tomorrow! India's future is in their hands as much as it is in your hands today. Do this duty of yours. Through it serve your Motherland, our INDIA, that is Bharat. May God grant you all success and bless you throughout your life!

“Before closing, I will set at rest a query as to why a monastic and a Sannyasi should bother about these matters pertaining to the country? My answer to their unspoken query is twofold. Firstly, I am not a Sannyasin. Because, in our shastras there is acceptance of a fifth state transcending the four orders of an individual's life. This is known as "*Ati-Varnashrama*". Secondly, even if you regard me as a Sannyasin, nevertheless I am also a son of India, a son of Bharat-Mata who is my Motherland. Jai Hind! Vande Mataram!”

Lauding the work of this humble sadhu, Swami Chidananda, in his speech, following Sadhu Rangarajan's address in Swargashram, Rishikesh, on October 26, 1987, remarked: "I will take this opportunity for saying a few words about Professor V. Rangarajan. He has shared his lofty ideas and inspiring thoughts with us all in a very very dynamic and thrilling manner. You all know: *Brahmavit brahmaiva bhavati* (Knower of Brahman becomes Brahman); and you also know: ‘As a man thinketh so he becometh.’ Constantly thinking about Swami Vivekanandaji, constantly thinking about such noble patriotic souls like Bankim Chandra Chatterjee, Aurobindo Ghosh and Subrahmanya Bharatiyar, who saw in India a veritable Divine Shakti, a veritable deity, not merely a land, not merely a nation, but a living force of all our herats, a dynamic, a potential force to transform humanity into divinity - - thus, in their inner intuitive vision they beheld the eternal, living reality, the true saviour, Bharatavarsha, and the redeemer if not today at least tomorrow of the future of mankind; they adored, they eulogized in their intuitive vision their spiritual identity of their self with the soul of India, Bharata Shakti -- and Professor V. Rangarajan, who is amongst us, in constantly thinking about these lofty souls, their sublime ideas and their inner spiritual intuition of their Divine Mother, beloved

Motherland, '*Matrubhoomi, Bharatavarsha*', he has imbibed verily their fervour -- their patriotic fervour -- and love for India, and the great spirit of adoration of India so that, when he speaks, their own words come through him. Constantly thinking of Vivekananda, he has himself become an inspired orator".

Consecrating Sri Bharatamata Mandir at Krishnarajapuram, Bangalore, in the presence of Sri H.V. Seshadri, former Sarkaryavah of Rashtriya Swayamsevak Sangh, on Friday, December 24, 2004, H.H. Swami Vishweshwara Teertha, Jagatguru of Udupi Pejawar Mutt, proclaimed: "Sadhu Rangarajan has done the good work of setting up Sri Bharatamata Mandir and the idol of Sri Bharatamata has been installed here in order to revive and revitalize our age-old national values. We need to keep Her happy, not merely by taking *aarati*, but by totally dedicating ourselves at her service. The situation today warrants that we act beyond our hands, beyond our *shakti* to make Her happy."

About a century ago, the patriot-saint, Swami Rama Tirtha said, "The Sadhu's of India are a unique phenomenon peculiar to this country. As a green mantle gathers over standing water, so have the Sadhus collected over India, full fifty-two lakhs by this time. Some of them are indeed beautiful lotuses—the glory of the lake! But a vast majority are unhealthy scum. Let the water begin to flow, let there be marching life in the people, the scum will soon be carried off. The Sadhus are the natural outcome of the past dark ages of Indian History. But now-a-days the general spirit of reform, in as much as it is changing the feelings and tastes of the householders, is affecting the Sadhus also. There are springing up Sadhus who instead of remaining as suckers and parasites to the tree of Nationality, are anxious to make their body and mind humble manure for the tree, if nothing more."

Three decades ago, when this sadhu left the shores of Bharat to serve the brethren in South Africa, Mauritius and Reunion, and returned to the Motherland, his *Sikshaguru*. Swami Chinmayananda lauded this sadhu's work:

"I had many glowing tributes paid to you received by me in many letters from Reunion and Mauritius. I had a very clear picture of what you are accomplishing.

"We need such champions of Hinduism, who scream into the ears of the sleeping Hindus, reviving and revitalizing them in their hearty

consciousness of their proud past. This alone can make them live dynamically and carve out for themselves a brilliant future which they so eminently deserve.

Today we feel the task before us is to scream into the ears of our sleeping *dharmacharyas* to awaken them and appeal to them to go to every nook and corner of the country spreading the cult of worship of the Motherland Bharatavarsha, who is the Mother of all our gods, goddesses, saints, sages, sannyasins and of our sampradayas and consecrating temples dedicated to Her.

Sri Bharatamata Mandir in Bangalore, which is completing twelve years after consecration on December 8, 2004, is going to celebrate the *Mahakumbhaabhishekam* on December 24, 2016. Right from the Vaishaki Day, April 14, 2016, We have commenced a *Laghu Bharatachandi Homa* performed every day, to invoke the Bharatashakti through *Deshamatrika Pooja* to destroy all the evil and anti-national forces which are trying to destroy the integrity and sovereignty of this nation. The homas will continue till Kumbhabhisheka and we appeal to all Hindu Dharmacharyas and Hindu brethren inside the country and abroad to extend their helping hand and participation in our humble efforts and congregate on the auspicious occasion. *Bharat Mata Ki Jai! Vande Mataram!*

[TATTVA DARSANA, Jan-June 2016]

CALL TO CHHATRAPATI SHIVAJI

“God is proud of his devotees like you, O Shivaji, and that the Goddess Tulja Bhavani, whom you worship, is pleased with you. Yet you should be always on the alert and be aware of the danger which might come on account of the Muslims who have been the cause of oppression since long. You have to show to the world that you are the rarest among men, as you have been accepted by God as His own, and as you have received several gifts from Him. God is the doer of all things, no doubt; yet He intends them to be done through you ... Extraordinary indeed is your task; but you have to do it with very great efforts. You have to bear the miseries of all, but relieve them soon by your prowess, wisdom and tact. Then alone you will be able to raise the banner of your success and fame, and thereby re-establish the Kingdom of God.”

—Samarth Ramdas

VANDE MATARAM

Fifteenth of August dawns again, awakening in our minds the hallowed memories of the countless heroes and martyrs who sacrificed their precious lives at the altar of Mother Bharat and shed their sacred blood in the struggle for Her emancipation from foreign shackles. It is also the auspicious day on which Sri Aurobindo, the great seer of patriotism, the exponent of 'Vande Mataram' — the holy Mantra of Indian Nationalism — was born into this world. Perhaps it was not sheer accident that the day of deliverance of the country synchronized with the birthday of this Mahayogi, for everything that happens has the sanction of the Divine Will.

What was the motive that impelled these angelic souls to come under the spell of the captivating slogan of Swaraj and offer everything they had for the one sole aim of achieving freedom? It was not hatred towards the British or the system of their government or all the so-called modernisms that they brought into this country under the cover of their government. Nothing would be farther from truth than to say that a race that has, since time immemorial, proclaimed to the world the oneness of humanity and has welcomed all noble thoughts from all quarters of the world could hate any other class of people or the noble things that the class can give to humanity. On the other hand, Nationalism meant to these people, as Bepin Chandra Pal had put it in unambiguous terms, "the inviolable right of the composite Indian people, to fully and freely live its own special life in its own way, following its own peculiar genius, and developing its specific culture to its highest perfection, and thus to contribute what is highest and best in it, to the general stock of human knowledge and human culture"

It was this Divine Destiny of the Nation that threw hundreds of patriotic young men into the cauldron of freedom struggle, It was for the fulfilment of this Heavenly Ordination that India survived the onslaughts of two thousand years of alien aggressions, ravages and oppressions. "Understand that India is still living because she has her own quota yet to give to the general store of the world's civilization", said Swami Vivekananda.

And what is the message that India has to deliver to the world? During his incarceration in the Alipore Jail, Sri Aurobindo received the

message right from Lord Vasudeva: “When you go forth, speak to your nation always this word, that it is for the Sanatan Dharma that they arise, it is for the world and not for themselves that they arise. I am giving them freedom for the service of the world. When therefore it is said that India shall rise, it is the Sanatan Dharma that shall rise. When it is said that India shall be great, it is the Sanatan Dharma that shall be great. When it is said that India shall expand and extend herself, it is the Sanatan Dharma that shall expand and extend itself over the world. It is for the Dharma and by the Dharma that India exists.”

How is it that Free India going to convey this message to humanity? And when is it going to do? Have we forgotten the Word that our ancestors cherished so piously and handed over to us to be passed on to the humanity? Have we also forgotten the immense sacrifices that they made to preserve and protect this ambrosial ideal for the sake of universal happiness? No, we shall not and will not. As a first requisite for accomplishing our end, we shall once again arouse the spirit of patriotism in our masses.

When the country was languishing in the darkness of slavery and dependence, under the alien rulers, the path to awaken our people to the consciousness of their duty to the world was the struggle against foreign domination. But today the task before us is to rekindle the spirit of patriotism by awakening in our hearts an intense passion and love for our Motherland. As Aurobindo has pointed out, “Love has a place in politics, but it is the love of one's country, for one's countrymen, for the glory, greatness and happiness of the race, the divine *ananda* of self-immolation for one's fellows, the ecstasy of relieving their sufferings, the joy of seeing one's blood flow for the country and freedom, the bliss of union in death with the fathers of the race. The feeling of almost physical delight in the touch of the mother-soil, of the winds that blow from Indian seas, of the rivers that stream from Indian hills, in the hearing of Indian speech, music, poetry, in the familiar sights, sounds, habits, dress, manners of our Indian life, this is the physical root of that love. The pride in our past, the pain of our present, the passion for the future are its trunk and branches. Self-sacrifice and self-forgetfulness, great service, high endurance for the country are its fruit. And the sap which keeps it alive is the realization of the Motherland of God in the country, the vision of the Mother, the knowledge of the Mother, the perpetual contemplation, adoration and service of the Mother”.

Inculcation of this intense love for the Motherland and establishment of ineffable fraternity among the people are possible only when each and every citizen lives for others, and when there is absolute freedom from strife and squabbles inside the country. And the golden way to achieve this atmosphere of peace and harmony among countrymen is pointed out by the great patriot-monk Swami Vivekananda: “Be patient with everybody. Why should you mix in controversies? Bear with the various opinions of everybody. Patience, purity and perseverance will prevail. Please everybody without becoming a hypocrite and without being a coward. Hold on to your own ideas with strength and purity, and whatever obstructions may now be in your way, the world is bound to listen to you in the long run. Be positive; do not criticise others. Give your message, teach what you have to teach, and there stop. The Lord knows the rest.”

Let us live true to the call of the great Swami and rededicate ourselves to the task of conveying the message of Bharat to the whole world. Let us all join together and chant from the bottom of our hearts the immortal mantra, “VANDE MATARAM”.

[Editorial in YUVA BHARATI, AUGUST, 1975]

OUR MOTHERLAND, A BEACON LOGHT OF HUMANITY!

“Wherever may my humble ashes lie: in the Andaman’s sad brook whose weeping course adds to its dreariness a tongue or stored by Ganga’s sacred crystal stream in which the stars their midnight measures dance - they will be stirred with the fire and glow when Victory’s trumpet blasts, proclaiming ‘Sri Ram has crowned his chosen people’s brow with laurels golden green’! The evil spirit is cast away and chased back to the deep from whence it first arose! and lo! she hardly stands, our Mother Ind., a beacon light of humanity to guide! Oh martyred saints and soldiers, do awake! The battle is won in which you fought and fell!! Till then, O loving friends, Farewell! Farewell!!”

--Swatanrya Veer Vinayak Damodar Savarkar

ARISE, O RAMA!

*Kausalyaa suprajaa raamaa, poorvaa sandhyaa pravartate,
Utthishta narasaardoola, kartavyam daivam aahnikam!*

--“Oh Rama, benevolent son of Kausalya! The sun is rising in the east! Awake, O valiant among men! You have to perform your daily oblation to the Divine!” This was the clarion call that Rishi Viswamitra gave to Rama at dawn after the sage conducted the young Rama and Lakshmana into the forest to annihilate the Rakshasas disturbing his Yaga. Now this clarion call has been given to the vast Hindu congregation of seventy five million people on the occasion of the first Poorna Amrit Kumbh of this millennium at Prayagraj in the first month of the first year of this century.

Yes, it is a clarion call to the Hindu society to awake and wash off the dirt of shame and humiliation accumulated on their body through centuries and offer themselves up as sacrifice at the altar of Bharatamata! The call has been given to rebuild the Ram Mandir at Ayodhya. As the Prime Minister of India had rightly said, it is a “national sentiment”, no doubt. It is not a narrow, sectarian and selfish demand of any fanatic religious group.

Since times immemorial, the glorious temple of Ramlala has existed at Ayodhya.

*Ayodhyaa, Mathuraa Maayaa Kaashee Kaanchee Avantikaa,
Puree Dwaaraavati chaivasaptaitaa mokshadaayikaah*

--“Ayodhyaa, Mathura, Maya (Haridwar), Kashi, Kanchi, Avantika (Ujjain) and Dwarika Puri – all these seven cities bestow Moksha on human beings”, according to our Hindu scriptures.

During the periods of Islamic invasions on the Hindu Nation, these temples were invariably attacked, looted and devastated in order to destroy the religion as well as the national sentiments of the Hindus. The situation did not improve after the European forces colonized the country. However, the Hindus have been relentlessly fighting for the recovery of these sacred shrines. History is replete with the saga of valiant kings and heroes who sacrificed their all in their attempt to recover these sacred shrines.

In 1947, when the Britishers left, they divided the country into Hindusthan and Pakistan as the Muslims in India, whose forefathers

were no doubt Hindus, did not want to live with the Hindu majority of this land and demanded a separate nation for themselves. When the Islamic nation of Pakistan came into existence, millions of Hindus in Pakistan were either converted to Islam or were killed or had to flee in exile to Hindustan. The temples in Pakistan were completely destroyed.

However, the Hindus in Hindusthan, true to their tradition of generosity and hospitality, accommodated the Muslims and Christians in the land as these people were their own brethren unfortunately converted to alien religions due to the foreign aggressions and historical reasons. After all, Hinduism is not a fanatic and fundamentalist religion like Islam and Christianity and is a way of life which accommodates all forms of religious worship and considers the whole humanity as one family. The Muslims and Christians in Hindusthan were assured full safety and protection and were even given special rights and privileges, but the leaders of the Indian National Congress under the leadership of Pundit Jawaharlal Nehru, who was thoroughly westernized in his outlook and way of life, failed to respect the sentiments of the Hindu majority and declare the nation duly as a Hindu Rashtra. Instead, these power hungry politicians, out to appease the Muslims and Christians to capture their vote banks to keep themselves in power, relentlessly suppressed the rights and privileges of the Hindu majority which was unfortunately disunited and was yet to recover from the deep slumber which centuries of slavishness imposed on them. Perhaps, if an iron man like Sardar Vallabhbhai Patel had become the Prime Minister of India instead of Pundit Jawaharlal Nehru, India would have been declared as a Hindu Nation.

The Hindus in India hoped that at least after Independence their destiny would change and they will be able to regain their lost national glory and resuscitate the ancient values of life based on the hoary culture and spiritual heritage of the land. However, it did not happen. The first and foremost principle of Hindu way of life is to adore and worship the land of birth as the Eternal Mother. Patriotic leaders of our country wanted the immortal song of Rishi Bankim Chandra Chatterjee, *Vande Mataram*, which inspired millions of our youth during the freedom struggle and made them perform unique self-sacrifice for the cause of the country and emancipation of the motherland, to be declared as the National Anthem, but the Muslims objected to it and under their pressure, the Congress gave up the demand and adopted *Janaganamana*, which was written by Poet Rabindranath Tagore to

welcome King George V during British rule, as National Anthem. Though *Vande Mataram*, in a mutilated form as those portions which adore the Motherland as the manifestation of the Divine Mother in Her triple form – Durga, Lakshmi and Saraswati – were removed, was accepted as equal to *Janaganamana* and recognized as National Anthem according to our Constitution, the Muslims and Christians refuse to honour it and sing it. They do not sing even *Janaganamana* in their educational institutions and their congregations, for they do not recognize this country as their fatherland or holy land. Article 51 A of the Indian Constitution demands that all citizens should honour the national ideals, institutions, flag and national anthem and respect the glorious tradition and culture of this land and protect it, but the blackguards among Muslims and Christians in India have taken it for granted that they are not bound by the injunctions of the Constitution nor the impotent Governments in power would ever be able to implement the clause.

Like the Pandavas who sought at least five villages from the Kauravas who had usurped their kingdom, the Hindu society in Free India demanded at least three of the three thousand ancient temples destroyed by the alien forces during foreign rule. Those three temples are the most ancient and sacred shrines of Kashi, Mathura and Ayodhya. Sardar Patel who belonged to Gujarat was able to act with an iron hand, when he became the Home Minister in Independent India, and regain the ancient Somnath temple at Dwaraka which was ravaged and plundered time and again during the Muslim invasions. But Kashi, Mathura and Ayodhya fell in the Uttar Pradesh region which was under the influence of the so called secular Euro-Indian, Pundit Jawaharlal Nehru and the Hindu leaders in the U.P. Congress had no guts to stand up and demand the restoration of these temples to the Hindus. During the Muslim rule, these temples were demolished and in their sites Islamic structures were built to prevent Hindus from reviving the temple worship. However, the Hindus have continued to worship in these temples even in their dilapidated condition and make pilgrimages to them from all parts of the country.

Sri Atal Behari Vajpayee is the leader of a political party, BJP, which is committed to the rebuilding of Ram Mandir at the very same place where the Moghul conqueror Babar demolished the ancient temple and set up an Islamic structure, which is wrongly called Babri Masjid. According to Islamic shariat, a mosque cannot be built in the place

where idol worship has taken place and hence the structure built by Babar was not at all a genuine mosque. The structure came up there because of the dog in the manger policy adopted by the Muslim emperor then. He never expected the Muslims to perform namaz there, but he also did not want the Hindus to rebuild the temple in that place. However, the Hindus did set up a shrine there and they still continue to worship Ramlala there, though Muslims never performed namaz in the place. Hence there is nothing blasphemous if the Hindus reclaim the site for rebuilding their Mandir. As a Prime Minister of the country, it is the right and duty of Sri Vajpayeeji to render justice to the Hindus. Whether the structure that was existing there was demolished legally or illegally by somebody cannot be a question to decide the right of the Hindus to rebuild the Mandir there.

The so called secular parties have all been opposing the right of the Hindus because they all depend on the Muslim vote bank for their political survival. If some of them joined hands with the BJP to form a Government at the Centre with a common minimum programme, it does not mean that the BJP has relinquished all its policies and programmes. Though the Prime Minister has made it very clear time and again that his Government will stick to the common minimum programme as long as he heads the NDA Government, he has every right to defend the policies and principles of his own party. After all he is a nationalist Hindu who has dedicated his whole life for the cause of patriotism and the cultural and spiritual values of the land and only because of his sacrifice and service to the cause, he has been chosen the head of the nationalist party, BJP. Because of that party being the leading partner in the coalition, he is the Prime Minister of the country. Every child in this country knows that Sri Vajpayee started his public life as a Pracharak of the RSS and that the BJP is the nationalist party that enjoys the support of the patriotic organization, RSS. If some of the partners in the coalition want to appease the Muslims for the sake of the Muslim vote-bank, and at the same time want to stick to power with the help of BJP, why should the Prime Minister oblige them by being silent on the policies and principles of his own party?

Today there is such an awakening among the people, especially the majority of Hindus in the country, and they are not prepared to swallow the stories that BJP and RSS are communal organizations out to destroy the minorities and the harmony and peace in this country. They are all well aware how the fanatic militants belonging to the minority –

whether Muslims in Kashmir or the Christians in the North East – are hand in glove with foreign powers to destroy the sovereignty and integrity of this nation. The unsullied character and conduct of Sri Atal Behari Vajpayee as a gentleman politician, as a statesman and a national leader of high stature, has won him acclaim not only inside the country but also in foreign lands. By attempting to dub him communal or Hindu fanatic, the so called secularists try to play the game of the wolf which charged the lamb for disturbing the river water, but it is time for them to realize that they will not succeed in the game, for the people in this country cannot anymore be fooled by them and the people know their true colours. The coming generation is fully behind the nationalists and patriots, and not behind the power-hungry, anti-national secularists.

Now the NDA constituents have come out with an assurance that the Government will abide by the decisions of the Supreme Court on the Ayodhya issue. How long it will take for the Supreme Court to decide the matter and whether there will be an NDA Government at all in power till that time are matters that time alone will answer. However the question arises whether any law court could reject the claim of the Hindus that through ages Ayodhya has been a sacred place of the Hindus because of its being the Rama Janmabhoomi and generations have offered worship in the temple of Ramlala there till the Moghul marauder Babar destroyed the temple about five centuries ago, that the Hindu kings who came later fought many battles to regain it, that the Hindus revived the worship even during the British period and have continued it during the post-Independence period and still worship in the shrine which is under their possession. No one can question their right to rebuild the temple in the very same place. Therefore, as Sri Vajpayee has rightly suggested, the peaceful solution to the problem lies either in the court of law conceding the right of the Hindus to build the temple at Rama Janmabhoomi or the Muslims agreeing to build a mosque elsewhere and allowing the Hindus to rebuild their temple. If either of these do not take place, the Hindus with self-respect will make any amount of sacrifice to assert their right by building the temple there at any cost.

The so called secular parties, who for the sake of the Muslim vote-bank, support the unjust stand of the fundamentalist Muslims preventing Hindus from rebuilding the temple, should now realize that in the past few years their secular mask has not been able to deceive the people of India who have rejected them and elevated BJP to the status of the

single largest national party in the Parliament, in spite of the repeated abuses by them and the Congress during the last four decades that the RSS and its political front Jan Sangh which is now known as BJP are ‘communalists’, ‘fanatics’ and ‘supporters of Nathuram Godse’ and what not. These parties which considered themselves to be big brothers in Indian politics when the erstwhile Jan Sangh and the later BJP were still in infancy, have today realized that their base is completely eroded because of their deceptive and opportunistic stands and that BJP is too strong a power today to be confronted by all of them together. Some of the so called secular parties which are well aware of the truth have joined hands with BJP to share power. The majority Hindus who are freed from the Maya of the so called secularism will no more allow their rights to be eroded by the so called minority rights. They do want to live in peace and amity with their own brethren who by force of circumstances and historical reasons got converted to alien religions either forcibly or because of enticements and some of whom even created a separate nation by vivisectioning Bharatavarsha. They do recognize, true to the spirit of Hindu culture, the right of every individual to practise a religion of his or her choice. However, they are not prepared to appease the so called minorities anymore at the cost of the interests of the majority community and integrity and sovereignty of our nation. Therefore they are arraying behind the true nationalist party, BJP.

The Mandir of Ramlala at Rama janmabhoomi existed since long before the conquest of Babur, it continued to exist even during the British period, has been existing in the post-Independent India, and it will continue to exist even after the so called secular parties vanish from the political scene and the proud Hindu race rebuild the Hindu Rashtra on the sacred soil of Akhanda Bharatavarsha. Now it is time for you, the descendents of the great rishis and sages of this land to awake. You are the manifestation of Lord Rama! You are children of immortality. If you rise up, no power in the world can stand against you! The world looks with wonder and awe at the massive congregation of 75 million people – an ocean of humanity – the largest gathering of pious and devout souls ever recorded in human history – taking a holy dip in the Triveni – the Sangam of Ganga, Yamuna and Saraswati at Prayag. Wash off your sins of slumber and self-forgetfulness that brought shame and subjugation of the land of Bharatas by alien forces and that still holds on your shoulder as the unfortunate legacy of the past. True, a wrong done in the past cannot be righted by another wrong in the

present. We Hindus do not want to destroy in revenge the mosques and churches built by the Muslims and Christians in the sacred places where our glorious temples existed and still exist. But we have every right to reclaim our hoary and ancient temples. It also does not require that all the Hindus including the so called pseudo-secularist Euro-Indian politicians should unanimously demand the restoration of the temples. Even if a handful of children of Mother Bharat demand that their temples must be restored to them, even if they are in a minority, they have every right to get it, for it is their ancestral heritage. They need not be at the mercy of politicians and government. If a handful of Muslim militants in Kashmir and other parts of the country, who are agents of Pakistan, can hold our country to ransom, if a handful of Christian militants influenced by European powers can challenge the integrity of our nation by raising a banner of revolt in the North East, a group of patriotic Hindu youth inspired by the spirit of Chhatrapati Shivaji, Rana Pratap, Guru Gobind Singh, Swami Dayanand, Swami Shradhanand, Swami Vivekananda and Swami Rama Tirth, determined to sacrifice their lives for the cause of Motherland, can redeem the honour of the Hindu Nation. Wake up, O Rama, the sun rises in the East!

Vande Mataram!

[Editorial in TATTVA DARSANA, Vol.18, No.1, January 2001]

A VISION THAT INSPIRES

"Even in the present times of national crisis we cannot afford to ignore this content of idealism. Let us not forget that it was on the battle-field of Kurukshetra, when war-drums were beating, trumpets were blowing and Arjuna was standing in the centre of the two armies, that Sri Krishna taught him the eternal and inspiring message of selfless action in the cause of *dharma* and spurred him to matchless valour and victory. It is only when a hero is inspired with the vision of an ideal that he will be able to put forth the best in him. He should be clear in his mind about the life values for which he is to fight and die if need be. Talk of economic plans and industrial glory cannot stir the soul to suffer and sacrifice. Dry and disparaging descriptions of our motherland as 'snow-bound', 'unfit for human habitation', 'not a blade of grass grows there' etc., will only kill the spirit of the people who will then see no difference even if such a piece of land is occupied by the enemy. So it is absolutely essential that the eternal and inspiring call of devotion to our holy motherland and national ideals is engraved in the heart of every son of this soil.

"All our valiant freedom fighters in the past and in modern times were inspired with the living vision of Hindu Rashtra. That was the only effective rallying cry to rouse our masses to action from one corner of the country to the other. And whenever that vision was blurred or lost sight of, the people too relapsed into inactivity and servility."

--Sri Guruji M.S. Golwalkar

Appendix-1

SRI AUROBINDO'S INDEPENDENCE DAY MESSAGE ON THE FIFTEENTH OF AUGUST, 1947

AUGUST 15th is the birthday of free India. It marks for her the end of an old era, the beginning of a new age. But it has a significance not only for us, but for Asia and the whole world; for it signifies the entry into the comity of nations of a new power with untold potentialities which has a great part to play in determining the political, social, cultural and spiritual future of humanity. To me personally it must naturally be gratifying that this date which was notable only for me because it was my own birthday celebrated annually by those who have accepted my gospel of life, should have acquired this vast significance. As a mystic, I take this identification, not as a coincidence or fortuitous accident, but as a sanction and seal of the Divine Power which guides my steps on the work with which I began life. Indeed almost all the world movements which I hoped to see fulfilled in my lifetime, though at that time they looked like impossible dreams, I can observe on this day either approaching fruition or initiated and on the way to their achievement.

I have been asked for a message on this great occasion, but I am perhaps hardly in a position to give one. All I can do is to make a personal declaration of the aims and ideals conceived in my childhood and youth and now watched in their beginning of fulfilment, because they are relevant to the freedom of India, since they are a part of what I believe to be India's future work, something in which she cannot but take a leading position. For I have always held and said that India was arising, not to serve her own material interests only, to achieve expansion, greatness, power and prosperity, -- though these two she must not neglect, -- and certainly not like others to acquire domination of other peoples, but to live also for God and the world as a helper and leader of the whole human race. Those aims and ideals were in their natural order these: a revolution which would achieve India's freedom and her unity; the resurgence and liberation of Asia and her return to the great role which she had played in the progress of human civilization; the rise of a new, a greater, brighter and nobler life for mankind which for its entire realization would rest outwardly on an international unification of the separate existence of the peoples, preserving and securing their national life but drawing them together into an overriding and consummating oneness; the gift by India of her spiritual knowledge

and her means for the spiritualization of life to the whole race; finally, a new step in the evolution which, by uplifting the consciousness to a higher level, would begin the solution of the many problems of existence which have perplexed and vexed humanity, since men began to think and to dream of individual perfection and a perfect society.

India is free but she has not achieved unity, only a fissured and broken freedom. At one time it almost seemed as if she might relapse into the chaos of separate States which preceded the British conquest. Fortunately there has now developed a strong possibility that this disastrous relapse will be avoided. The wisely drastic policy of the Constituent Assembly makes it possible that the problem of the depressed classes will be solved without schism or fissure. **But the old communal division into Hindu and Muslim seems to have hardened into the figure of a permanent political division of the country. It is to be hoped that the Congress and the nation will not accept the settled fact as for ever settled or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. The partition of the country must go, -- it is to be hoped by slackening of tension, by a progressive understanding of the need of peace and concord, by the constant necessity of common and concerted action, even of an instrument of union for that purpose. In this way unity may come about under whatever form -- the exact form may have a pragmatic but not a fundamental importance. But by whatever means, the division must and will go. For without it the destiny of India might be seriously impaired and even frustrated. But that must not be.**

Asia has risen and large parts of it have been liberated or are at this moment being liberated; its other still subject parts are moving through whatever struggles towards freedom. Only a little has to be done and that will be done today or tomorrow. There India has her part to play and has begun to play it with an energy and ability which already indicate the measure of her possibilities and the place she can take in the council of the nations.

The unification of mankind is under way, though only in an imperfect initiative, organized but struggling against tremendous difficulties. But the momentum is there and, if the experience of history can be taken as a guide, it must inevitably increase until it conquers. Here too India has begun to play a prominent part and, if she can develop that larger statesmanship which is not limited by the present facts and immediate

possibilities but looks into the future and brings it nearer, her presence may make all the difference between a slow and timid and a bold and swift development. **A catastrophe may intervene and interrupt or destroy what is being done, but even then the final result is sure. For in any case, the unification is a necessity in the course of Nature, an inevitable movement and its achievement can be safely foretold.** Its necessity for the nations also is clear, for without it the freedom of the small peoples can never be safe hereafter and even large and powerful nations cannot really be secure. **India, if she remains divided, will not herself be sure of her safety. It is therefore to the interest of all that union should take place. Only human imbecility and stupid selfishness could prevent it. Against that, it has been said, even the gods strive in vain; but it cannot stand for ever against the necessity of Nature and the Divine Will.** Nationalism will then have fulfilled itself; an international spirit and outlook must grow up and international forms and institutions; even it may be such developments as dual or multilateral citizenship and a voluntary fusion of cultures may appear in the process of the change and the spirit of nationalism losing its militancy may find these things perfectly compatible with the integrity of its own outlook. A new spirit of oneness will take hold of the human race.

The spiritual gift of India to the world has already begun. India's spirituality is entering Europe and America in an ever increasing measure. That movement will grow; amid the disasters of the time more and more eyes are turning towards her with hope and there is even an increasing resort not only to her teachings, but to her psychic and spiritual practice.

The rest is still a personal hope and an idea and ideal which has begun to take hold both in India and in the West on forward-looking minds. The difficulties in the way are more formidable than in any other field of endeavour, but difficulties were made to be overcome and if the Supreme Will is there, they will be overcome. Here too, if this evolution is to take place, since it must come through a growth of the spirit and the inner consciousness, the initiative can come from India and although the scope must be universal, the central movement may be hers. Such is the content which I put into this date of India's liberation; whether or how far or how soon this connection will be fulfilled, depends upon this new and free India.

--SRI AUROBINDO

Appendix-2

MESSAGE OF POOJYA SWAMI CHIDANANDA SARASWATI (World President, Divine Life Society, Rishikesh)

Since times immemorial, it has been the tradition of Bharatavarsha that spiritual leaders have been guides and inspirers to the rulers of the land and they have never failed in their duties and responsibilities to keep those in power and the people awakened and alert to the threats to the country. Enlightened sadhus and sannyasins are always patriotic and concerned about the safety and security of the people and sovereignty and integrity of the nation. Poojya Swami Chidananda Saraswati, the illustrious successor to Bhagavan Sivananda and the World President of the Divine Life Society, Rishikesh, comes in the lineage of such patriot-saints like Swami Dayananda, Swami Vivekananda and Mahayogi Sri Aurobindo of the modern period. In one of his thought provoking and illuminating epistle to the readers of the "Divine Life" magazine and the members of the Divine Life Society on the occasion of the dawn of the New Year on 22nd of March, 2004, which was published in the April 2004 issue of the journal, the revered Swami made a very excellent assessment of the achievements of the country "politically, economically, financially, socially, emotionally and internationally" and lauded the progress and developments. However, he concluded his write up with a thought-provoking warning which needs to receive due attention from those who are in power and the common people of the country. We reproduce from the article, an extract of those timely words of wisdom from the great Swami.—**The Editor**

Now, I have to sound a call of warning, I have to sound a call for unified and concerted positive action. Because, this very above detailed fact of India's progress and development is proving to be a near liability and misfortune to India. How, you may ask? This is due to the jealousy of certain anti-India forces that are trying to pull down India because of their inability to tolerate India's good fortune, its progress and development. They are trying to encourage anti-unity movements and separatists tendencies like the demand for Bodoland by the Bodo tribes of Assam. Also the demand for a separate Gorkhaland by the Gorkhas. The demand for a separate Nagaland is already an achieved factor. So

too is the successful agitation of the Bihar tribals for their own Jharkand.

My beloved countrymen! There is a great and urgent need for counteracting these negative tendencies without taking recourse to violent means but, through sagacity, socio-political acumen and friendly and loving persuasion. The citizens of our nation from the Himalayas to Rameshwaram and Cape Comorin are children, are citizens of one great national family under our Matrubhumi, Mother India. Our Motherland looks to you for this great and unifying movement. **Right from very childhood and young age the children have to be encouraged to develop love for the country by their parents, all over India.** Throughout the length and breadth of our entire country, this great unifying movement must be taken up and carried out with such fervour that gradually the entire population of India, each and every man, woman and child will rise in response to your loving call and enthusiastically join this unifying movement with all their heart, mind and soul. There is great need to encourage the emergence of a New Generation that will regard patriotism as one of the foremost and highest virtues and values. **Because, the child of today is the citizen of tomorrow! India's future is in their hands as much as it is in your hands today. Do this duty of yours. Through it serve your Motherland, our INDIA, that is Bharat.** May God grant you all success and bless you throughout your life!

Before closing, **I will set at rest a query as to why a monastic and a Sannyasi should bother about these matters pertaining to the country?** My answer to their unspoken query is twofold. Firstly, I am not a Sannyasin. Because, in our shastras there is acceptance of a fifth state transcending the four orders of an individual's life. This is known as "*Ati-Varnashrama*". Secondly, **even if you regard me as a Sannyasin, nevertheless I am also a son of India, a son of Bharat-Mata who is my Motherland.**

Jai Hind! Vande Mataram!

A Worshipper at the altar of the Great Mother,
Swami Chidananda

Appendix-3

HINDUS, HINDUISM & HINDU RASHTRAVAD A MESSAGE AND SADHU'S REPLY:

Message from Prof. G.C.ASNANI, M.Sc., Ph.D. (United Nations Service, Retd.) 822, Sindh Colony, Aundh, Pune - 411 007 (INDIA)

10th March 2004

To Sadhu Prof. Rangarajan

Dear and respected Prof. Sadhu Rangarajan,

I thank you for your kind e-mails informing me of your programmes; you are very busy as I can see. I wish to share some views with you:

i) I have remained ignorant of inhuman behaviour of some (so called upper caste) Hindus towards some other Hindus. Such things are entirely unknown and even unimaginable to persons like me who were born and brought up in Sindh.

ii) Dharmacharyas: After Jain and Buddhist emphasis on unmarriedness for spiritual life, youths became sadhus/sanyasins at young age without marriage. Through full time yogic practices and austerities, they soon got some super-sensory powers. Without prior self-control, they manifested these powers, enrolled lay disciples who took them to be spiritual leaders. Spirituality is different from possession of these super-sensory powers. They made disciples and gave them un-practical lessons for daily life, unsuitable and even misguiding for a householder's life.

iii) The numbers of such Gurus multiplied, almost each having his own Sampradaya/sect of followers. They have created confusion in Hindu society's thinking and mindset. Some practices which are to be followed by sanyasins who have gone through the grinding mill of a householder's life and who know the restrictions for such practices, have been recommended to be followed by house holders. This has made a mess.

iv) In spite of this messy situation, we have to help our Hindu society

to get back to the prescribed path of Dharma-Artha-Kama-Moksha and also Brahmacharya-Grahsta-Vanaprasta-Sanyas.

v) With good intentions, you have been frequently writing that Hinduism is not a religion, but is a way of living. You will agree that Islam is also a way of living, guiding a Muslim's life in almost every aspect of activity; it is called a religion. Hence, we may better accept the current definition of Religion, and classify Hinduism as one of the religions of the world; otherwise, there will be a confusion added to confusion which exists in Hindu mind.

vi) Some patriotic, well-meaning persons have stated that those who are born in Hindustan are all Hindus. At present, we should not stick to that definition of Hindus and Hindutva. It just creates confusion in thinking and language. Hindus are Hindus, Muslims are Muslims, irrespective of their place of birth.

vii) Times of India, Indian Express and similar Papers publish untrue or highly distorted news against Hindu community. You have accepted Times of India news item of 27th February 2004 that the Korgas are fed nails and hair to offload their misfortunes (Shani Grihachara) by Upper Caste Hindus.

Normally, I would like to put your write-ups in Hinduvoice.net Bulletin without any editing whatsoever. In this particular case, I find it very difficult to accept this news item of Times of India as true. Since, the Hinduvoice.net Bulletin goes to quite a few thousand educated interested readers and distributors outside India (NRIs), I am withholding this write-up. I entirely agree with you that our Dharmacharyas should take care of our poor people, which they are generally not doing.

viii) Incidentally, I suspect the bonafides of Shri Ataljee in equating BJP with NDA; NDA is a conglomeration of mostly anti-Hindutva people, perhaps fed by Arab sources of money; BJP will attract votes of gullible Hindus taking BJP to be a Hindutva Party. This mixing up should be dis-used.

With love and respects,
Yours in service,
G. C. ASNANI

Sadhu Rangarajan's Reply:

11-3-2004

Dear and Respected Prof. Asnani,

Vande Mataram! Jai Sri Ram! Jai Yogi Ramsuratkumar! My Master blesses you!

Thanks for your message. We appreciate the views that you have expressed. We would like to express our views on those matters:

i) You have been fortunate to hail from Sindh, the land of the Vedas, where, perhaps, there has been the least pollution by the post-Pauranic superstitious beliefs and customs, especially those like casteism and untouchability. In the South, these evils have been so predominant that Swami Vivekananda even called Kerala a "mad house". Even in this twenty first century there are people who blindly follow these customs and practices. We ourselves have witnessed such cases.

ii) The word "Dharma Acharya" means one who imparts Dharma to others by himself living those eternal and universal values of life. "*Aacharanaat*"—"because of practice"—one becomes an Acharya. In that sense, many of the so called Acharyas in the Hindu society do not deserve the title. Simple living and high thinking are the hall-marks of a hallowed spiritual life. That is what you cannot find in most of the Acharyas today. Very few such great persons could be found in the country.

iii) It is a total distortion of our Dharma Shastras to say that an Acharya must necessarily be a celibate renunciate. The great rishis in the past were mostly Grihastas turned into sages. Renunciation is not running away from family and giving up all actions. "*Anaashrita karmaphalam kaaryam karma karoti yah, sa sannyasee cha yogee cha na niragnir nachaakriyah*"—"He who does the work without expecting the fruit of actions is a Sannyasi and Yogi; not the one who simply renounces all actions and sits idle." (Bhagavad Gita—VI-1). Today, even the Sannyasins who run big educational institutions, old age homes, etc., expect from the beneficiaries hefty donations and returns for all the work they do. Even Sadhus and Sannyasins who get crores of rupees by way of donations set apart only a very insignificant part of it for free services to the poor and downtrodden, that too for eye-wash, and charge

very high fees for every kind of service, thereby catering to the needs of the rich and well-to-do.

iv) The *Chaturvidha Purusharthas*—Dharma, Artha, Kama and Moksha—and the *Chatur Aashramas*—Brahmacharya, Garhastya, Vanaprastha and Sannyasa—constitute the spinal chord of the Hindu way of life. Today, there are hardly any Hindus who live the true Hindu way of life. Western culture, education and way and values of life have all destroyed Hinduism in our homeland. What we have today is only a skeleton of the Vedic Hinduism. It is the duty of our Dharma Acharyas to revive the Sanatana Dharma through institutions of the ancient Gurukula type instead of running colleges and organizations in the western model with business motive.

v) Hinduism is "*Sanaatana Dharma*"—a set of universal and eternal values of life evolved by the great sages and seers of the most ancient land of Bharatavarsha. Because it evolved in this sacred land, it became the nationalism of the people occupying the land. Therefore, "*Sanatana Dharma* is Indian nationalism" as Mahayogi Sri Aurobindo proclaimed. Its other name is *Hindutwa* or *Hindu Rashtravad*. The saints, sages and seers of this land have also proclaimed different religious paths for spiritual *sadhanas*. All these *sampradayas*—Shaiva, Vaishnava, Shaakta, Baudha, Jaina, Sikha, etc.—that have emerged in this land, put together, go by the name Hindu Religion. Hindu religion is part and parcel of Hindu nationalism. They are inseparable. In this matter, we need not accept the concepts of religion and nationalism propounded by the westerners. A Muslim or a Christian can never be a national of this country unless and until he accepts the national ethos and live by them. Mere residency in a geographical territory for a particular period of time cannot give one nationality. The moment a Muslim accepts Hindu or Indian nationalism, he ceases to be a believer in the original Islam which considers Mecca as the holiest land and Allah alone as the only God and all other believers in other gods as *Kafirs* either to be converted to Islam or annihilated. The moment a Christian accepts Hindu or Indian nationalism, he ceases to be an original Christian who considers Jerusalem or Rome as the holiest land and Jesus and Father in the Heaven as the only Gods to be adored and worshipped. Only in India that is 'Secular Bharat' we can find Muslims and Christians remaining as citizens even after opposing '*Vande Mataram*' of Bankim Chandra Chatterjee, which inspired millions of our patriots to perform untold sacrifices at the altar of the Motherland and recognized by the

Government itself as a national song. In any other country the Government would have deported them or the patriotic citizens would have dumped them into the sea along with the 'secular' government that supports these traitors. Islam is an Arab national movement, as Anwar Shaikh has rightly pointed out in his masterly work, to bring the world under the dictates of the Imams, Moulvis and Mullahs of Mecca and Christianity is a national movement started by the Romans to bring the world community under the dictates of the Pope of Vatican. They cannot be accepted as religions. They are all corruptions of the Vedic religions that spread to distant lands in the remote past and formed the Pagan religions which existed there, as research scholars have pointed out.

vi) The moment we call Hinduism just a religion like Islam and Christianity, we will be committing a great folly of equating Hinduism with these perversions that call themselves as religions and our perverted leaders will become right in singing the song of *sarvadharmasamabhaava*—equality of all religions. A Muslim or a Christian cannot become a Hindu or Indian national simply because of his birth in this land. Unless and until he accepts that this land as his *matru bhoomi*, *pitru boomi*, *karma bhoomi*, *dharma bhoomi*, and *moksha bhoomi*, and proclaims, "all the Gods and Goddesses of this land are my Gods and Goddesses" as Swami Vivekananda did, he cannot be a national of this country. The Chinese Government has expelled foreign missionaries and the Chinese Christian Church does not accept the suzerainty of Pope Paul. Why should Government of India finance the Haj pilgrimage of Indian Muslims at the cost of the Indian, that is the Hindu, tax payer? If the Muslims find Mecca as the holiest of the holy places, let them go there at their own cost and settle down there itself. Why should we give funds? Do America, England, France, Italy and Rome finance Haj pilgrimage of the Muslims in those respective countries? The Government of India should actually finance pilgrimages of the Hindus within the country so that adoration and worship of this holy land will take a deeper root in their hearts.

vii) We cannot just close our eyes and say that there are no evils in the Hindu society. The casteism and untouchability are still prevalent among even the educated people. So also the superstitious beliefs like warding off sins by killing some poor dumb creatures or transferring sins by feeding a low caste person with food mixed with hair and nail are still found not only in the remote villages where illiterate people

live, but even in towns where educated people reside. A kilometer away from our Ashram here in Bangalore, there is a temple where low caste people are not allowed to go in and worship. We opened the doors of our Ashram for these low caste people and they gladly congregated here for their prayers. Some of them expressed the doubt whether the Swamis of upper caste would take food in their homes and we immediately arranged for our *Bhiksha* in their houses. How happy and joyful they were! The Christian padri and Muslim moulti walk into the houses of these poor people and convert them to their respective religions. Why not our so called Dharma Acharyas visit these houses, take *Bhiksha* from them and encourage them to remain in the parent religion. Giving discourses that all are "children of immortality"—*Amritasya putraah*—will not do. Our Acharyas must see the children of immortality in the poor and downtrodden. Acharyas covering their legs with a piece of cloth when these children come and prostrate to them for taking their blessings are doing greatest disservice to the society. If by their touch, these unfortunate people might transfer their sins to the Acharya, why not the Acharya accept their sins and suffer for them, relieving these poor people of their sins? Millions of rupees are poured into the temple hundis and the money is looted by the government for secular activities or the trustees and officials of the temple enjoy a luxurious life. Millions of rupees are received by Mutts and Hindu missions and how much of it really goes to the poor and downtrodden Hindus? The Christian missionary comes with foreign funds, sets up the best hospital or the best educational institution and gives all out help to the converts from Hinduism while looting the well-to-do Hindu families. Why not our Acharyas run such institutions for the poor and downtrodden in our own society?

viii) Someone has rightly said, "Politics is the last resort of a scoundrel!" Even good, dedicated and honest people who enter into the political field get corrupted in course of time. In the fifties, when Bharatiya Jan Sangh was founded, millions of Swayamsevak of the Rashtriya Swayamsevak Sangh, an organization for moulding the youth into patriotic, characterful and ideal citizens of this country, extended support and even the best among them joined the party to serve as whole time workers. In the sixties, this sadhu who was just a penniless youth from a poor family who dedicated himself for the Hindu cause, was projected as a candidate for a legislative assembly election by the party. Where is such a party today? If you are a popular cinema actor, scion of a royal family, heir of a big politician who has been in power,

or a big industrialist or agriculturist with lot of money to spend on elections, you can get a ticket, whether you have any ideals or not, whether you are a person of character and integrity or not. All that is needed is capacity to grab power by hook or crook. Hardened criminals form alliances to loot the people. Under the leadership of great men like Lala Lajpat Rai, Bal Gangadhar Tilak, Bipin Chandra Pal and Madan Mohan Malaviya, the Congress once upon a time emerged as the mouthpiece of the Hindus in this land and the Britisher also recognized it as the representative of the Hindus when they initiated discussion with it and the Muslim League representing the Muslims on the two nation theory. The lure of power turned Congress into a 'secular party' on the eve of Independence and caused the very vivisection of this nation. What goes as Hinduism today is a commodity in much demand, especially in foreign countries where people who are fed up with materialistic way of life and seek short-cut methods to attain spiritual salvation, and our Indian gurus and swamis and their mutts and missions are adept marketers doing a lucrative business! True Hinduism will re-incarnate when, and only when, all the gods, goddesses, religious cults and institutions, gurus and acharyas are pushed to the back seat and the Hindus adore the Motherland—*Janani Janmabhoomi*—as the only deity to be worshipped and service to the people is considered the greatest form of worship. No political party existing today has any such agenda at present. Let us look forward into the distant future for such a day to emerge! Mother knows how and when to manifest Herself! *Vande Mataram!*

With love and blessings, Yours in Bhagavan,
Sadhu Rangarajan

INDIA AND HINDUISM ARE ONE

A geographical expression of the past, a dim memory of a perished glory, her literature, her art, her monuments, all have Hindudom written across them. And if Hindus do not maintain Hinduism, who shall save it? If India's own children do not cling to her faith, who shall guard it? India alone can save India, and India and Hinduism are one.

—**Annie Besant**

Appendix-4

HINDU RASHTRA

It is a matter of pride for every Bharateeya that the “Matrubhoomi Bharat” is the only land in the present world that is home to the idea, actual practice and experience of oneness of all creation and consequently, the honest acceptance - not mere tolerance - of all diversity as, manifestation of the inherent unity. This truth, which is the fountainhead of absolute, unfading and permanent happiness of all and everything in creation, the balance which nourishes and sustains everything and everyone, was actually and literally seen and experienced by our ancient rishis. On this solid basis they identified the values of ‘Dharma’ and ensured its practice in mundane life, through many dynamic traditions transferable from generation to generation through the tradition of small practices called ‘*samskar*’. As selfless well wishers and parts and parcels of this very universe, they took upon themselves and entrusted all future generations of Bharat with this holy responsibility, of preserving and teaching this “Dharma” of truth, love, balance and selfless service to the world. This and only this became the purpose and life force of existence of our holy nation that is designated by various names viz. Bharat, Hindusthan, Aryawarta, India, etc.

It is quite natural that a nation with the history which begins in the time beyond the known history should have many names, each one for different period, designating the same land, the same society of the children of the land, the same eternal values cherished even today by that society and history formed due to the efforts to preserve and protect them, that is, in brief the same nation. The current name by which the world and we ourself recognize our motherland, society, value system and nation is “Hindu” indicating the relation with the river “Sindhu”. We are Hindus, sons of Bharatamata which is a Hindusthan, because in this land of Hindus the ancestors of Hindus recognized the truth, developed the values and traditions of Dharma and formed a “*Samskruti*” system of practices and conduct of life that is transferred from generation to generation. Hindus lived and till this moment are living to the only purpose of protection, preservation and perpetuation of Sanatan Dharma and Samskruti. And therefore it is truth, an unalterable, uncompromisable fact that Bharat is Hindu nation, this land of Bharat belongs to Hindus, and Hindusthan is Hindurashtra.

The present times implore us all to remember this, and gear ourselves up for this duty of delivering Dharma to a needy world. World needs to be re-educated about this eternal principle of Dharma. The present day Bharat, the Hindu society must provide a model. Every Hindu must come out of all ignorance and confusions about his tradition and present day duties towards himself, his family, his nation and the world. By collective effort the Hindu society must present before the world an example that can be replicated everywhere in the world, an example of the Aachar Dharma and Yuga Dharma. All of us must prepare ourselves for this gigantic task entrusted to us by our destiny. To this end this book, “**The Hindu Rashtra**”, will provide valuable information and insights. The revered Sadhu Rangarajanji has painstakingly collected various references from our scriptures, books and poems and supplemented them with easy to understand comments and logic for our younger generation. I wish his book and his efforts all the best and heartily thank him for this timely endeavour.

--**Mohan Bhagwat**
Sarsanghchalak,
Rashtriya Swayamsevak Sangh

[Foreword to “**HINDU RASHTRA**
-- **Vedic Ideals in Modern Awakening**”
by Sadhu Prof. V. Rangarajan]

THE KHILAFAT MOVEMENT

Gandhi made a confusion when he sought to gain the Mahomedans by helping them in the Khilafat movement. There was some sort of plan constructed by his mind, but it has proved to be a mistake. The nature of the Mahomedans has to be changed; their spirit is more communal than national; they feel more for Islamic brotherhood than for Indian solidarity. The Khilafat agitation gave nourishment to this wrong mentality of the Mahomedans and the result has been disastrous. It required no super-mind, but ordinary common sense ought to have told us not to help the Khilafat movement. But some mental obsession confused Gandhi and his followers. Gandhi took no account of facts, ignored the nature of the Mahomedans, formed in his own mind a scheme of Hindu-Muslim unity and thrust it on the country without having regard to the existing circumstances.

—**Sri Aurobindo**

NEWS AND NOTES

RAMAYANA MAASA LECTURES

In connection with the observance of Ramayana Masa in the Malayalam month of Karkadakam by Malayalis, Sadhu Rangarajan gave discourses in Malayalam on Ramayana in different places in Bangalore. On Thursday, August 1, 2019, Sadhu addressed a congregation in Ayyappa Temple in Biderahalli. In Ramamoorthy Nagar, a congregation was held on Saturday, August 3, 2019. The Karnataka Nair Service Society organized a special discourse by Sadhu Rangarajan in the Mannom Memorial Trust School, Bangalore, on Saturday, August 10, 2019. Another discourse by the Sadhu was organized under the auspices of KNSS, at R.K.Nagar, on Friday, August 16, 2016.

RELEASE FUNCTION OF INVITATION TO SAMANVAYA 30TH ANNIVERSARY

The Invitation to the 30th Anniversary of Samanvaya, organization of Malayalees in Bangalore, was released in a function held at Dollars' Colony on Sunday, August 4, 2019. Sadhu Prof. V. Rangarajan, Chief Patron of the Celebration Committee, conducted a pooja of Sri Bharatamata and spoke on the worship of Sri Bharatamata as common cult of all Hindus belonging to various sects and sampradayas, before releasing the invitation for the anniversary celebrations to be held along with the concluding programme of Navathi Celebrations of Prof. Dr. K.I. Vasu, Rakshadhikari and Founder President of the organization on September 1, 2019.

The first copy of the invitation was received by Dr. Ashwath Narayan, MLA and Dy. Chief Minister of Karnataka. Sri Narayanaswami, MLC, and Sri K.Nanu, President of Samanvaya, addressed the gathering.



CONSECRATION OF GANGAI AMMAN

Sadhu Rangarajan participated in the consecration of Sri Gangai Amman in a new temple set up in Kolihalli, Bangalore, on Friday, August 9, 2019. Prior to the consecration, for two years the vighraha was kept in the presence of Sri Bharatamata in Bharatamata Mandir, Kithaganur. Sri Murugan, founder of the temple and a number of villagers of Kolihalli attended the consecration function.



ABHISHEKA OF SRI BHARATAMATA

Special Abhisheka and Alankara of Sri Bharatamata in Sri Bharatamata Mandir at Kithaganur took place on the occasion of Shravan Poornima on Wednesday, August 14, 2019.

National Flag was hoisted in Sri Bharatamata Mandir on Independence Day, Thursday, August 15, 2019.

INDEPENDENCE DAY CELEBRATIONS

Sadhu Rangarajan addressed the Independence Day Celebrations in the Maitri Vidya Niketan, Ramamoorthy Nagar, after hoisting the National Flag and receiving the salute of students in a colourful Independence Day March Past. He spoke about Swami Vivekananda's rousing call to adore and worship Sri Bharatamata as the Mother of all gods and goddesses and the great patriots and revolutionaries who made immense sacrifices for the attainment of freedom with the slogan of Vande Mataram on their lips. The children presented a number of colourful programmes. A big gathering of parents,



teachers and visitors also attended the programme.

SARVAJANIK GANESHA UTSAV

Sadhu Rangarajan performed Mahaganapathi Abhishekam and Pooja in Sri Bharatamata Mandir on the occasion of Ganesha Chaturthi on Monday, September 2, 2019.

The annual Sarvajanik Ganesha Utsav and procession for Ganesha Vighraha Visarjan in Ulsoor Lake under the leadership of Sri Nirmal Kumar Surana, Vice-President of Karnataka Bharatiya Janata Party, started from Shivaji Nagar and as usual a large number of Ganesha Bhaktas carrying Ganesh idols in trucks to the accompaniment of band music and bhajan took place on Sunday, September 8, 2019.



Sadhu Rangarajan participated in the procession. He was received by the Swami of Kadambaranya Ashram and they joined Swami Channabasaveswar a Shivacharya and Swami Sugunendra

Tirtha of Puthige Mutt, Udipi. Sadhuji addressed the devotees in the procession in Tamil and also gave an interview to Sun TV about the annual festival.

NAVARATRI IN SRI BHARAATAMATA MANDIR



Navaratri was celebrated as usual in Sri Bharatamata Mandir with Golu (exhibition of dolls), special abhisheka, poojas, Lalita Sahasranama Parayana and satsang from Sunday, September 29, to Monday, October 7, and Vijayadashami on Tuesday, October 8, 2019.

Special Abhishekas and Alankaras of Sri Bharatamata as Mahashakti, Mahalakshmi and Mahasaraswati took place respectively on

Tuesday, October 1, Friday, October 4, and Sunday, October 6, 2019. Saraswati Pooja was observed on October 7. On October 8, Vijaya Dasami was celebrated. Swayamsevaks and karyakartas of Rashtriya Swayamsevak Sangh congregated in Bharatamata Mandir and chanted Sangh Prarthana.



SADHU'S 80TH BIRTHDAY

On the occasion of Sadhu Rangarajan's 80th birthday on Saturday, October 19, 2019, the devotees of Sri Bharatamata Satsang offered dakshina and pranams to the sadhu and took his blessings.

SAMANVAYA PONNONAM CELEBRATION

Sadhu Prof. V. Rangarajan inaugurated the auspicious Ponnonam 2019 Celebrations under the auspices of Samanvaya and K.R. Puram Malayali Association, at Garden City University Auditorium, K.R. Puram, Bangalore, on Sunday, 3rd November 2019, by lighting the lamp and offering worship to Sri Bharatamata.

Addressing the gathering on the occasion. Sadhuji spoke on the symbolic significance of Vamana Avatara in the process of evolution through acquarian, amphibian, animal, half man-half animal, human being endowed with mind,



will power, moral being, sadhaka, yogeswara and enlightened one represented respectively by Matsya, Kurma, Varaha, Narasimha, Vamana, Parasurama, Rama, Balarama, Krishna and Buddha avatars respectively in the Concept of Dasaavatara in Hindu scriptures. He also pointed out that all gods and goddesses of Hindu pantheon were children of the Supreme Mother, Sri Bharatabhavani and that is why Lord Rama himself declared in Ramayana, *Jananee Janmabhoomischa Swargaadapi gareeyasi*—“Mother and Motherland are more sacred than the Heavens.”

The day long programmes from morning 9-00 AM included cultural programmes, Onasadhya (feast) and musical entertainment.

SAMANVAYA 30TH ANNIVERSARY

Samanvaya, a socio-cultural organization of Malayalees in Bangalore, celebrated 30th anniversary with grand and colourful festivities in true Kerala tradition in the Dwaraka Auditorium of M.S. Ramaiah Medical College Hospital, Bangalore, on Sunday, November 10, 2019. The celebration

was inaugurated by Sri Gopalankutty Master, Prant Karyavah of Rashtriya Swayamsevak Sangh, Kerala.



Sadhu Prof. V. Rangarajan of Bharatamata Gurukula Ashram, delivered a benedictory address in which he hailed the historic judgement of the Supreme Court of India ordering the setting up of



Ramamandir in Ramajanmabhoomi. He said, it was a grand culmination of the struggle of the Hindus for more than hundred years. He called upon the children of Mother Bharat to adore Sri Bharatamata as the Supreme Mother of all Gods and Goddesses and enshrine

Her in every hearth and home as great patriot saints like Swami Vivekananda and Sri Aurobindo wanted and said, the consecration of Sri Bharatamata Mandir at Krishnarajapuram, Bangalore, according to tantric rites, was a response to the call of Sri Aurobindo to consecrate Bharatamata as Bhavani Bharati.

Samanvaya President Sri K. Nanu, presided over the celebrations. Sri Nandakumar, National Convener of Prajnavahak, Dr. G.G. Gangadharan, Sri P.M. Manoj, Sri Sivaprasad and Samanvaya Founder President, Dr. K.I. Vasu addressed the gathering. Sri Vasu who was celebrating his 90th birth anniversary was felicitated on the occasion by distinguished guests.

The day-long celebration from morning till late in the evening was made most colourful by the music, dance and variety entertainments of the children of Balagokulam and the mothers from various centres of Samanvaya in the city. The presentation of various dances of India from Kanyakumari to Kashmir and the Vande Mataram dance were remarkable. Lunch was provided in the afternoon. Sadhu Rangarajan distributed the prizes to all children who participated in the celebration



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