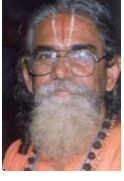


BHARAT, HINDU RASHTRA AND SANATANA DHARMA



SADHU PROF. Dr. V. RANGARAJAN

Founder Trustee,

Sri Bharatamata Gurukula Ashram & Sister Nivedita Academy,
Sri Bharatamata Mandir, Srinivasanagar, Krishnarajapuram, Bangalore 560 036.

Phone: 080-25610935, Cell: 09448275935.

E-mail: sadhu.rangarajan@gmail.com; website: sribharatamatamandiir.org

“The name of our country has been Bharat since ages. Whatever may be the language, the name remains the same,” says Sri Mohan Bhagwat, Sarsanghchalak of Rashtriya Swayamsevak Sangh. “Our country is Bharat. We will have to stop using the word ‘India’ and start using ‘Bharat’ in all practical fields,” he stresses. He has also said, that all Bharatiyas are Hindus because ‘Hindu’ represents all Indians. He says, “Hindusthan is a Hindu Rashtra and this is a fact. Ideologically, all Bharatiyas are Hindus and Hindus mean all Bharatiyas. All those who are in Bharat today are related to the Hindu culture, Hindu ancestors and the Hindu land.”

Dinner invites from Rashtrapati Bhavan sent to G-20 delegates in Delhi described the host as “President of Bharat”. Official function notes of Prime Minister Sri Narendra Modi’s visit to Indonesia described him as Prime Minister of Bharat. The possibility of Parliament to drop ‘India’ from the statue and go with Bharat alone has received a spontaneous welcome from all patriotic citizens of the country. The idea of “one nation, one election” has also received a hearty welcome from the people of Bharat. However, it has aroused fear in the minds of leaders of regional political parties who consider themselves as hereditary satraps of their respective regions that promotion of national integration will weaken their regional autonomy. The so-called secular parties also think that acceptance of the names Bharat and Hindusthan will not go well with their vote bank politics of luring the support of so called minorities. They are also afraid of the ideals of Hindu Rashtra and Sanatana Dharma which will go against their nefarious and disintegrating political games.

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 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. 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”. He proclaimed, “*Ishwaakoonam iyam Bhoomi, sashaila vana kanana*” – “This is the land of Ishwakus (the clan of Emperor Dasaratha), including all the mountains, gardens and forests.” Chanakya says. “*Swaraajyam, bhaujyam, paarameshthyam raajyam.....prithivyaa 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.

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 Hindustan or Bharatavarsha for the entire mankind for all times and it embraces politics, economics, culture, religion and every aspect of life. 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 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”. **Hinduism being the name of Indian Nationalism, Swamiji was never ashamed to proclaim himself to be a Hindu.**

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 prithivyaaah 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*, *karmabhomi* and *moksha bhomi* 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...."

"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 **Atharvana 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 parjanya 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)

"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 Swami Vivekananda. 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." 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."

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." She emphatically proclaimed, "After a study of some forty years and more of the great religions of the world, I find none so perfect, none so scientific, none so philosophic, and none so spiritual as the great religion known by the name of Hinduism. The more you know it, the more you will love it; the more you try to understand it, the more deeply you will value it. Make no mistake; without Hinduism, India has no future. Hinduism is the soil into which India's roots are struck, and torn of that she will inevitably wither, as a tree torn out from its place. Many are the religions and many are the races flourishing in India, but none of them stretches back into the far dawn of her past, nor are they necessary for her endurance as a nation. Everyone might pass away as they came and India would still remain. But let Hinduism vanish and what is she? 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."

In the **Bunch of Thoughts**, Sri Guruji M.S. Golwalkar gives a clear definition of *Dharma*: "Our definition of *dharmā* 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*.

In his Foreword to "**HINDU RASHTRA—Vedic Ideals in Modern Awakening**" by Sadhu Prof. V. Rangarajan, Sri Mohan Bhagwat has written: "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."

Sanatana Dharma is nothing but the eternal values of life set before mankind by the great seers of this land, to enable humanity to achieve its twin goal – *abhyudaya* – material welfare to live full and perfect life in this world – and *nishreyasa* – the final unity with the Divine, the source from which man emerges, towards which human life wends its way and into which it dissolves ultimately. These values are based on the spiritual and philosophical thoughts of the *Upanishads* whose fundamental ideas are the divinity of man, the non-duality and spiritual character of the Ultimate Reality, the basic solidarity of all existence, realization as the goal of religion, and unity and harmony of all religious paths. These values are the cementing forces uniting man with nature, man with man, and man with the Divine.

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.

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—Akhanda Bharat—as your Goddess.”

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’. 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'..."

To Bipin 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.”

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.”

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.”

Sanatana Dharma is the name given to the eternal values of life that were evolved in the holy land of Bharatavarsha or Hindustan and therefore it came to be known as Hindu Dharma which is not a religion, but a man-making philosophy of life which is universal. No one knows the beginning of it, it has survived the onslaughts of time and will certainly continue into the distant future too and therefore it is *Sanatan* or eternal. Though it originated in the peninsula of Bharatakhanda in the remote past when civilizations had not dawned in other parts of the world, it spread its wings across the seas and mountains and gifted cultural and spiritual values to every segment of humanity imparting to them the meaning and purpose of human existence. Therefore it is *Maanava Dharma*—the way of life meant for the entire mankind. Its ultimate goal is to establish happiness, peace and harmony in the entire universe—*Lokaa samastaa sukhino bhavantu*—and therefore it is *Vishwa Dharma*.

In every Hindu home, we hear the ancient common universal prayer,

*Yam shaivaah samupaasate shiva iti
brahmeti vedaantinah
Bauddhaa buddha iti pramaanapatavah
karteti naiyaayikaah
Arhannityatha jaina shaasanarataah
karmeti meemaamsakaah
Soyam vai vidadhaatu vaanchitaphalam
trailokya naatho harih*

-- “May Hari, the ruler of the three worlds worshipped by the Shaivites as Shiva, by the Vedantins as Brahman, by the Buddhists as Buddha, by the Naiyayikas as the chief agent, by the Jainas as the liberated, by the ritualists as the principle of law, may he grant our prayers.”

The controversy about Caste system and the Vedas which is going on even now is unfortunate and unwanted. The Vedas nowhere speaks about caste system. Manu emphatically declares, " *Janmanaa jaayate shoodrah, samskaarena dwijah*"--that all human beings are born as Shudras—unrefined—and by *samskaara*—refinement, one becomes a *dwijah*—twice born, i.e., one among the Brahmanas, Kshatriyas and Vaishyas. The classification of the four *Varnas* are not based on birth. Krishna says very clearly in the Srimad Bhagavad Gita—" *Chaaturvarnyam mayaa srishtham, guna karma vibhaagashah*"—"I have created the four Varnas on the basis of quality and temperament". Vedavyasa was born in the womb of a fisherwoman, but he became the Guru of all Gurus and compiler of the Vedas by virtue of his inclination and actions. Satyakaama Jabaali was son of a woman who was serving many masters and therefore he did not know his father. But he became a Upanishadic seer. Narada was a son of a servant maid. Ravana, though born as the son of a Brahmana, descended to the level of Rakshasa whereas his brother Vibhishana is adored as an Alwar saint—a saint of the Vaishnava order.

The classification of the four Varnas mentioned in the *Purusha Sookta*, as rightly pointed out by Sri Guruji Golwalkar in the "Bunch of Thoughts", speaks about the *Raashthra Purusha*. The men in whom wisdom is predominant and who are inclined to spiritual life are the spokespersons of the *Jnaanabhoomi*, *Karmabhoomi*, *Mokshabhoomi Bharat*. Vasishtha, Viswamitra, Gautama and other rishis of highest enlightenment guided kings and emperors like Dasaratha and Janaka. Men in whom the emotion, prowess—strength of the shoulder--, patriotism and the qualities of a warrior are predominant, become the protectors of the nation and society. Men in whom entrepreneurial skill is predominant become Vaishyas or traders. The common run, whose interest and inclination to do casual work and eke out a living are Shudras. All the four Varnas are various limbs of the *Rashtra Purusha*. Nowhere it is said that one cannot move from one Varna to another. Karna, who was considered as a charioteers son and was not accepted as Kshatriya was appointed as King of Angadesha

and elevated to the position of Kshatriya by Duryodhana. Vishwamitra, who was a Rajarishi, was elevated to the position of Brahma Rishi and was accepted by Vasishtha.

Those who are opposed to calling the country as Bharata and Hindu Rashtra today are descendants of the stooges of erstwhile Muslim rulers and European colonialists who invaded this land and kept the children of this land as slaves for centuries. They are ashamed to call themselves as descendants of the great rishis and spiritual preceptors of this land. Their efforts to wipe out the memories of our glorious past and our great ancestors from the minds of our patriotic children of Bharatavarsha will not succeed. Time has come when they will be wiped out from our political field. Bharat will once again emerge as Hindu Rashtra honoured by all nations of the world who will recognize Sanatana Dharma as the religion of mankind.

During the periods of Muslim invasions, Moghul rule and European colonialism, the main target of attack was Hindu temples, mutts and spiritual centres and Hindu sadhus and sannyasins who dared to speak of patriotism and Bharatiya nationalism. The kings and rulers who accepted subjugation survived and the rest were annihilated in wars. Sadhus and sannyasins who gave up preaching patriotism and adoration of the Motherland survived and were confined to their mutts and sampradayas dared not to speak of Hindu Rashtra or Bharatiya Nationalism. Yet, even in those times of crisis Mother Bharat produced patriot kings and rulers like Rana Pratap, Chatrapati Shivaji, Guru Govind Singh, Jhansi Rani Lakshmibai, and Veerapandya Kattabomman, saintly personalities like Banda Bairagi, Samarth Ramdas, Sadguru Ramsingh Kuka, Vidyaranya, Swami Vivekananda, Swami Dayananda, Sister Nivedita, Swami Rama Tirtha, Brhmabandhav Upadhyaya and Subramania Siva. Seeing the pitiable condition of Hindu sadhus and sannyasins during the alien rule, Swami Rama Tirtha roared: “The Sadhus 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.” In his last days, when he was in Rishikesh, being disgusted with the sight of denigration of the ochre robe by pseudo-sadhus, Swami Rama Tirtha removed his ochre cloth and threw into Ganges declaring that he was ashamed to wear it because it was much misused by unworthy people. However, he was highly optimistic that there would emerge in future India a class of dedicated patriot monks who will sacrifice their everything at the altar of the Motherland and in service of the society. He declared, “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.”

What our Motherland needs today is a class of patriotic monks and sadhus who will go into the society and preach nationalism and love of Motherland instead of promoting narrow sects and sampradayas, mutts and missions and desire for ashramas, groups of sectarian disciples and devotees and a cozy life under the patronage of politicians and political parties who promote sectarian vote banks to capture power. It is time that genuine sadhus, sannyasins, and spiritual leaders come out boldly and preach vigorous patriotism and nationalism and adoration and worship of Mother Bharat as the Supreme Goddess over and above all sectarian gods and deities. Those who do not come out with this mission must be condemned by Hindu society as useless scum. It is time for our Hindu spiritual and religious leaders to preach and practice the mantra “Vande Bharata Mataram!”

Vande Mataram! Bharat Mata ki jai! Sanatan Dharma ki jai!

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INDIA, THE MOTHER OF US ALL

“It is true that even across the Himalayan barrier India has sent to us such questionable gifts as grammar and logic, philosophy and fables, hypnotism and chess, and above all our numerals and our decimal system. But these are not the essence of her spirit; they are trifles compared to what we may learn from her in the future.

Perhaps in return for conquest, arrogance and spoliation, India will teach us the tolerance and gentleness of the mature mind, the quiet content of the unacquisitive soul, the calm of the understanding spirit, and a unifying, a pacifying love for all living things.

India was the motherland of our race, and Sanskrit the mother of Europe's languages: she was the mother of our philosophy; mother, through the Arabs, of much of our mathematics; mother, through the Buddha, of the ideals embodied in Christianity; mother, through the village community, of self-government and democracy. Mother India is in many ways the mother of us all. Nothing should more deeply shame the modern student than the recency and inadequacy of his acquaintance with India....This is the India that patient scholarship is now opening up like a new intellectual continent to that Western mind which only yesterday thought civilization an exclusive Western thing.

‘As flowing rivers disappear in the sea, losing their name and form, thus a wise man, freed from name and form, goes to the divine person who is beyond all.’ Such a theory of life and death will not please Western man, whose religion is as permeated with individualism as are his political and economic institutions. But it has satisfied the philosophical Hindu mind with astonishing continuity.

Even in Europe and America, this wistful theosophy has won millions upon millions of followers, from lonely women and tired men to Schopenhauer and Emerson.”

--**Will Durant** (1885-1981), American historian.

Hindu religion is the only one of the world's great faiths dedicated to the idea that the Cosmos itself undergoes an immense, indeed an infinite, number of deaths and rebirths. It is the only religion in which the time scales correspond, to those of modern scientific cosmology. Its cycles run from our ordinary day and night to a day and night of Brahma, 8.64 billion years long. Longer than the age of the Earth or the Sun and about half the time since the Big Bang. And there are much longer time scales still.

The most elegant and sublime of these is a representation of the creation of the universe at the beginning of each cosmic cycle, a motif known as the cosmic dance of Lord Shiva. The god, called in this manifestation Nataraja, the Dance King. In the upper right hand is a drum whose sound is the sound of creation. In the upper left hand is a tongue of flame, a reminder that the universe, now newly created, with billions of years from now will be utterly destroyed.

A millennium before Europeans were willing to divest themselves of the Biblical idea that the world was a few thousand years old, the Mayans were thinking of millions and the Hindus billions.

-- **Dr. Carl Sagan**, (1934-1996), Famous astrophysicist.

“Make no mistake, without Hinduism, India has no future. Hinduism is the soil in to which India's roots are stuck and torn out of that she will inevitably wither as a tree torn out from its place. 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**