

from savarkar to modi



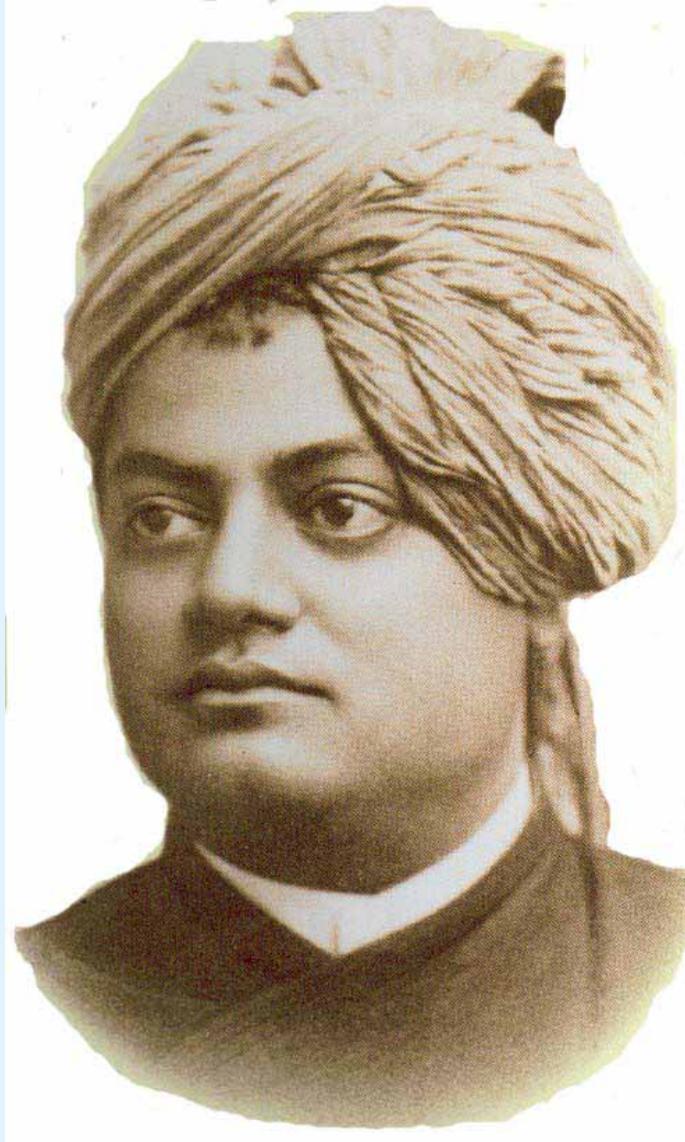
THE OFFICIAL HISTORY
OF HINDU NATIONALISTS



by Deepak Kamat



THE INSPIRATION



Swami Vivekananda

For his philosophy of man-making.



Chapter – 1: The Original Icons

1. V.D. Savarkar – For being the first and the foremost political Hindu
Savarkar was the first person who comprehensively thought in terms of Hindu interests. He wanted to militarise Hindus and wanted Hindus to take active interest in politics. There is a lot of negative propaganda against him because he took on the combined might of the British, Muslims, Christians, Communists and the Congress Gandhi too. Really great man. It will take at least 100 years for the Hindu masses to appreciate this man of rare courage and integrity.

2. Dr. .K. B. Hedgewar –For organizing Hindu nationalists
He was not just a man. He was a vision. The RSS vision worked through him. His realisation was simple. Hindu society had everything. All it lacked was an organiser. And the man with a Walrus moustache started an organisation on Vijayadashami Day on 1925. It has now spawned into a the world's largest voluntary organisation with multi-dimensional splendour.

3. M.S. Golwalkar – For bringing the Hindu vision in action:
If Hedgewar founded it and watered it into the initial stages, it was Golwalkar who took over the 15-year old organisation and steered it for the next 33 years. If Hedgewar was a visionary, Golwalkar was a practical philosopher.

4. Deendayal Upadhyaya – For “Integral Humanism”
He was the man who drafted the political philosophy of the then Jan Sangh and the now BJP. Integral Humanism is an alternative to Communist and Capitalism.

Ram Swarup – For spearheading the Hindu intellectual renaissance: The Left had taken over the intellectual sphere as if it was their father's property. It was Ram Swarup who drafted the multi-dimensional philosophy of Hindutva so as to suit it to modern times. He founded the Voice of India along with his protégé Sitaram Goel. It has now the best books in defence of Hindutva.

Chapter -2 Political Hindus

Sardar Vallabhai Patel – For Somnath and saving Bharat from the Nawabs

S. P. Mookherjee – For kickstarting a Hindu political outfit

Atal Behari Vajpayee – For moulding consensus on Hindutva

Lal Krishna Advani – For his rath yatras and Hindu political parlance

Balraj Madhok – For sticking to his position on hardline Hindutva

Bal Thackeray – For being the benign Hindu dictator that he is

Subramaniam Swamy – For his stellar role during emergency and for consistently exposing anti-Hindu Congress party.

Murli Manohar Joshi – For re-saffronising Indian education

Narendra Modi – For being the leading political Hindu of our time. He will be remembered for standing upto Media blackmail and enforcing Raja Dharma in Gujarat.

Chapter – 3: The Organizers

1. Balasaheb Deoras – For giving a social thrust to RSS

2. Prof. Rajendra Singh – For being RSS chief when BJP came to power. Even Homi Jehangir Bhabha once told M S Golwalkar that Nuke loss is Sangh gain.

3. Dattopant Thengadi – For establishing the world's largest labour front

4. Eknath Ranade – For his act in setting up Vivekananda Rock Memorial

5. H. V. Sheshadri – For being at the helm of RSS in critical moments

6. K.S. Sudarshan – For his efforts to get minorities into the mainstream

7. K. N. Govindacharya – For his ideology and organizational skills

8. Nanaji Deshmukh – For new dimensions in social work

9. Ashok Singhal – For a masculine touch to Hindu religion

10. Ram Gopal – For establishing Hindu Munani



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Chapter-4: The Intellectual Renaissance

S. Gurumurthy – For he is better known as the “One-man manifesto”
Arun Shourie – For being India’s best known permanent gadfly
David Frawley – For being the first Vedacharya in US
Dharam Pal – For writing books that challenged the British theories
P. Parameshwaran – For an intellectual dimension to the Sangh parivar
K. R. Malkhani – For going hammer and tong against Indira Gandhi
M.V. Kamath –For his entry made Hindu nationalism respectable
Girilal Jain – For softening India’s largest selling newspaper
Devendra Swarup – for his long time Hindu polemics
Tarun Vijay For his almost daily defence of the Saffron position
Francois Gautier - For his crusade to rehabilitate Kashmiri pandits
Devi Muthu – For daring The Hindu (English daily) to change its name
Prafulla Goradia – For being the long-term Editor of BJP Today
Rajeev Sreenivasan – For his blogs are a must-read
Arun Jaitley – For his suave defence in whatever situations
S.L. Bhairappa – For digging Islamic graves
Nirad C Chaudhury – For his dig at the Nehruvian Stalinists
Swapandas Gupta – For his right-wing columns
Chandan Mitra – For the first right wing English daily in India

Chapter5: Science

Dr. Deepak Chopra – For his Ageless Body and Timeless Mind
Dr. Subash Kak – For relating Vedic science to nuclear physics
Dr. N.S. Rajaram – For his debunking Aryan Invasion
Dr. R. Mashelkar – For fighting patent issues
Vandana Shiva – For her environmental dimensions

Chapter-6: Historians

K.S. Lal – For bringing out truth on bloody Islamic conquests of India
Sitaram Goel – For taking on India’s eminent pseudo historians
S.P. Gupta – For bringing out the truth on Ayodhya Temple
P.N. Oak – For stating Taj Mahal is Tejo-Mahal - a Hindu Temple
Koenraad Elst – For his exposing “negationism” in India
Shrikant Talageri – For deciphering the Indus script
Harsh Narain – For a linguistic approach

Chapter-7: Academics

K.M. Munshi – For establishing Bharathiya Vidya Bhawan
Madan Mohan Malaviya: For establishing Benares Hindu University
J.S. Rajput – For heading NCERT during saffron period

Chapter-8: Economists

Jay Dubashi – For giving a saffron twist to economics
M. G. Bokhre – For writing Hindu economics
Anna Hazare – For implementing Swadeshi

Chapter –9: The Religious Defenders

Swami Chinmayananda – For combining spirituality and fiery speeches
Pejawar seer – For breaking conventions to boost the movement
Uma Bharti – For being the the first CM in saffron
Sadhvi Rithambara – For her firebrand speeches in Ayodhya
Acharya Giriraj Kishore – For constantly bringing up issues
Pravin Togadia – For being too provocative



Chapter-10: Spiritual category

Osho Rajneesh – For stating that India is a spiritual vibe
Maharshi Mahesh Yogi – For his hopping Nationalism
Srila Prabhupad – A Semitic version of Hindu nationalism
Sri Sri Ravishankar: For taking nationalism to the upper crest
Mata Amrutananda Mayi – For her hugging spree
Baba Ramdev – For being India's first Hindu tele-evangelist
Sai Baba – For a heady mix of religion, magic and nationalism
U.G. Krishnamurthy – For the iconoclast gave a new definition
Panduranga Shastri Athavale – For the Swadhyaya movement
Dalai Lama – For acknowledging Hindu roots
Pramukh Swamiji Maharaja - For setting up the world's largest Temple
Tarun Sagar – For continuing the legacy of Acharya Tulsi
Asaram Babu - For being politically incorrect

Chapter-11: Hindu Nationalists by default

1. Sanjay Gandhi – for doing what Hindu nationalists only dream of
2. Rajiv Gandhi – for unlocking the Babri structure
3. P .V. Narasimha Rao – for remaining mute to Babri demolition

S Prasannarajan – For consistently exposing Hindu detractors
V.S.Naipaul – For his defence of Ayodhya as a “historical corrective”
George Fernandes – For a Christian to be the convener of NDA
B. Premanand – For the Indian skeptic to uphold Charvaka
Anwar Shaikh – For he is a Muslim to reconvert to Hinduism

Chapter-12: How not to be a Hindu nationalist

Nathuram Godse – For his extreme ideology which led to killing

- (2) Satischandra Pandey – For hijacking Indian Airlines
- (3) Dara Singh – For an international uproar after Staines killing
- (4) Bangaru Laxman – For having his palm greased by Tehelka
- (5) Babu Bajrangi – For taking Hindu defence to outrageous proportions

Chapter-13: Hindu wave through entertainment

Ramanand Sagar – For he was the pivot of the Ram wave

- (2) B R Chopra – For His Mahabharat intensified Hindu feelings
- (3) Manoj Kumar – For being well known as Mr. India
- (4) Kavi Pradeep – For his lyrics along nationalist lines
- (5) Uncle Pai – For his Amar Chitra Katha series
- (6) Anup Jalota – For his bhajans invited underworld threats



6 THE HISTORY OF HINDU NATIONALISTS

‘Nationalism is not a mere political programme; nationalism is a religion’

[The truth about India's Independence](#)

by Francois Gautier.

So, ultimately, what was true nationalism? Who were the real revolutionaries, those who had an inner vision of what the British really represented, those who knew what was the genius of India and how it was destined to be great again? Once more, we have a wrong understanding of nationalism, because we are induced in error by the West's opinions about it.

In Europe, nationalism means external revolutionary movements, revolutionaries, materialism. But India's greatness has always been her spirituality, her strength was always founded upon her spirit's hold. Not only her Brahmins, but also her Kshatriyas, Vaishyas and Shudras even, drew their heroism from that fountain. Thus in India, the nationalist movement, the reawakening of India's soul started at the source, in her spirit.

Sometimes a nation's soul is more predominant in one region, in one particular culture. In India's early Independence movement, it was Bengal which held high the light of reawakening. This has often been forgotten and justice should be done again. Thus, in Bengal, there was born a man who could not read and write a single word. A man without intellectual training, a man who would be considered totally useless by Britishers, or Westernised Indians.

But this man's inner strength was so great, his truth so radiating, that from all over India, educated and uneducated, rich and poor, they came to the temple of Dakshineswar in Calcutta and bowed at the feet of Shri Ramakrishna. The work of salvation, the work of raising India out of her lethargic sleep had begun.

Narendarnath Dutta, later known as Swami Vivekananda, was the brightest disciple of Ramakrishna, and a true son of India. He was the first spiritualised Indian political leader, an ardent Hindu, who was not afraid to call for Hinduism's adaptation to the modern world. He was also the first to inspire in the Western world a certain respect towards Hinduism, because of his education and his forceful personality.

But the man who was the true visionary of an Independent India, the man who worked most of all for her liberation, the man who was a *yogi*, a saint, an avatar has been mostly ignored by history. Others, who played only a superficial role and did not have a millionth of his vision took the forefront. That man of course was Sri Aurobindo.

Born on August 15, 1872 in Calcutta, he spends his first years at Rangpur (now in Bangladesh) and at the age of 5 is sent to Loreto Convent school in Darjeeling. His father, who wants him to have a thorough Western education, packs him to England, where he enters St Paul's school in London in 1884 and King's College, Cambridge in 1890.

Sri Aurobindo is a brilliant student and passes the ICS, but 'fails' to appear for the riding test and is disqualified. After 13 years in England Sri Aurobindo returned to India on February 6, 1893 at the age of 20. He joined the Baroda State Service from 1897 to early 1906 and taught French and English at the Baroda college, before eventually becoming its principal. It was at that time that he started writing a series of articles, "New lamps for Old", in the *Indu Prakash*, a Marathi-English daily from Bombay. Sample of his early writings: "I say of the Congress that its aims are mistaken, that the spirit in which it is proceeding is not a spirit of sincerity and whole-heartedness and that the methods it has chosen are not the right methods, and their leaders in whom it trusts, not the right sort of men to be leaders. In brief that we are at present the blind led, if not by the blind, at least by the one-eyed. (*Rebirth of India*, page 10).

From 1900 onwards, Sri Aurobindo realised that passive resistance, constitutional agitation "A La Congress", was not the right path to achieve an Independent India. In the true spirit of a *yogi*, he re-enacted the Bhagvad Gita's great message: that violence is sometimes necessary, if it flows from



Dharma — and today's Dharma is the liberation of India. Thus he began contacting revolutionary groups in Maharashtra and Bengal and tried to co-ordinate their action.

One should remember that at that time, and indeed until Independence, violence against the oppressive British was not organised; it was the work of a few individuals or a sudden outburst of uncontrolled anger and that the famous freedom fighters of the Congress only went to jail because they were passive resisters. At Sri Aurobindo's initiative, P Mitter, Surendranath Tagore and Sister Nivedita formed the first Secret Council for revolutionary activities in Bengal. But action was accompanied by inner vision: "While others look upon their country as an inert piece of matter, forests, hills and rivers, I look upon my country as the Mother. What would a son do if a demon sat on her mother's breast and started sucking her blood? I know I have the strength to deliver this fallen race. It is not physical strength — I am not going to fight with sword or gun, but with the strength of knowledge" (*India's Rebirth*, page 16)

In 1905, the terrible Lord Curzon partitioned Bengal. This divide-and-rule move was meant to break the back of Bengali political agitation and use the East Bengal Muslim community to drive a wedge between Hindus and Muslims, a policy that was to culminate in India's Partition in 1947. Bengal responded to its partition with massive and unanimous protests in which many personalities took part, such as Rabindranath Tagore, Surendranath Banerjee, Bipin Chandra Pal... The ideal of Swadeshi, which called for the boycott of British goods, spread widely.

It was at this time that B C Pal launched the famous English daily, *Bande Mataram*. Sri Aurobindo joined it and soon became its editor. Day after day, he jotted down his vision and tried to instil fire and courage in the nation through its pages. What was true nationalism for Sri Aurobindo?

"Nationalism is not a mere political programme; nationalism is a religion that has come from God; Nationalism is a creed which you shall have to live.. If you are going to be a nationalist, if you are going to assent to this religion of Nationalism, you must do it in the religious spirit. You must remember that you are the instruments of God... Then there will be a blessing on our work and this great nation will rise again and become once more what it was in the days of spiritual greatness. You are the instruments of God to save the light, to save the spirit of India from lasting obscurity and abasement..." (*Bande Mataram*)

But Sri Aurobindo had to fight against the Congress Moderates (who, it must be remembered came out openly for complete Independence only in 1929) of whom he said: "There is a certain section of India which regards Nationalism as madness and they say Nationalism will ruin the country. They are men who live in the pure intellect and they look at things purely from the intellectual point of view. What does the intellect think? Here is a work that you have undertaken, a work so gigantic, so stupendous, the means of which are so poor, the resistance to which will be so strong, so organised, so disciplined, so well equipped with all the weapons science can supply, with all the strength that human power and authority can give..." (*Bande Mataram*)

Sri Aurobindo was very clear in what was demanded of a leader of India: "Politics is the work of the Kshatriya and it is the virtues of the Kshatriya we must develop if we are to be morally fit for freedom (*India's Rebirth*, page 19). Or: "What India needs at the moment is the aggressive virtues, the spirit of soaring idealism, bold creation, fearless resistance, courageous attack". (*India's Rebirth*, page 22)

But if the Moderates dismissed Sri Aurobindo as a 'mystic', Lord Minto, then viceroy of India, made no such mistake, calling him, "the most dangerous man we have to deal with at present". Thus Sri Aurobindo was arrested on May 2, 1908, following a failed assassination attempt on a British judge by a nationalist belonging to his brother's secret society. Sri Aurobindo spent a year in jail, which proved to be the turning point of his life as he went through the whole gamut of spiritual realisations. When he came out, the nationalist movement had nearly collapsed and he set about giving it a fresh impetus, launching a new English weekly, the *Karmayogin*, as well as a Bengali weekly, *Dharma*.

This following is an extract from his famous Uttarpara speech, where he speaks of his spiritual experiences in jail: "Something has been shown to you in this year of seclusion, something about which you had your doubts and it is the truth of the Hindu religion. It is this religion that I am raising up before the world, it is this that I have perfected and developed through the *rishis*, saints and *avatars*, and now it is going forth to do my work among the nations. I am raising this nation to send forth my word...When therefore it is said that India shall rise, it is the *Santana Dharma* that shall rise. When it is said that India shall be great, it is the *Santana Dharma* that shall be great. But what is the 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,



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because in this sacred and ancient land it was given as a charge to the Aryan race to preserve through the ages. That which we call the Hindu religion is really the eternal religion, because it is the universal religion which embraces all others. If a religion is not universal, it cannot be eternal. A narrow religion, a sectarian religion, an exclusive religion can live only for a limited time and limited purpose...I say no longer that *Santana Dharma* is for us Nationalism... *Santana DharmalS Nationalism*" (*India's Rebirth*, page 46)

In mid-February 1910, news reached that the British had again decided to arrest Sri Aurobindo and close down the offices of the *Karmayogin*. By that time Sri Aurobindo had the vision that India was free; for the external events are always preceded by an occult happening, sometimes long before they become *fait accompli*.

Sri Aurobindo then received an 'Adesh,' an inspiration that he must go to Pondichery, then under French rule. He settled there, with a few disciples, the number of whom slowly swelled, until it became known as the Sri Aurobindo Ashram. He wrote all his masterpieces and devoted the remaining of his life to bringing down what he called the "supramental manifestation on the earth". The great Sage passed away on 5 December 1950.

Hinduism, true Hinduism was for Sri Aurobindo the basis for India's past greatness, it was also the essence of nationalism, the means of liberating India and ultimately the foundation of the future India. Unfortunately, the leaders of the Indian National Congress did not have the same vision. Of these leaders, history has mostly remembered two, the most famous of all: Jawaharlal Nehru and Mahatma Gandhi.

HINDU MYTHOLOGICAL GODS ARE STATES OF MIND: OSHO

Hindu mythological gods are certain visions of a certain state of mind. When you come into that state of mind, visions start happening to you. They will have a similarity. All the world over they will have a similarity. There will be minor differences because of culture, education, training, but deep down there will be a similarity.

For example, the mandala is one of the mythological symbols. It has been recurring all over the world. In old Christian paintings it is there. In old Tibetan paintings it is there. In Chinese, Japanese and Indian art the circle has a fascination. Somehow, when your sight becomes circular, when it becomes a current, joined together, undivided, you begin to see a circle in your vision, in your dreams. That circle represents your reality. In the same way, all symbols represent inner subjective realities. And if a society gives a particular shape to a deity, it becomes very helpful. It becomes very helpful for the seeker because now he can decode many inner visions.

Freud inaugurated a new era in the West by interpreting dreams. Before Freud, in the West, no one was really interested in dreams. No one thought that dreams could have some meaning or that dreams could have some reality of their own or that they could have some secret keys which could open the personality of men. But in India it has always been known. We have always been interpreting dreams. And not only dreams, because dreams are ordinary: we have also been interpreting visions. Visions are the dreams of those persons who are meditating and changing their consciousness. They are also dreams. In ordinary consciousness dreams happen and now Freudian psychology has come to conclude that a particular pattern of dreams shows a particular meaning.

For example, a person goes on seeing in his dream that he is flying in the sky, that he has become a bird. He goes on flying: over hills, mountains, rivers, oceans, cities, he goes on flying. Freud says this type of dream, a dream of flying, happens to the mind which is very ambitious. Ambition becomes flying in dreams. You want to be above everyone — above hills, above everyone. If you can fly, you will be above everyone. Ambition is an effort to fly above everyone. In dream, ambition becomes a pictorial image of flying.



Sexual dreams have a similar pattern all over the world. When boys become sexually mature they will start dreaming of holes, tunnels. Those holes, tunnels, are symbols of the feminine sex center, of the vagina. Girls will start seeing phallic symbols — pillars or minarets — in their dreams. And this happens all over the world: all over the world there is no distinction; this happening is similar. Phallic symbols will come to girls and hole-like symbols will come to boys.

If in a particular sexual state particular dreams happen, they have a reality. That reality is subjective. It is just the same when you enter meditation: you are entering a different state of consciousness. Then particular visions will start happening. They are also dreams but we call them visions because they are not normal. Unless you achieve a certain state in meditation they will not happen. They show that something is happening within. They project your inner realities on the screen of the mind in a pictorial way.

Remember that your unconscious mind does not know any language. Your unconscious mind knows only the most primitive language and that is of pictures. Your conscious mind has learned language symbols but the unconscious mind still remains pictorial just like a small child. It converts everything into pictures.

So, for example, Shiva's shivalinga has many meanings. One I told you about this morning, that it is the very source of life energy — a sex symbol. But that is only one meaning. The shivalinga is egg-shaped — white and egg-shaped. It happens in a particular state of meditation that this appears before you: a white egg-shaped thing filled with light. Light is coming out of it, rays are coming out of it.

Deep down, whenever you become cool, silent, and the whole being loses heat, this symbol appears. That is why the mythological story is that Shiva lives on the Himalayas, the coolest place in the world, where everything is cool. Just look at a shivalinga — a marble shivalinga. Just by looking at it you will feel a certain coolness entering in you. That is why above a shivalinga a pot is to be held continuously, and from that pot drops of water go on dropping on the shivalinga. It is just to make it cool. These are symbols just to give you a feeling of coolness.

In Kashmir there is one shivalinga, a natural shivalinga, which arises automatically when snow falls. It is a snow shivalinga. Just by dropping of snow in a cave a shivalinga is formed. That shivalinga is the best one for meditation because it is so cool all around that it gives a glimpse of the inner happening — when the shivalinga appears within your consciousness, when it becomes a picture, a symbol, a vision.

These symbols have been found through centuries and centuries of work and effort. They indicate a certain state of mind. To me all mythological gods are meaningful subjectively. Objectively they are nowhere to be found. And if you start trying to find them somewhere objectively, then you will become a victim of your own imagination — because you can find them; you can project them so strongly that you can find them.

Human imagination is such a forcible thing, it has such a tremendous force within it, that if you imagine something continuously you will start feeling it around you. Then you can see it, then you can realize it. It will become an objective thing. It is not objective but you will feel it as existing outside you. So it is dangerous to play with imagination because then you can be hypnotized by your own imagination and you can come to see and feel things which are not. This is creating a private fantasy, a dreamworld; this is a sort of madness. You can see Krishna, you can see Christ, you can see Buddha, but this whole effort is wasted because you are moving in dreams and not in reality.

Hence, my insistence to always remember that these mythological figures are symbolic. They are meaningful, they are poetic, they are a certain language. They say something, they imply something but they are not objective personalities. If you can remember this, then you can use them beautifully. They can be of much help. But if you think of them as objective, they will be harmful and by and by you will move into a dreamworld and you will lose contact with the reality. And to lose contact with the reality is to go mad. Be constantly in contact with reality. Still, do not allow the objective reality to kill the inner and the subjective. Be alive and alert in the inner world but do not mix them.

This is happening: either we allow the objective reality to kill the inner and the subjective, or we allow the subjective to project a dreamworld on the objective, and then the objective disappears. These are



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two extreme viewpoints. Science goes on thinking in terms of the objective and goes on denying the subjective. Religion goes on talking about the subjective and denying the objective.

I am totally different from both. My emphasis is that objective is objective and let it remain objective. Subjective is subjective and let it remain subjective. Keep their purities and you will be saner for it. If you mix them, if you confuse them, you will become insane, you will lose balance.

Source - Osho Book "The Supreme Doctrine"

Muslim invasion of India

Very few know that while the Muslims invaded Persia in 634, they invaded Sindh in India in 638, just a gap of four

years. But while Persia succumbed in seventeen years by 651, Muslims took seven hundred years to overrun India (today Sindh is a part of a Muslim country called Pakistan that was carved out of Hindu India in 1947). And even after that they could not rule India in peace. The Hindu resistance was not just fierce, but it kept increasing in ferocity till with the

Marathas, the Hindus overtook the Muslims in their ferocity. It was this lesson which the Hindus learnt from the Muslims an applied against the Muslims that led to the Hindu (Maratha) victories against the beast-like Muslims. It was

the Marathas who presaged President Bush when he said "We will hunt down our enemies" The Marathas literally hunted down the Muslims. Foul Tactics used by the Muslims against Indians. Although the Arab Muslims attacked India in 638, they were repeatedly defeated by the Rajas of Makara (Makran) and Sindh. The Arab chroniclers then wrote derisive accounts of the reasons for their defeats at the hands of the Hindus by saying that the Hindus practice Voodoo and Black Magic and so bring Jinns and Shaitan to help them in war. So the Arabs cannot defeat them, the way they could easily defeat the Persians and the Byzantines. We need only to remember how the Greeks under Alexander

overcame the Persian Achemanian empire in a few years, after which they attacked India and the Hindus but could not even set foot inside the Indian heartland, his armies were badly mauled and with moral of Greek army broken he returned from the borders without even facing any of the powerful Republics of that time. French writer François Gautier has said,

"The massacres perpetuated by Muslims in India and Afghanistan are unparalleled in history, bigger than the Holocaust of the Jews by the Nazis; or the massacre of the Armenians by the Turks; more extensive even than the slaughter of the South American native populations by the invading Spanish and Portuguese." During the several centuries of Islamic

invasions and rule Hindus were the worst sufferers. According to Prof.K.S.Lal, around 80 millions were killed as a direct result of repeated invasions and another 20 millions under Mughal rule and rule of Deccan sultanate. Despite this Hindu India(Buddhism was wiped out from Afghanistan and Indian Sub-continent by Muslims) survived and Hindus are still in majority in entire Indian sub-continent. India, free from Islamic oppression, is once again emerging as a cultural, economic, military and technological superpower like Ancient India. Jihad against India is still ongoing with its epicenter in Pakistan.

Hindus Under Siege: The Way Out

A book by Dr. Subramanian Swamy

The author argues that, over the coming millenium, Hindus run the risk of perishing like the ancient Greeks, Egyptians or Babylonians. He also states that Hindus are under a siege because they are being targeted by four different factors: By clandestine defamation of Hindu icons and symbols Dr. Swamy points out that the arrest and jailing of the venerated Shankaracharya of Kanchi Kamakoti Mutt, as the Supreme Court has held, in a murder case case that had no prima facie basis; The attempted take-over of the Tirumala Tirupati hills for anti-Hindu activities; Denigration of the holy song "Vandemataram"; are examples of clandestine defamation; Outside India, Hindus have been for long



denigrated in Pakistan, Bangladesh, Saudi Arabia, Fiji, and increasingly in Indonesia and Malaysia by the state. By demographic restructuring of Indian society Dr. Swamy states that Hindus have suffered wherever and whenever they are in a minority, and also hurt even where they are in a majority because of the caste divisions. In Kashmir valley, a Muslim majority area, the Hindus have been driven out to become refugees in their own country. In Mau in UP, Hindus are in a large majority but divided, therefore the 35 percent Muslim population are able to deny religious rights to Hindus such as taking out processions during Ramnavmi or other occasions. In Kerala, despite being 53 percent, Hindus represent less than 25 percent in most institutions and commercial establishments. Hence, the continuing fall in Hindus' share as a proportion of total population, caused due to deliberate illegal Muslim immigration from neighboring countries, induced conversion activities of foreign Christian missionaries, and differential acceptance of family planning by religious communities may make Hindus a minority in India before 2090 AD. By terrorist activities directed exclusively against the Hindu community Dr. Swamy points out that all terrorist activities within India are directed against Hindus, whether in timing of the attack, choice of target, or method of operation. About 99.3 percent of all victims in terrorist killings since 2001 have been Hindus. By systematic and continuing distortion of India's history Dr. Swamy stresses that this is to create the impression in young mind that India is not an ancient nation of Hindus, that Hindu heroes and heroines were "cowards", that India is of two races: Aryans and Dravidians, that caste is a concept based on race and birth, etc., to make future generations despise their thus contrived Hindu legacy. The author suggests that if Hindus want to put a stop to all this and lift the siege, then Hindus must develop a Hindu mindset in addition to being individually good Hindus of piety. Dr. Swamy states that in addition to observing Hindu festivals, going to temples regularly, or doing pujas at home everyday the Hindus need a collective mindset and corporate identity. This is what Chankaya had centuries ago termed as the concept of "Chakravartin". Dr. Swamy has prescribed five fundamentals for defining this concept in the modern context. An Indian's national identity is Hindustani. Every Hindustani must commit to either learning or ensuring the future generations compulsorily learn Sanskrit. Hindustan's democracy should be secular but that which is enlightened. All citizens of Hindustan must strive to make India a global economic power. Hindustan should integrate

How Vedas were distorted by the Colonialists.

Many books were made in the name of sages and introduced sacrifices called Gomedha (cow sacrifice) and Aswamedha (horse sacrifice). They said if cows and horses are killed and offered in a sacrifice, the sacrificer and animal both would go to heaven. The reality is that the words Aswamedha, Gomedha and Nar-medha are found in the Brahmanas, but they have been misinterpreted there.

The biggest accusation of cattle and cow slaughter comes in the context of the Yajnas that derived their names from different cattle like the

1. Ashwamedh Yajna,
2. the Gomedha Yajna and
3. the Nar-medh Yajna.

The word "MEDHA" denotes an act done in accordance to the intellect. Alternatively it could mean consolidation, as evident from the root meaning of medha i.e. medhru san-ga-me

1. Ashwamedha Yajna - A Yajna dedicated to the glory, wellbeing and prosperity of the Rashtra the nation or empire is known as the Ashwamedh yajna. (In fact Yajurveda 13.48 clearly explains "Do not slaughter this one hooped animal that neighs and who goes with a speed faster than most of the animals")

2. Gomedha Yajna - "To keep the food pure or to keep the senses under control, or to make the food pure or to make a good use of the rays of Sun or keep the earth free from impurities [clean] is called Gomedha Yajna".



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(The word Gau also means the Earth and the yajna dedicated to keep the Earth the environment clean is called Gomedha Yajna”)

3.Nar-medha Yagya - “The cremation of the body of a dead person in accordance with the principles laid down in the Vedas is called Narmedha Yajna”.

Spirituality and the brain.

It's widely known from neuroimaging studies that there's a link between spirituality and activity in certain parts of the human brain, but a new report published in the February 11 issue of the journal *Neuron* (summarized [here](#)) is shedding light on the causal relationship between them. The team from the University of Udine in Italy did a study on the specific personality trait called *self-transcendence* (ST), which reflects “a decreased sense of self and an ability to identify one's self as an integral part of the universe as a whole.” It's more colloquially described as a feeling of “oneness with the universe” and is thought to be a measure of spiritual feeling.

What the researchers did was to analyze ST scores from patients before and after surgery to remove brain tumors. Using advanced techniques, they were able to map the exact locations of brain lesions after surgery and, as Dr. Franco Fabbro of the research team explains, “*This approach allowed us to explore the possible changes of ST induced by specific brain lesions and the causative role played by frontal, temporal, and parietal structures in supporting interindividual differences in ST.*”

What they discovered was that selective damage to the left and right posterior parietal regions caused a specific increase in ST, or as team leader Dr. Cosimo Urgesi put it, “*Damage to posterior parietal areas induced unusually fast changes of a stable personality dimension related to transcendental self-referential awareness. Thus, dysfunctional parietal neural activity may underpin altered spiritual and religious attitudes and behaviors.*” It's the first study that demonstrates a causative link between brain function and ST and may eventually lead to new treatments for personality disorders through modulation of neural activities in specific parts of the brain. One possible area of application might be in patients with schizophrenia. The relationship between schizophrenia and high levels of religiosity has been explored in [many studies](#).

How was our Vedic Text misinterpreted?

Max Muller studied Sanskrit for 12 years & played this game to break the rich culture of India, What exactly he did?

Sanskrit – Sanskrit is a very vast language which got more than 250 words just to define water so it was easy to manipulate our Vedic text for example.

Ex. 1 Hindi text

Anil Sharma, Gaya.

Anil, Sharma Gaya



Same words used but just by shifting commas we get 2 different meanings, one says about going another says about feeling shy.

Ex. 2 English text

Hang him! Not let him go!

Hang him not! Let him go!

Same words used but by making use of exclamation one sentence talks about death another about freedom.

GODISNOWHERE is one word but when we break into pieces it sounds

GOD IS NO WHERE & GOD IS NOW HERE.

One word with 2 opposite meanings.

Ex.3 Sanskrit text

Ekona Vimsati striyanam snatham sarayu gataha Vimsati punaragatha Eko vyaghrena bhaksitah

Meaning -

Ekona Vimsati – 19, Striyanam – womens, Snatham – Bathe, Sarayu – River sarayu, Gataha – in order to, Vimsati – 20, Punaragatha – returning, Eko – 1, Vyaghrena – tiger, Bhaksitah – eaten.

Translation - 19 women's in order to take a bath in river sarayu 20 returned & one was eaten by a tiger.

How is this possible when 19 women's went for a bath & 20 returned?

Misinterpreted text

Ekona Vimsati – 19 but when Ekona is made in 2 words it would turn to.

Eko-na – 1 man or 1 less in vimsati (20) = 19

This is how our Vedic scriptures are been misinterpreted & people give stupid examples from Gita, Like.

Kureshtra – One word for Kuru is body, Misinterpretation – Kurushtra is our body/Feild of work

Pandavas – also means five senses, we need to full fill our senses desires.

Kuravas – evil powers, crises, problems in life that we need to come over.

This is how Gita is misinterpreted.

An engineer writing a book on treating cancer patients, will that be certified/Authorised? No!

A student talking about law cant be called a lawyer same way those who Translates Gita & other vedic scriptures like Mac Culley, Max Muller & many Bhartiya Karmakandis misinterpret ting our vedic text to full fill their personal desire & earn their name but the proof can be reviled easily, for example the word Kureshtra.

Proof 1 - There is a Station named as Kureshtra (Haryana)

Proof 2 – The same Banayan tree which was present at the time of Mahabharata where Sri Krishna gave Gita updes to Arjuna & this tree sometimes cries in separation with the divine deity almighty Sri Krishna (Picture attached).

Proof 3 – Noida was known as Khandavprasht in the early days

Proof 4 – Delhi was known as Indraprastha & Many more proof can be shared but these many are more than enough to prove the fake teachings of few Karmakandi acharyas & Westerners wrong.

Hare Krishna (From a lecture of HH Gaur Gopal Prabhu)

Famous Reflections on the Bhagavad Gita

Albert Einstein: When I read the Bhagavad-Gita and reflect about how God created this universe everything else seems so superfluous.

Mahatma Gandhi: When doubts haunt me, when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to Bhagavad-gita and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. Those who meditate on the Gita will derive fresh joy and new meanings from it every day.

Henry David Thoreau: In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the Bhagavad-gita, in comparison with which our modern world and its literature seem puny and trivial.

Dr. Albert Schweitzer: The Bhagavad-Gita has a profound influence on the spirit of mankind by its devotion to God which is manifested by actions.



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Carl Jung: The idea that man is like unto an inverted tree seems to have been current in by gone ages. The link with Vedic conceptions is provided by Plato in his Timaeus in which it states..." behold we are not an earthly but a heavenly plant." This correlation can be discerned by what Krishna expresses in chapter 15 of Bhagavad-Gita.

Herman Hesse: The marvel of the Bhagavad-Gita is its truly beautiful revelation of life's wisdom which enables philosophy to blossom into religion.

Ralph Waldo Emerson: I owed a magnificent day to the Bhagavad-gita. It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us.

Rudolph Steiner: In order to approach a creation as sublime as the Bhagavad-Gita with full understanding it is necessary to attune our soul to it.

Aldous Huxley: The Bhagavad-Gita is the most systematic statement of spiritual evolution of endowing value to mankind. It is one of the most clear and comprehensive summaries of perennial philosophy ever revealed; hence its enduring value is subject not only to India but to all of humanity.

Time In Hinduism: The Yuga

Hinduism perceives time to flow in great cycles called *yugas*. There are four *yugas* and depending upon the *yuga* the duration varies. The four *yugas* along with their duration in earthly years are:

The <i>yuga</i> cycle	
Satya Yuga	1,728,000
Treta Yuga	1,296,000
Dvapara Yuga	864,000
Kali Yuga	432,000

Total 4,320,000 One *yuga* cycle.

I say earthly years because Hindu scripture gives the years as divine years—time according to the calculation of the Gods. Notice that the basic number is 432,000, the age of *Kaliyuga*, and so *dvapara* is twice that number, *treta* is 3 times that number and *satya* is four times that number. One rotation of these four *yugas* is called a *yuga* cycle which is a total of 4,320,000 years. A thousand *yuga* cycles is called *akalpa* and therefore a *kalpa* is 4,320,000,000 years. Time moves on in these great cycles, *yuga* after *yuga*, *kalpa* after *kalpa*, eternally.

Brahma

To give an example how such huge numbers are used, consider the lifetime of Brahma, the four headed creator God. Brahma's life span is calculated according to *yuga* time. One *kalpa* is said to be the 12 hours of Brahma's day, so his 24 hour day is two *kalpas* in length. That means 24 hours of Brahma's time is 8,640,000,000 earthly years! His year is 365 days long and he lives for a 100 years. I leave it to my readers to do the math. My calculator does not have enough places to calculate the vast lifetime of Brahma. I am amazed by size of the numbers that the early Hindu thinkers were dealing with.

The flow of Time

Now consider the story of one hairy sage. This is a story taken from one of the [Puranas](#). A hairy sage once showed up in the court of King Indra and when asked where he lived the sage replied that since life was so short he had decided not to marry and so did not to have a home. Indra then asked him why he had such a strange bald spot on his chest where hair was obviously falling out. The sage replied that each time a Brahma died he lost one hair from his chest and this why he has becoming bald. The sage further asserted that once he had lost all of this hair from the death of so



many Brahma's he too would die. And you can be sure he was a very hairy sage! Add to this the idea that within Hinduism there is not just one universe, but endless numbers of universes all with their own Brahmans that come and go like moths rushing into a fire and you get a sense of time within Hinduism.

These anecdotes give us an understanding of the massive time frames in which the Hindu mind has conceived of time. Compare this with the Biblical story of Genesis where God created the world in seven days and you see the different conceptions of time between the two cultures.

Vishvamisra and Menaka

It is said that we are now living within the Kali *yuga*, which started about 5000 years ago. Each of these *yugas* is said to have a certain quality of life. Kali *yuga* is the worst of times because it is the time of quarrel and deceit. The level of morality and spirituality is greatly decreased and the maximum span of life one can expect is only 100 years. In the previous *yuga*, Dvapara *Yuga*, life is said to have been much better. The lifetime of a human being during the Dvapara *Yuga* could be as much as 1000 years. Life was more vibrant and spirituality was greatly increased. It is described how a human being stood as much as 12 feet tall and how the trees and animals are much larger as well. The Treta *yuga* was an even better time with the maximum life span as much 10,000 years. Spirituality is even higher, and finally, in the best of times, the Satya *Yuga* the life of a human being could be up to 100,000 years! The *Mahabharata* and the Puranas are full of stories from the various *yugas* describing scenes of people living for huge periods of time. The great sage Vishwamisra, for example, meditated in water for 60,000 years before his meditation was broken by the beautiful Menaka. Their union brought about the famous Damayanti, the heroin of many famous stories and plays in Sanskrit. Similarly, in many of the *Puranas*, ten avatars of Vishnu are said to repeatedly appear throughout the *yuga* cycles. Rama always appears during the Treta *Yuga*, Krishna appears at the end of Dvapara, and Kalki, the final avatara comes at the end of Kali *Yuga* to destroy all things and prepare the way for the next Satya *Yuga*. There are, therefore, many appearances of Rama, Krishna, and the other avatars. This is all takes place within the great cycles of *yuga* time.

Hindu Religion, From yesterday to today

RIGVED: 6000 BC: Rigvedic mantras were composed.

KALIYUG: -3102: Kaliyuga begins. Kali era, Hindu calendar also known as Yugabd starts.

SINDH (HINDU): -3000: Hindu religion weaving in Sindh near East and Indus- (Sarasvati) Valley.

DHRITRASTRA: -1472: Reign of Dhritarashtra, father of the Kauravas. Reign of Yudhishthira, king of the Pandavas.

MAHABHARAT: -1316: Mahabharata epic poem is composed by Sage Vyasa.

PANINI: -1300: Panini composes Ashtadhyayi, systematizing Sanskrit grammar in 4,000 terse rules. (Date according to Roy.)

JEWIS - INDIA: -950: Jewish people arrive in India in King Solomon's merchant fleet. Later Jewish colonies find India a tolerant home.

IRON AGE: -900: Iron Age in India. Early use dates to at least -1500.

BRONZE AGE: -900: Use of iron supplements bronze in Greece.

JYOTISH: -850: The Chinese were using the 28-nakshatra zodiac called Shiu, adapted from the Hindu Jyotisha Shastra.

ZOROSTER: -700: Life of Zoroaster of Persia, founder of Zoroastrianism. His holy book, Zend Avesta, contains many verses from the Rig and Atharva Veda.

GAUTAM BUDHA: -550-480: Siddhartha Gautama, the Buddha, born in Uttar Pradesh in a princely Shakya Saivite family. Date by Sri Lankan Buddhists.

JAIN: -599-527: Mahavira Vardhamana, 24th Tirthankara and revered renaissance Jain master.

KAPIL: -500: Kapila, founder of Sankhya Darshana, one of six classical systems of Hindu philosophy.



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SMRITI: -500: Over the next 300 years numerous secondary Hindu scriptures (smriti) were composed: Shrauta Sutras, Grihya Sutras, Dharma Sutras, Mahabharata, Ramayana and Puranas, etc.

SOCRAT: -450: Athenian philosopher Socrates flourished (-470-400).

ALEXANDER: -326: Alexander the Great of Greece invades, but fails to conquer, Northern India.

CHANAKYA: -302: Kautilya (Chanakya), minister to Chandragupta Maurya, writes Arthashastra, a compendium of laws, administrative procedures and political advice for running a kingdom.

MINAKSHI MANDIR: -300: Pandya kingdom (-300-1700) of S. India is founded and constructed magnificent Minakshi temple at its capital, Madurai. Builds temples of Shrirangam and Rameshvaram, with its thousand-pillared hall (ca 1600 ce).

GUPTA EMPIRE: -320-520: Emperor Chandragupta abdicates to become a Jain Monk.

ASHOK: -273: Ashoka (-273-232 reign), greatest Mauryan Emperor, grandson of Chandragupta, is coronated. Repudiating conquest through violence after his brutal invasion of Kalinga, -260, he converts to Buddhism. Then he spread the Buddhism all around.

GREAT WALL: -221: Great Wall of China is built, ultimately 2,600 miles long, the only man-made object visible from the moon.

VEDANTA: -200: Jaimini writes the Mimamsa Sutras.

EARTH GODDESS: -140: Emperor Wu begins three-year reign of China; worship of the Mother Goddess, Earth, attains importance.

HINDU YEAR: -58: Vikrama Samvat Era Hindu calendar begins.

JESUS: -00: Western Calendar Begins also understood as Common Era **JESUS: -4:** Jesus of Nazareth (-4-30), founder of Christian philosophy, was born in Bethlehem (current Biblical scholarship).

SAINT THOMAS: 53: Legend records Saint Thomas' death in Madras, one of the twelve Apostles of Christ and founder of the Church of the Syrian Malabar Christians (Syrian Rite) in Goa.

HINDU SAKA YEAR: 78: Shaka Hindu calendar begins, known as shalivahan year.

JAIN DIVIDED: 80: Jains divided, on points of rules for monks, into the Shvetambara, "white-clad," and the Digambara, "sky-clad."

CHARAK: 80-180: Charaka, the Court physician of the Kushan king, formulated a code of conduct for doctors of ayurveda and he wrote Charaka Samhita, a manual of medicine.

PANCHRATNA: 100: Shandilya, first systematic promulgator of the ancient Pancharatra doctrines, whose Bhakti Sutras, devotional aphorisms on Vishnu, inspire a Vaishnava renaissance.

HINDU KINGDOM: 200: Hindu kingdoms established in Cambodia and Malaysia.

MANU: 400: Laws of Manu (Manu Dharma Shastras) written. Its 2,685 verses codify cosmogony, four ashramas, government, domestic affairs, caste and morality (others date at -600).

VATSYANA: 400: Vatsyayana wrote Kamasutra, famous text on erotics.

ARYABHATTA: 500: Aryabhata I (476-ca 550), Indian astronomer and mathematician, using Hindu (aka Arabic) numerals accurately calculated pi (π) to 3.1416, and the solar year to 365.3586805 days.

MOHAMMAD: 570-632: Mohammed, preacher of the Quraysh Bedoin tribe, founder of Islam. Began preaching in Mecca, calling for an end to the "demons and idols" of Arab religion and conversion to the ways of the one God, Allah.

GRAVITY: 598-665: Brahmagupta, preeminent Indian astronomer, who writes on gravity and sets forth the Hindu astronomical system in his Brahma Sphuta Siddhanta.

CHINESE MONK: 630-44: Chinese pilgrim Hiuen-Tsang (Huan Zang) traveled in India. More than 60 Chinese monks have traveled to India and her colonies. Four hundred Sanskrit works have been translated into Chinese, 380 survive to the present day.

MUSLIM: 712: Muslims conquer original Sindh region (Pakistan), providing base for pillaging expeditions that drain North India's wealth.



USE OF ZERO: 750: Hindu astronomer and mathematician travels to Baghdad, with Brahmagupta's Brahma Siddhanta (treatise on astronomy) which he translates into Arabic, bestowing decimal notation and use of zero on Arab world.

YOGA VASISHTHA: 750: Valmiki wrote 29,000-verse Yoga Vasishtha.

SHANKARACHARYA: 788: Adi Shankara (788-820) is born in Malabar, famous monk philosopher of Smarta tradition regularizes ten monastic orders called Dashanami. Preaches Mayavada Advaita, emphasizing the world as illusion and God as the sole Reality.

INDUS VALLEY: 875: Muslim conquests extend from Spain to Indus Valley.

NATH: 900: Matsyendranatha, exponent of the Natha sect emphasizing kundalini yoga practices.

GORAKH NATH: 1000: Gorakshanatha wrote Siddha Siddhanta Paddhati, "Tracks on the Doctrines of the Adepts." The nature of God and universe, structure of chakras, kundalini force and methods for realization are explained in 353 verses.

SINDH-RAJASTHAN: 1000: A few Hindu communities from Rajasthan, Sindh and other areas, the ancestors of present-day Romani, or Gypsies, gradually move to Persia and on to Europe.

MATHURA TEMPLE SACKED: 1017: Mahmud of Ghazni sacked Mathura, birthplace of Lord Krishna, and established a mosque on the site during one of his 17 Indian invasions for holy war and plunder.

SOMANATH TEMPLE DESTROYED: 1024: Mahmud of Ghazni plundered Somanath Siva temple, destroying the Linga and killing 50,000 Hindu defenders. He later builds a mosque on the remaining walls.

NIMBARKA: 1130-1200: Nimbarka, Telegu founder of the Vaishnava Nimandi sect holding the philosophy of dvaitadvaita, dual-nondualism.

PUNJAB: 1185: Mohammed of Ghur conquers Punjab and Lahore.

NALANDA DESTROYED: 1197: Great Buddhist university of Nalanda was destroyed by Muslim Ikhtiyar ud-din.

MUSLIMS: 1200: All of North India is under Muslim domination.

SURYA TEMPLE: 1230-60: Surya temple at Konarak, Orissa, India, is constructed. 1300: Muslim conquerors reach Cape Comorin at the southernmost tip of India and build a mosque there.

MUSLIM IN HARDWAR: 1399: Hardwar, Ganga pilgrimage town, is sacked by Timur.

CONVERSION: 1414: By force Hindu prince Parameshvara of Malaysia converted to Islam.

MIRABAI: 1450?-1547: Mirabai and her devoted life to Lord Krishna.

GURU NANAK: 1469-1538: Guru Nanak Dev taught humanity and Om.

SURDAS: 1483-1563: Surdas, sightless Hindi bard of Agra.

CHAITANYA: 1486-1543: Chaitanya, Bengali founder of popular Vaishnava sect.

COLUMBUS: 1492: Looking for India, Christopher Columbus landed on San Salvador island in the Caribbean, thus "discovering" the Americas and proving that the earth is round, not flat.

VASCO DE GAMA: 1498: Portugal's Vasco de Gama sailed around Cape of Good Hope to Calicut, Kerala, first European to find sea route to India.

TRAGIDY: ca 1500: Buddhist and Saiva Hindu princes were forced off Java by invading Muslims. Within 100 years they construct what many call a fairytale kingdom.

GOA CHRISTIAN: 1510: Portuguese Catholics conquer Goa to serve as capital of their Asian maritime empire, beginning conquest and exploitation of India by Europeans.

BABAR: 1526: Mughal conqueror Babur (1483-1530) defeats the Sultan of Delhi and captures the Koh-i-noor diamond. Occupying Delhi, by 1529 he founds the Indian Mughal Empire (1526-1761), consolidated by his grandson Akbar.

RAM TEMPLE DESTROYED: 1528: Emperor Babur destroys temple at Lord Rama's birthplace in Ayodhya, erects Muslim masjid, or monument.

TULASIDAS: 1532-1623: Life of Monk-poet Tulasidasa. Writes Ramacharitamanasa (1574-77), greatest medieval Hindi literature (based on Ramayana). It advances Rama worship in the North.

NATIVE CLERGY: 1542: Portuguese Jesuit priest Francis Xavier employ native clergy in Goa to spread Christianity in India.



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HINDU-MUSLIM: 1556: Akbar (1542-1605), grandson of Babur, becomes third Mughal Emperor at age 13. Disestablishes Islam as state religion and declared himself impartial ruler of Hindus and Muslims; encourages art, culture, religious tolerance. 1565: Muslim forces defeat and completely destroy the city of Vijayanagara. Empire's final collapse comes in 1646.

COPERNICUS: 1565: Polish astronomer Copernicus' (1473-1543) Heliocentric system, in which the Earth orbits the sun, gained popularity in Europe among astronomers and mathematicians.

RAJASTHAN: 1569: Akbar captures fortress of Ranthambor, ending Rajput independence. Soon controls nearly all of Rajasthan.

SEIZED HINDU RASTRA: 1589: Akbar rules half of India, shows tolerance for all faiths.

GURU ARJAN: 1603-4: Guru Arjun Dev compiles Adi Granth, Sikh scripture.

HARIMANDIR: 1605: Sikh Golden Temple (Harimandir) at Amritsar, Punjab, is finished, completely covered with gold leaf.

GALILEO: 1610: Galileo of Italy (1564-1642) perfects the telescope, with which he confirms the Copernican theory. Condemned a heretic by the Catholic Inquisition for his discoveries.

DESTROY HINDU TEMPLES: 1619: Jaffna kingdom is annexed and Sri Lanka's ruling dynasty deposed by Portuguese Catholics who, between 1505 and 1658, destroy most of the island's Hindu temples.

SHIVAJI: 1627-80: Shivaji, valiant general and tolerant founder of Hindu Maratha Empire (1674-1818). Emancipated large areas confiscated by Muslims, returning them to Hindu control. First Indian ruler to build a major naval force.

2 MILLIONS DIED: 1630: Over the next two years, millions starve to death as Shah Jahan (1592-1666), fifth Mughal Emperor, empties the royal treasury to buy jewels for his "Peacock Throne."

TAJMAHAL: 1647: Shah Jahan completed Taj Mahal in Agra beside Yamuna River. Its construction has taken 20,000 laborers 15 years, at a total cost equivalence of US\$25 million.

RED FORT: 1649: Red Fort is completed in Delhi by Shah Jahan.

PRETEND TO CONVERT HINDUS: 1650: Robert de Nobili (1577-1656), Portuguese Jesuit missionary noted for fervor and intolerance, arrives in Madurai, declares himself a brahmin, dresses like a Hindu monk and composes Veda-like scripture extolling Jesus.

AURANGZEB: 1658: Zealous Muslim Aurangzeb (1618-1707) becomes Mughal Emperor. His discriminatory policies toward Hindus, Marathas and the Deccan kingdoms contribute to the dissolution of the Mughal Empire by 1750.

GURU TEG BAHADUR: 1675: Aurangzeb executes Sikh Guru Tegh Bahadur, beginning the Sikh-Muslim feud that continues to this day.

TAX ON HINDUS: 1679: Aurangzeb levies Jizya tax on non-believers, Hindus.

60,000 HINDU TEMPLES DESTROYED: 1688: Mughal Emperor Aurangzeb demolished all temples in Mathura, said to number 1,000. During their reign, Muslim rulers destroy roughly 60,000 Hindu temples throughout India, constructing mosques on 3,000 sites.

GURU GOVIND SINGH: 1708: Govind Singh, tenth and last Sikh Guru, is assassinated. His aim was to save Hindus.

ASTRONOMY: 1708-37: Jai Singh II builds astronomical observatories in Delhi, Jaipur, Ujjain, Benares and Mathura.

MONKS FIGHT: 1760: Saiva sannyasis fight Vaishnava vairagis in tragic battle at Hardwar Kumbha Mela; 18,000 monks are killed. 200,000

KILLED: 1761: Afghan army of Ahmad Shah Durrani routs Hindu Maratha forces at Panipat, ending Maratha hegemony in North India. As many as 200,000 Hindus are said to have died in the strategic eight-hour battle.

NEPAL HINDU NATION: 1769: Prithivi Narayan Shah, ruler of Gorkha principality, conquers Nepal Valley; moves capital to Kathmandu, establishing present-day Hindu nation of Nepal.

KUMBH MELA: 1796: Over two million worshipers compete for sacred Ganga bath at Kumbha Mela in Hardwar. Five thousand Saiva ascetics are killed in tragic clash with Sikh ascetics.



- DELHI CAPTURED: 1803:** Second Anglo-Maratha war results in British Christian capture of Delhi and control of large parts of India.
- BHAGAVAD GITA: 1803-82:** Ralph Waldo Emerson, American poet helped to popularize Bhagavad Gita and Upanishads in US.
- NEPOLEON: 1812:** Napoleon's army retreats from Moscow. Only 20,000 soldiers survive out of a 500,000-man invasion force.
- INDIANS IN AMERICA: 1820:** First Indian immigrants arrive in the US.
- BIBLE.. VEDA: 1822-79:** Life of Arumuga Navalar of Jaffna, Sri Lanka, renaissance activist who propounds Advaita Siddhanta, writes first Hindu catechism and translates Bible into Tamil so it can be compared faithfully to the Vedas and Agamas.
- SWAMI DAYANAND: 1824-83:** Swami Dayananda Sarasvati, renaissance founder of Arya Samaj (1875), Hindu reformist movement stressing a return to the values and practices of the Vedas. Author of Satya Prakash, "Light on Truth." **RAM**
- MOHAN ROY: 1828:** Ram Mohan Roy (1772-1833) founds Adi Brahma Samaj in Calcutta, first movement to initiate religio-social reform. Influenced by Islam and Christianity, he denounces polytheism, idol worship; repudiates the Vedas, avatars, karma and reincarnation, caste and more.
- RANJEET SINGH: 1831:** British Christians defeat Ranjit Singh's forces at Balakot, in Sikh attempt to establish a homeland in N.W. India.
- ENGLISH: 1835:** Macaulay's Minute furthers Western education in India. English is made official government and court language.
- MAURITIUS: 1835:** Mauritius receives 19,000 immigrant indentured laborers from India. Last ship carrying workers arrives in 1922.
- PARAMHANSA: 1836-86:** Shri Ramakrishna, God-intoxicated Bengali Shakta saint, guru of Swami Vivekananda. He exemplifies the bhakti dimension of Shakta Universalism.
- GUINEA: 1838:** British Guinea receives its first 250 Indian laborers.
- RANADE: 1842-1901:** Eknath Ranade, founder of Prarthana Samaj. His social-reform thinking inspires Gokhale and Gandhi.
- TRINIDAD: 1845:** Trinidad receives its first 197 Indian immigrant laborers.
- KASHMIR SOLD: 1846:** British forcibly separate Kashmir from the Sikhs and sell it to the Maharaja of Jammu for pounds 1,000,000.
- AMRITSAR: 1849:** Sikh army is defeated by the British at Amritsar.
- DARWIN: 1859:** Charles Darwin, released controversial book, The Origin of Species, propounding his "natural selection" theory of evolution, laying the foundations of modern biology.
- U.S. CIVIL WAR: 1861:** American Civil War begins in Charleston, S. Carolina.
- TAIGOR: 1861-1941:** Bengali poet Rabindranath Tagore wrote beautiful poems Geetanjali.
- GANDHI: 1869-1948:** Mohandas Karamchand Gandhi, Indian nationalist and Hindu political activist who develops the strategy of nonviolent disobedience that forces Christian Great Britain to grant independence to India (1947).
- SWAMI RAM TIRTH: 1873-1906:** Swami Rama Tirtha, who lectures throughout Japan and America spreading "practical Vedanta."
- FIJI: 1879:** The "Leonidas," first emigrant ship to Fiji, adds 498 Indian indentured laborers to the nearly 340,000 already working in other British Empire colonies.
- SADHU VASWANI: 1879-1966:** Sadhu T.L. Vaswani, altruistic Sindhi poet and servant of God, founds several Hindu missions in India and seven Mira Educational Institutions.
- RAMANA MAHARSHI: 1879-1950:** Lifetime of Shri Ramana Maharshi, Hindu Advaita renunciate renaissance saint of Tiruvannamalai, South India.
- RADHAKRISHNAN: 1888-1975:** Sarvepalli Radhakrishnan, renowned Tamil panentheist, renaissance philosopher, eminent writer; free India's first vice-president and second president.
- VIVEKANANDA: 1897:** Swami Vivekananda founds Ramakrishna Mission.
- MUSLIM LEAGUE IN INDIA: 1906:** Muslim League political party is formed in India.
- BALI: 1906:** Dutch Christians overtake Bali after Puputan massacres in which Hindu Balinese royal families are murdered.



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- DADA LEKHRAJ: 1909-69:** Dada Lekhraj (1909-1969), Hindu renaissance founder of Brahma Kumaris, Saivite social reform movement stressing meditation and world peace.
- FIJI AND TRINIDAD: 1917:** Last Hindu Indian indentured laborers are brought to British Christian colonies of Fiji and Trinidad.
- WORLD WAR: 1918:** World War I ends. Death toll is estimated at ten million.
- SATYAGRAHA: 1920:** Gandhi formulates the satyagraha, “firmness in truth,” strategy of noncooperation and nonviolence against India’s Christian British rulers. Later resolves to wear only dothi to preserve homespun cotton and simplicity.
- TAIGORE: 1922:** Tagore’s school at Shantineketan (founded 1901) is made into Vishva Bharati Univ. Becomes national Univ., 1951.
- DEVADASIS: 1927:** Maharashtra bars tradition of dedicating girls to temples as Devadasis, ritual dancers.
- BHARATIYA VISHVA BHAVAN: 1938:** Bharatiya Vidya Bhavan is founded in Bombay by K.M. Munshi to conserve, develop and diffuse Indian culture.
- HITLER: 1939:** Adolph Hitler’s Mein Kampf (“My Struggle”), manifesto of Nazism, published 1925, sells 5 million copies in 11 languages. It reveals his racist Aryan, anti-Semitic ideology, strategy of revenge and Socialist rise to power. 1939: World War II begins September 3, as France and Britain declare war on Germany after Germany invades Poland.
- JINNAH: 1939:** Mohammed Ali Jinnah calls for a separate Muslim state.
- SIX MILLION KILLED: 1945:** Germany surrenders to Allied forces. Ghastly concentration camps that killed 6 million Jews are discovered.
- NAGASHAKI & HIROSHIMA: 1945:** US drops atomic bombs on Nagasaki and Hiroshima, Japan, ending World War II. Total war dead is 60 million.
- INDEPENDENCE: 1947:** India gains independence from Britain August 15. Pakistan emerges as a separate Islamic nation, and 600,000 die in clashes during subsequent population exchange of 14 million people between the two new countries.
- NO DISCREMINATION: 1949:** India’s new constitution, authored chiefly by B.R. Ambedkar, declares there shall be no “discrimination” against any citizen on the grounds of caste, jati, and that the practice of “untouchability” is abolished.
- HINDU LAW: 1955-6:** Indian government enacts social reforms on Hindu marriage, succession, guardianship, adoption, etc.
- EINSTEIN - NATARAJ: 1955:** Albert Einstein (1879-1955), German physicist formulator of the relativity theory dies. He declared Lord Siva Nataraja best metaphor for the workings of the universe.
- DALAI LAMA: 1959:** Dalai Lama flees Tibet and finds refuge in North India as China invades his Buddhist nation.
- FEW IMMIGRANTS: 1960:** Since 1930, 5% of immigrants to US have been Asians, while European immigrants have constituted 58%. 1963: US President Kennedy is assassinated in Dallas, Texas.
- VHP: 1964:** India’s Vishva Hindu Parishad (VHP), a Hindu religious nationalist movement, is founded to counter secularism.
- MEDITATION: 1964:** Rock group, the Beatles, practice Transcendental Meditation (TM), bringing fame to Maharshi Mahesh Yogi.
- MARTIN LUTHER KING: 1968:** US Civil Rights leader Martin Luther King is assassinated.
- ON THE MOON: 1969:** US astronaut Neil Armstrong sets foot on the moon.
- BANGLADESH: 1971:** Rebellion in East Pakistan (formerly Bengal). Ten million Bengalis, mainly Hindus, flee to India. Indo-Pak border clashes escalate to war. India defeats West Pakistan. E. Pakistan becomes independent Bangladesh.
- INDIANS EXPEL: 1972:** Muslim dictator Idi Amin expels Indians from Uganda.
- SURINAM: 1975:** Netherlands gives independence to Dutch Guyana, which becomes Suriname; one third of Hindus (descendants of Indian plantation workers) emigrate to Netherlands for better social and economic conditions.
- COW: 1981:** India has one-half world’s cattle: 8 cows for every 10 Indians.



EELAM: 1983: Violence between Hindu Tamils and Buddhist Singhalese in Sri Lanka marks beginning of Tamil rebellion by Tiger freedom fighters demanding an independent nation called Eelam. Prolonged civil war results.

IMMIGRANTS: 1984: Since 1980, Asians have made up 48% of immigrants to the US, with the European portion shrinking to 12%. In 1988 US allows annual influx of 270,000 Asian immigrants.

INDIRA GANDHI: 1984: Indian soldiers under orders from Prime Minister Indira Gandhi storm Sikh Golden Temple in Amritsar to crush rebellion. She is assassinated this year by her Sikh bodyguards in retaliation. Her son Rajiv takes office.

KRISHNAMURTI: 1986: Jiddha Krishnamurti, anti-guru guru, semi-existentialist philosophical Indian lecturer and author, dies.

HINDU EXODUS: 1990: Hindus flee Muslim persecution in Kashmir Valley.

RAM MANDIR: 1990: Foundation stones are laid in Ayodhya for new temple at the birthplace of Lord Rama, as Hindu nationalism rises.

OVER 50,000 TEMPLES DESTROYED: 1992: Hindu radicals demolish Babri Masjid built in 1548 on Rama's birthplace in Ayodhya by Muslim conqueror Babar after he destroyed a Hindu temple marking the site. The monument was a central icon of Hindu resentment toward Muslim destruction of 50,000 temples.

DUSTRUCTION OF ALL TEMPLES: 2001: Afganistan Government has declared "Jehad" that they shall destroy each and every Hindu temple in the country.

SRI SRI ON DEATH AND BEYOND

Q: Guruji, sages have predicted our lives so accurately on palm leaves, Nadi Vidya. Is there really any role that I have in my life when everything already seems so predetermined? How does the path of sadhana change anything?

Sri Sri Ravi Shankar: See life is a mixture of accepting what is and wanting to make what you feel like having. It's a mixture of both. You have an intention in your mind and that's how you move on. See, you had an intention to come here and you came. But if you look into the past you say it is all determined, it is all destiny. That's why I say a simple formula just listen to it. Look at the past as destiny so you will not keep regretting the past and see the future as free will so that you don't procrastinate or become lethargic and say whatever, 'god willing it will happen'. So you don't become lethargic and do nothing if you consider the future as destiny. You should not say let's leave it to destiny, no! The future is freewill, past is destiny and live in the present. This is wise way of living. Not so wise way is seeing the past as freewill and keep regretting about it, 'oh I shouldn't have done that'. Even after you became a medical graduate you say, 'oh I should have taken engineering, I made a big blunder'. So you keep blaming yourself and keep regretting the past when you think the past was freewill. And you think future is all destiny, you want to leave everything to destiny and you just do nothing about it and you'll be miserable in the present moment. This is the unwise way of living, got it?

Q: Dear Guruji, I understand from your knowledge that we have not one but several bodies. Can you please talk about subtle bodies and casual bodies? I've heard about them but I don't know how or what they are.



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Sri Sri Ravi Shankar: Yes, physical body in the waking state. In the sleeping state physical body is at rest, the subtle is active; in the dreaming state and that is why you get dreams. In deep sleep both of these go to sleep but the casual body is still there awake, aware. And casual body becomes cleansed in deep meditation. And in enlightenment the casual body is completely free, yes. So when one dies what happens, physical body separates, the subtle body remains with all its impressions. The subtle body and casual body they both go like a balloon and remain and look for a right opportunity, a right womb to get into. So when the soul finds that the couple is having union and depends on the energy level and harmony between the couple and the energy level of the soul, at that moment it comes into that, so that type of parents. Sometimes the soul brings two people together. A soul chooses I want this lady and this man as my father and mother. So they bring those two people together and they will have terrible attraction, unbearable attraction. So the moment the child is born, you'll find suddenly the attraction between those two people is gone totally, completely gone. This happens, and after the first child many people divorce. How many of you have seen this happening? This happens that intense feeling of separation comes and then you should know that the soul made this thing happen. It is so amazing; all these things are so interesting. On one hand it is amazing on another hand if you are not so much in the present moment you'll go crazy, seeing how many subtle worlds we live in simultaneously.

Simultaneously how many things are happening in the universe, it's very interesting! So you come into the physical body to cleanse the subtle body. There is no way you can cleanse the subtle body hanging in the space. So you come to human body so that you get rid of all those impressions. Once you have gotten rid of the subtle impressions in the subtle body then the casual body with the divine grace also becomes free, that is called Nirvana. No more craving or aversions, nothing, totally hallow and empty. Wanting nothing and totally satisfied. Anytime you feel that I am total, I am complete, death can come this moment I welcome it. If you say that, if you feel that rather than saying it then that completion is Nirvana. That has touched the casual body; the casual body gets relieved not by your effort but by just the Divine will and Divine grace. The universe decides that whether the casual body should be there or should be removed, should be dissolved. It's amazing, you can work on the physical, and you can work on the subtle that's all you can do. The rest you can only wait, but this itself is a great job, this itself is good enough.

Q: Guruji, when we die the body and breath are left behind and our mind, memory, soul are still together with the impressions. Do the intellect and ego also still stay with us? Can we use our intellect to calm our mind then?

Sri Sri Ravi Shankar: The impressions of the intellect and the cravings and aversions of the mind go with the subtle body. So when you die what happens is for sometime the soul is in confusion, it does not know. It has just come out of the body but it does not know what to do. It doesn't want to get into the body because the body appears like very gray matter, very dark and completely unbearable. So it doesn't want to get into it, it feels very bad and averse to its' own body most of the time. Sometimes they go in. So the soul is out there and very peaceful, the soul is totally at peace. They see people crying, wailing. It tries to



tell them, 'hey I am okay, don't worry', but they cannot communicate. There is a tradition to keep the light burning at the bedside of the body. It's in Christian tradition as well, right? It's in the Hindu tradition as well. Why you keep a light burning near the head so that when the soul suddenly looks at that light and knows that it is light. Let it be reminded that it is light, if it is still craving for something. Just to remind the soul that the nature of the soul or spirit is light, a lamp is kept or a candle is kept burning near the body. It's not for us, it's for the soul because the soul can still see, and smell. It has lost the sense of touch but smell and light are still there; smell, sight and sound all three will be there. So the ancient tradition is just before cremation the son or daughter; son usually, takes the head of the person into his lap and in the ear he says, 'you are light, you are soul, you are not the body. Drop all your attachment to this body', he tells them. And then the body is given a bath and then taken to cremation. These words are all in Sanskrit, and people simply repeat it in Sanskrit without knowing it because the priests tell them to say these things. To tell the departed in his ear that, 'the five elements will go back to five elements. You are not just these five elements you are light, you are soul, you are spirit, you're free and you move on now.' This is what you say in the ear of the corpse, in case the soul is still hanging around and it does. It does hang around because it doesn't know what to do. So it takes nearly ten days for the soul to get use to this other plain where it has gone. And once it reaches that plain of ancestors, one day there is one year for us. Our one year is just one day and one night for them in that realm. So there are three levels or lokas there also; one is Vasuloka, second is Rudra, and then Aditya. Three lokas are there and so they remain in this for some time. And there are three different Devas, they take them to those places. Someone who is a pious and died in a very good life they are taken direct to these lokas and three angels called Pururava, Ardrahva, and Vishvadeva. Three different Devas come and take the soul according to the level. It's interesting! So in a yearly ceremony that is done, the day you remember the ancestors. First you invite these angels to bring them to you, for you want to honor them. These angels, they are the custodians. So you tell them 'Visvadeva you bring my father, my mother or my grandfather or grandmother for this ceremony. Bring them for I would like to honor them.' Ancient people knew all these so well, they had access to those realms. Even today people do this, they do the ceremonies and they do all this.

<http://wisdom-dawns.blogspot.com/2011/11/secrets-unveiled.html>



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Terror lines in the Bible

Deuteronomy 13:6-10

If your very own brother, or your son or daughter, or the wife you love, or your closest friend secretly entices you, saying, "Let us go and worship other gods" (gods that neither you nor your ancestors have known, ⁷ gods of the peoples around you, whether near or far, from one end of the land to the other), ⁸ do not yield to them or listen to them. Show them no pity. Do not spare them or shield them. ⁹ **You must certainly put them to death.** Your hand must be the first in putting them to death, and then the hands of all the people. ¹⁰ Stone them to death, because they tried to turn you away from the LORD your God, who brought you out of Egypt, out of the land of slavery.

(Note : The Semitic religions are the most fanatic cults in the world.They practice something, and hate the same thing in other Religions. Francis Xavier and his likes did the same, He killed and destroyed many non christian families. Demolished the temples with the help of converted ones, and did all the barbarism which is preached in the Holy text Bible.Below is from letters of Francis Xavier

"These children, I trust heartily, by the grace of God, will be much better than their fathers. They show an ardent love for the Divine law, and an extraordinary zeal for learning our holy religion and imparting it to others. Their hatred for idolatry is marvellous. They get into feuds with the heathen about it, and whenever their own parents practise it, they reproach them and come off to tell me at once. Whenever I hear of any act of idolatrous worship, I go to the place with a large band of these children, who very soon load the devil with a greater amount of insult and abuse than he has lately received of honor and worship from their parents, relations, and acquaintances. The children run at the idols, upset them, dash them down, break them to pieces, spit on them, trample on them, kick them about, and in short heap on them every possible outrage.")

Leviticus 26:30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your **idols**; and My soul shall abhor you.

Exodus 23:24 Thou shalt not bow down to their gods, nor serve them, nor do according to their works; but thou shalt utterly overthrow them and quite break down their images.

Numbers 33:52 then ye shall drive out all the inhabitants of the land from before you, and destroy all their idols, and destroy all their molten images, and quite pluck down all their high places

Deuteronomy 7:25 The graven images of their gods shall ye burn with fire. Thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein; for it is an abomination to the LORD thy God.

Deuteronomy 7:26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it; but thou shalt utterly detest it, and thou shalt utterly abhor it, for it is a cursed thing.

Deuteronomy 12:1-4 "These are the statutes and judgments which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains and upon the hills and under every green tree. And ye shall overthrow their altars and break their pillars and burn their Asherah poles with fire; and ye shall hew down the graven images of their gods and destroy the names of them out of that place. Ye shall not do so unto the LORD your God.

Exodus 22:20 He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.



You can't hide anything anymore.

The age of Casuistry is over.

If 1990 was the era of Information Technology, 2000 was the era of Bio-Technology, while this decade belongs to Nano Technology. Guess what will 2020 be? It is projected to be a pure knowledge economy. .. and the signs are showing very much.

That is why it surprised me when Kapil Sibal (of all people) proposed monitoring of internet.

First things first, there are around 50 crore facebook subscribers throughout the world.. and it is humanly impossible to monitor even one percent of the user. Let us assume that one percent of the net users are mischeavous which is nothing but the same argument given to Islamic terrorists. Even then, it would be humanly impossible.

... evidently, that is what the representatives of Internet giants like Facebook and Google told Sibal.. who has now become the butt of tech bloggers' jokes.

Yes, a blanket ban be imposed as in China... but China never makes any claim about freedom of expression. Saudi goes on selective banning. Sites like faithfreedom.org and other anti-Islamic sites cannot be accessed.

A little bit monitoring is still there throughout and ought to be. For instance, videos of child abuse and paedophilia are screened... and rightly so.

Having said that, the first pre-requisitve of knowledge economy would be free flow of information, making allowances for privacy and top political-miitary secrets.

Banning politically incorrect blogs or views that goes against the tenets of the establishment is simply childish in this age. Besides, people's faith in the mainstream media — both print and electronic — is waning. TRP and sensationalising of news has made internet media more credible... although the net has its own defects like lack of credibility and transparency.

Corporate scams like Radia tapes and the clandestine activities of media paybacks through ISI agents like Fai has tarnished the mainstream media credibility further.

Mainstream media needs large capital and regular flow of funds to survive and they are a easy prey to the lobbies and propagandists. On the contrary, internet is a cheap and effective medium to express as well as communicate.

Free internet media will surely go a long way in the evolution of mankind. There is no doubts about it. Objectionable contents and politically incorrect themes will always be there. However, creative chaos is the way out.

Remember Samudra Manthan — the churning of the oceans in our Epics.

Remember, the age of casuistry is over. The real history will come up. This is the first step in that direction.



The History of India, as Told by Its Own Historians.

The Muhammadan Period is a book with eight volumes written by [H. M. Elliot](#) and edited by [John Dowson](#).^[1] The book was published in [1867-1877](#) in [London](#). It is a well-known and reputed reference work for the history of medieval India. Despite being over 130 years old, it is still used by historians. The book contains translations of medieval Muslim chronicles.

The historian Lanepoole (1903) praised this work by saying:

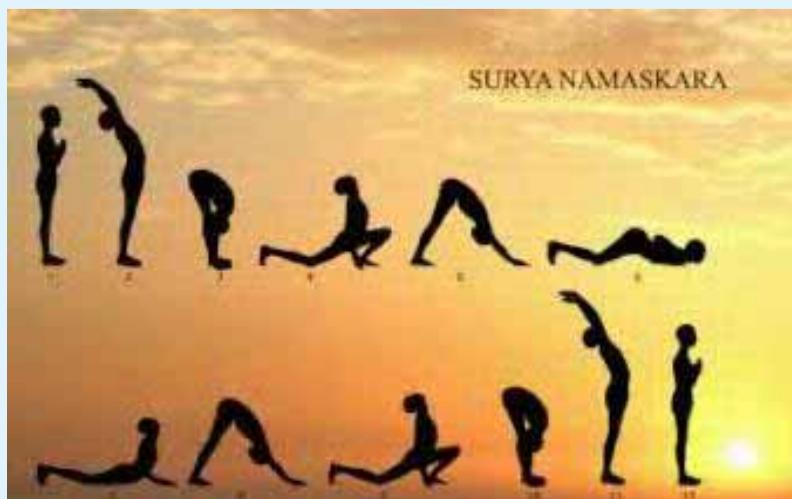
To realize Medieval India there is no better way than to dive into the eight volumes of the priceless History of [India](#) as Told by its Own Historians... a revelation of Indian life as seen through the eyes of the Persian court [annalists](#).^[2]

This historical book has been reprinted several times and book is also available online.^[1]

The [Muslim conquest of the Indian subcontinent](#) led to widespread carnage because Muslims regarded the Hindus as [infidels](#) and therefore slaughtered and converted millions of Hindus. [Will Durant](#) argued in his 1935 book *The Story of Civilization: Our Oriental Heritage* (page 459):

The Mohammedan conquest of India is probably the bloodiest story in history. The Islamic historians and scholars have recorded with great glee and pride the slaughters of Hindus, forced conversions, abduction of Hindu women and children to slave markets and the destruction of temples carried out by the warriors of Islam during 800 AD to 1700 AD. Millions of Hindus were converted to Islam by sword during this period.

Prof. [K.S. Lal](#), suggests a calculation in his book [Growth of Muslim Population in Medieval India](#) which estimates that between the years 1000 AD and 1500 AD the population of Hindus decreased by 80 million. Even those Hindus who converted to Islam were not immune from persecution, which was illustrated by the [Muslim Caste System](#) in India as established by Ziauddin al-Barani in the *Fatawa-i Jahandari*.^[3] where they were regarded as “Ajlaf” caste and subjected to severe discrimination by the “Ashraf” castes.^[4]





Quotes and Sayings of Swami Vivekananda

1. Man is born to conquer nature and not to follow it.
2. When you think you are a body, are apart from the universe; when you think; you are a soul, you are a spark from the great Eternal Fire; when you think you are the Âtman (Self), you are All.
3. The will is not free — it is a phenomenon bound by cause and effect — but there is something behind the will which is free.
4. Strength is in goodness, in purity.
5. The universe is — objectified God.
6. You cannot believe in God until you believe in yourself.
7. The root of evil is in the illusion that we are bodies. This, if any, is the original sin.
8. One party says thought is caused by matter, and the other says matter is caused by thought. Both statements are wrong; matter and thought are coexistent. There is a third something of which both matter and thought are products.
9. As particles of matter combine in space, so mind-waves combine in time.
10. To define God is — grinding the already ground; for He is the only being we know.
11. Religion is the idea which is raising the brute unto man, and man unto God.
12. External nature is only internal nature writ large.
13. The motive is the measure of your work. What motive can be higher than that you are God, and that the lowest man is also God?
14. The observer in the psychic world needs to be very strong and scientifically trained.
15. To believe that mind is all, that thought is all is only a higher materialism.
16. This world is the great gymnasium where we come to make ourselves strong.
17. You cannot teach a child any more than you can grow a plant. All you can do is on the negative side — you can only help. It is a manifestation from within; it develops its own nature — you can only take away obstructions.
18. As soon as you make a sect, you protest against universal brotherhood. Those who really feel universal brotherhood do not talk much, but their very actions speak aloud.
19. Truth can be stated in a thousand different ways, yet each one can be true.



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20. You have to grow from inside out. None can teach you, none can make you spiritual. There is no other teacher but your own soul.
21. If in an infinite chain a few links can be explained, by the same method all can be explained.
22. That man has reached immortality who is disturbed by nothing material.
23. Everything can be sacrificed for truth, but truth cannot be sacrificed for anything.
24. The search for truth is the expression of strength — not the groping of a weak, blind man.
25. God has become man; man will become God again.
26. It is child's talk that a man dies and goes to heaven. We never come nor go. We are where we are. All the souls that have been, are, and will be, are on one geometrical point.
27. He whose book of the heart has been opened needs no other books. Their only value is to create desire in us. They are merely the experiences of others.
28. Have charity towards all beings. Pity those who are in distress. Love all creatures. Do not be jealous of anyone. Look not to the faults of others.
29. Man never dies, nor is he ever born; bodies die, but he never dies.
30. No one is born into a religion, but each one is born for a religion.
31. There is really but one Self in the universe, all else is but Its manifestations.
32. All the worshippers are divided into the common masses and the brave few.
33. If it is impossible to attain perfection here and now, there is no proof that we can attain perfection in any other life.
34. If I know one lump of clay perfectly, I know all the clay there is. This is the knowledge of principles, but their adaptations are various. When you know yourself you know all.
35. Personally I take as much of the Vedas as agrees with reason. Parts of the Vedas are apparently contradictory. They are not considered as inspired in the Western sense of the word, but as the sum total of the knowledge of God, omniscience. This knowledge comes out at the beginning of a cycle and manifests itself; and when the cycle ends, it goes down into minute form. When the cycle is projected again, that knowledge is projected again with it. So far the theory is all right. But that only these books which are called the Vedas are His knowledge is mere sophistry. Manu says in one place that that part of the Vedas which agrees with reason is the Vedas and nothing else. Many of our philosophers have taken this view.
36. Of all the scriptures of the world it is the Vedas alone that declare that even the study of the Vedas is secondary. The real study is "that by which we realise the Unchangeable". And that is neither reading, for believing, nor reasoning, but superconscious perception, or Samādhi.
37. We have been low animals once. We think they are something different from us. I hear, Western people say, "The world was created for us." If tigers could write books, they would say, man was



created for them and that man is a most sinful animal, because he does not allow him (the tiger) to catch him easily. The worm that crawls under your feet today is a God to be.

38. "I should very much like our women to have your intellectuality, but not if it must be at the cost of purity", said Swami Vivekananda in New York. "I admire you for all that you know, but I dislike the way that you cover what is bad with roses and call it good. Intellectuality is not the highest good. Morality and spirituality are the things for which we strive. Our women are not so learned, but they are more pure.

"To all women every man save her husband should be as her son. To all men every woman save his own wife should be as his mother. When I look about me and see what you call gallantry, my soul is filled with disgust. Not until you learn to ignore the question of sex and to meet on a ground of common humanity will your women really develop. Until then they are playthings, nothing more. All this is the cause of divorce. Your men bow low and offer a chair, but in another breath they offer compliments. They say, 'Oh, madam, how beautiful are your eyes!' What right have they to do this? How dare a man venture so far, and how can you women permit it? Such things develop the less noble side of humanity. They do not tend to nobler ideals.

"We should not think that we are men and women. but only that we are human beings, born to cherish and to help one another. No sooner are a young man and a young woman left alone than he pays compliments to her, and perhaps before he takes a wife, he has courted two hundred women. Bah! If I belonged to the marrying set, I could find a woman to love without all that!

"When I was in India and saw these things from the outside, I was told it was all right, it was mere pleasantry and I believed it. But I have travelled since then, and I know it is not right. It is wrong, only you of the West shut your eyes and call it good. The trouble with the nations of the West is that they are young, foolish, fickle, and wealthy. What mischief can come of one of these qualities; but when all three, all four, are combined beware!"

But severe as the Swami was upon all, Boston received the hardest blow:

"Of all, Boston is the worst. There the women are all faddists, all fickle, merely bent on following something new and strange."

39. "Where is the spirituality one would expect in a country", he said in America, "that is so boastful of its civilisation?"

40. "Here" and "hereafter" are words to frighten children. It is all "here". To live and move in God even here, even in this body, all self should go out, all superstition should be banished. Such persons live in India. Where are such in this country (America)? Your preachers speak against dreamers. The people of this country would be better off if there were more dreamers. There is a good deal of difference between dreaming and the brag of the nineteenth century. The whole world is full of God and not of sin. Let us help one another, let us love one another.

41. Let me die a true Sannyâsin as my Master did, heedless of money, of women, and of fame! And of these the most insidious is the love of fame!

42. I have never spoken of revenge, I have always spoken of strength. Do we dream of revenging ourselves on this drop of sea-spray? But it is a great thing to a mosquito!

43. "This is a great land," said Swamiji on one occasion in America, "but I would not like to live here. Americans think too much of money. They give it preference over anything else. Your people have much to learn. When your nation is as old as ours, you will be wiser."



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44. It may be that I shall find it good to get outside of my body — to cast it off like a disused garment. But I shall not cease to work! I shall inspire men everywhere, until the world shall know that it is one with God.

45. All that I am, all that the world itself will some day be, is owing to my Master, Shri Ramakrishna, who incarnated and experienced and taught this wonderful unity which underlies everything, having discovered it alike in Hinduism, in Islam, and in Christianity.

46. Give the organ of taste a free rein, and the other organs will also run on unbridled.

47. Jnâna, Bhakti, Yoga and Karma — these are the four paths which lead to salvation. One must follow the path for which one is best suited; but in this age special stress should be laid on Karma-Yoga.

48. Religion is not a thing of imagination but of direct perception. He who has seen even a single spirit is greater than many a book-learned Pandit.

49. Once Swamiji was praising someone very much; at this, one sitting near by said to him, “But he does not believe in you.” Hearing this, Swamiji at once replied: “Is there any legal affidavit that he should have to do so? He is doing good work, and so he is worthy of praise.”

50. In the domain of true religion, book-learning has no right to enter.

51. The downfall of a religious sect begins from the day that the worship of the rich enters into it.

52. If you want to do anything evil, do it before the eyes of your superiors.

53. By the grace of the Guru, a disciple becomes a Pandit (scholar) even without reading books.

54. There is no sin nor virtue: there is only ignorance. By realisation of non-duality this ignorance is dispelled.

55. Religious movements come in groups. Each one of them tries to rear itself above the rest. But as a rule only one of them really grows in strength, and this, in the long run, swallows up all the contemporary movements.

56. When Swamiji was at Ramnad, he said in the course of a conversation that Shri Râma was the Paramâtman and that Sitâ was the Jivâtman, and each man’s or woman’s body was the Lanka (Ceylon). The Jivatman which was enclosed in the body, or captured in the island of Lankâ, always desired to be in affinity with the Paramatman, or Shri Rama. But the Râkshasas would not allow it, and Rakshasas represented certain traits of character. For instance, Vibhishana represented Sattva Guna; Râvana, Rajas; and Kumbhakarna, Tamas. Sattva Guna means goodness; Rajas means lust and passions, and Tamas darkness, stupor, avarice, malice, and its concomitants. These Gunas keep back Sita, or Jivatman, which is in the body, or Lanka, from joining Paramatman, or Rama. Sita, thus imprisoned and trying to unite with her Lord, receives a visit from Hanumân, the Guru or divine teacher, who shows her the Lord’s ring, which is Brahma-Jnâna, the supreme wisdom that destroys all illusions; and thus Sita finds the way to be at one with Shri Rama, or, in other words, the Jivatman finds itself one with the Paramatman.

57. A true Christian is a true Hindu, and a true Hindu is a true Christian.



58. All healthy social changes are the manifestations of the spiritual forces working within, and if these are strong and well adjusted, society will arrange itself accordingly. Each individual has to work out his own salvation; there is no other way, and so also with nations. Again, the great institutions of every nation are the conditions of its very existence and cannot be transformed by the mould of any other race. Until higher institutions have been evolved, any attempt to break the old ones will be disastrous. Growth is always gradual.

It is very easy to point out the defects of institutions, all being more or less imperfect, but he is the real benefactor of humanity who helps the individual to overcome his imperfections under whatever institutions he may live. The individuals being raised, the nation and its institutions are bound to rise. Bad customs and laws are ignored by the virtuous, and unwritten but mightier laws of love, sympathy, and integrity take their place. Happy is the nation which can rise to the necessity of but few law books, and needs no longer to bother its head about this or that institution. Good men rise beyond all laws, and will help their fellows to rise under whatever conditions they live.

The salvation of India, therefore, depends on the strength of the individual, and the realisation by each man of the divinity within.

59. Spirituality can never be attained until materiality is gone.

60. The first discourse in the Gita can be taken allegorically.

61. "Swami, you have no idea of time", remarked an impatient American devotee, afraid of missing a steamer. "No," retorted Swamiji calmly, "you live in time; we live in eternity!"

62. We are always letting sentiment usurp the place of duty and flatter ourselves that we are acting in response to true love.

63. We must get beyond emotionalism if we want the power to renounce. Emotion belongs to the animals. They are creatures of emotion entirely.

64. It is not sacrifice of a high order to die for one's young. The animals do that, and just as readily as any human mother ever did. It is no sign of real love to do that; it is merely blind emotion.

65. We are for ever trying to make our weakness look like strength, our sentiment like love, our cowardice like courage, and so on.

66. Say to your soul in regard to vanities, weakness, etc., "This does not befit thee. This does not befit thee."

67. Never loved a husband the wife for the wife's sake or the wife the husband for the husband's sake. It is God in the wife the husband loves, and God in the husband the wife loves. It is God in every one that draws us to the one we love, God in everything and in everybody that makes us love. God is the only love.

68. Oh, if only you knew yourselves! You are souls; you are Gods. If ever I feel like blaspheming, it is when I call you man.

69. In everyone is God, the Atman; all else is but dream, an illusion.



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70. If I do not find bliss in the life of the Spirit, shall, I seek satisfaction in the life of the senses? If I cannot get nectar; shall I fall back upon ditch water? The bird called Châtaka drinks from the clouds only, ever calling as it soars, “Pure water! Pure water!” And no storms or tempests make it falter on wing or descend to drink from the earth.

71. Any sect that may help you to realise God is welcome. Religion is the realising of God.

72. An atheist can be charitable but not religious. But the religious man must be charitable.

73. Everyone makes shipwreck on the rock of would-be Guruism, except those souls that were born to be Gurus.

74. Man is a compound of animality, humanity, and divinity.

75. The term “social progress” has as much meaning as “hot ice” or “dark light”. There is no such thing, ultimately, as “social progress”!

76. Things are not bettered, but we are bettered, by making changes in them.

77. Let me help my fellow men; that is all I seek.

78. “No”, said the Swami, very softly, in answer to a question in New York, “I do not believe in the occult. If a thing be unreal, it is not. What is unreal does not exist. Strange things are natural phenomena. I know them to be matters of science. Then they are not occult to me. I do not believe in occult societies. They do no good, and can never do good.”

79. There are four general types of men — the rational, the emotional, the mystical, and the worker. For each of these we must provide suitable forms of worship. There comes the rational man, who says, “I care not for this form of worship. Give me the philosophical, the rational — that I can appreciate.” So for the rational man is the rational philosophic worship.

There comes the worker. He says, “I care not for the worship of the philosopher. Give me work to do for my fellow men.” So for him is provided work as the path of worship. As for the mystical and the emotional, we have their respective modes of devotion. All these men have, in religion, the elements of their faith.

80. I stand for truth. Truth will never ally itself with falsehood. Even if all the world should be against me, Truth must prevail in the end.

81. Wherever you see the most humanitarian ideas fall into the hands of the multitude, the first result you notice is degradation. It is learning and intellect that help to keep things safe. It is the cultured among a community that are the real custodians of religion and philosophy in their purest form. It is that form which serves as the index for the intellectual and social condition of a community.

82. “I do not come”, said Swamiji on one occasion in America, “to convert you to a new belief. I want you to keep your own belief; I want to make the Methodist a better Methodist; the Presbyterian a better Presbyterian; the Unitarian a better Unitarian. I want to teach you to live the truth, to reveal the light within your own soul.”

83. Happiness presents itself before man, wearing the crown of sorrow on its head. He who welcomes it must also welcome sorrow.



84. He is free, he is great, who turns his back upon the world, who has renounced everything, who has controlled his passion, and who thirsts for peace. One may gain political and social independence, but if one is a slave to his passions and desires, one cannot feel the pure joy of real freedom.

85. Doing good to others is virtue (Dharma); injuring others is sin. Strength and manliness are virtue; weakness and cowardice are sin. Independence is virtue; dependence is sin. Loving others is virtue; hating others is sin. Faith in God and in one's own Self is virtue; doubt is sin. Knowledge of oneness is virtue; seeing diversity is sin. The different scriptures only show the means of attaining virtue.

86. When, by reasoning, Truth is comprehended by the intellect, then it is realised in the heart, the fountainhead of feeling. Thus the head and the heart become illumined at the same moment; and then only, as says the Upanishad, "The knot of the heart is rent asunder, and all doubts cease" (Mundaka Upanishad, II.ii.8).

When in ancient times this knowledge (Jnâna) and this feeling (Bhâva) thus blossomed forth simultaneously in the heart of the Rishi, then the Highest Truth became poetic, and then the Vedas and other scriptures were composed. It is for this reason that one finds, in studying them, that the two parallel lines of Bhava and Jnana have at last met, as it were, in the plane of the Vedas and become combined and inseparable.

87. The scriptures of different religions point out different means to attain the ideals of universal love, freedom, manliness, and selfless benevolence. Every religious sect is generally at variance as to its idea of what is virtue and what is vice, and fights with others over the means of attaining virtue and eschewing vice, instead of aiming at realising the end. Every means is helpful more or less, and the Gita (XVIII.48) says, "Every undertaking is attended with defects as fire with smoke"; so the means will no doubt appear more or less defective. But as we are to attain the highest virtue through the means laid down in our respective scriptures, we should try our best to follow them. Moreover, they should be tempered with reason and discrimination. Thus, as we progress, the riddle of virtue and vice will be solved by itself.

88. How many in our country truly understand the Shastras nowadays? They have only learnt such words as Brahman, Maya, Prakriti, and so on, and confuse their heads with them. Setting aside the real meaning and purpose of the Shastras, they fight over the words only. If the Shastras cannot help all men in all conditions at all times, of what use, then, are such Shastras? If the Shastras show the way to the Sannyasins only and not to the householders, then what need has a householder for such one-sided Shastras?





VEDA VYASSA

The goal of life as declared by the discoverers of Truth was handed down from Guru to disciple in the distant days of known human history, and along the avenue of time the teaching descended from generation to generation. The torch bearers of knowledge maintained the relay efficiently up to the time of Veda Vyasa, the poet-seer. Then, Vyasa's acute intelligence detected a growing danger; a possible threat to the continuation of that sacred relay race.

Hinduism was then facing the danger of total annihilation. The scriptures were fast fading away even among those who were supposed to be the custodians of the sacred lore. The Mantras of the Vedas were being slowly forgotten by the people; in that general forgetfulness of the generation the entire subjective science of the Vedas would have been lost - had it not been for the great revolutionary reformer, the poet philosopher known as Vyasa.

Vyasa found that the members of his generation had come to live in an age of increased competition. In their preoccupation with life, learning dwindled, because they suffered - as we do today - the consequences of their intemperate living and the natural sorrows of an age of growing population pressure on the land. These conclusions are all conjectures, since we have no data to substantiate any positive view. Vedic India is to us a land of no historical reports; it refuses to talk to us.

The Vedas

Whatever the reason - and certainly there must have been sufficient reason - Vyasa, who was at once a far-sighted visionary and close observer of the cultural trends of his time, found the heroism to blast the then existing tradition and for the first time gather the Vedic Mantras and record them in written language. Until this time, every new edition of the Vedas had been composed in the mouth of the Guru and printed directly on the memory slabs of his pupils' hearts.

As Vyasa moved around the country, he soon realized that various versions of the same Vedas, such as the Benaras version and the Deccan version, had slowly infiltrated the original texts. He therefore collected all the Vedic passages and for the first time edited them into written volumes which constitute the four great Vedas as they are known today.

In compiling the Vedic Mantras, Vyasa edited them into four books, the Rig Veda, the Yajur Veda the Sama Veda, and the Atharva Veda. However, the systematic thinker in Vyasa was not satisfied with merely classifying the entire wealth of Vedic knowledge into four volumes; in each volume he also brought about a harmonious rhythm, both in the arrangement and in the classification of the contents. Vyasa divided each book roughly into four sections: Mantras (chants or hymns), Brahmanas (rituals and rules of conduct), Aranyakas (methods of subjective worship), and Upanishads (philosophic revelations). The Upanishads are thus found in the last section of each Veda, and therefore the philosophy of the Upanishads has come to be called Vedanta. "the end of the Veda".

When Vyasa had finished, he must have sat back and thought, "What have I done? Who is going to benefit from this book? May be only a handful of people in the whole country!" How many teachers of the Vedas were there who read this literature? The public would not be benefited in large numbers. And again, even among the Pundits, the essence of the Vedas - the Vedanta of the Upanishadic literature - had been slowly getting atrophied and completely forgotten (although the ritualistic portion was being followed faithfully).

The Karmakandins (practitioners of rituals) had started believing that the Upanishads were only for mere repetition and that by repeating them the students would become purified and fit for the Karnakanda, the rituals. Veda Vyasa therefore crystallized the philosophic thought enshrined in the Upanishads and wrote the famous text-book called the Brahmasutras. After Vyasa's time, all philosophy in India came to be written in the Sutra style (aphorism), the style employed by Vyasa in the



Brahmasutras. The Brahmasutras became the definitive text of Advaita Vedanta. Since his time, all others have been writing commentaries on it! Vyasa's work became the substratum, the very foundation for the entire Hindu culture that grew out of the Vedantic tradition.

The Puranas

When Vyasa had finished this entire exposition of Advaita Vedanta in the Brahmasutras, again he must have sat back and thought, "Now what have I done? First I wrote a book, unnecessarily elaborate book, which might be useful perhaps for only half a dozen people in the country. Now the Brahmasutras are written - may be for three dozen scholars in this country. How can I touch the average man, the lay-man, the man behind the plough, the mason, the ordinary worker! He therefore evolved a new literature called the Puranas.

The Puranas appeal to all. In the case of the average individual, reading of the Puranas generates devotion and the person feels elevated, with his or her weaknesses sublimated and the heart purified and exhilarated. To a student who is well read in the Upanishads and the Brahmasutras, the same Pauranic literature becomes demonstration of the subtle mystical truths of the Upanishads played out on a dynamic and massive stage. Much controversy has surrounded the question of whether the Puranas are historically true. Vyasa was not a historian, and therefore did not write history. He was a great student of the Vedas and a man of realization.

All the stories must ultimately be indicative of the one Truth. It is a unique literature. It is not a literature that can fall under the category of philosophy or history, nor can it be approximated by the West as mythology. The nearest kind of literature in the west that approaches our Pauranic stories is the mythology of the Greeks and Romans. And so the West calls the Pauranic literature as "Hindu mythology".

The Hindus have no mythology; nor did the Hindu Rishis ever care for history. History is only a chronological account of the repeated stupidities of the past. Human beings have never learned from history. Besides, history is limited in time, and what the seeker is interested in is the timeless, the source from which all this springs.

So what is the Pauranic literature? To those who have ears to listen (not just hear) and to those who have eyes to see, Vyasa has already announced what it is: Purana. Purana Purusha is the word used in the Vedas for the highest Reality; therefore, the highest Reality is obviously the theme of the Puranas.

The Bhagavadgita

Not only was Vyasa's intellect mighty, but he was completely tolerant, holding in his embrace of love the entire universe of living beings. In the "Song of the Lord", the Bhagavadgita, the poet-seer Vyasa brought the Vedic truths from the sequestered Himalayan caves into the active field of politics and the confusing tension of an imminent fratricidal war.

In Vyasa's depiction of the story of the divine incarnation Krishna, Lord Krishna is made to declare the message of the Gita, which is nothing but a reinterpretation of the ancient wisdom of the Upanishads with proper emphasis upon certain vital factors that seem to have been distorted and dried out of recognition in the parched mouths of the Pundits. With the deification of Krishna, Hinduism entered its theistic era; it recognized the Lord as having descended in the form of a mortal in order to reorient India's forgotten Dharma and to pull the decadent culture back again on its high pedestal. This is the most daring and original thought of Vyasa in the whole Gita; that the Supreme, in His unlimited freedom, by his own perfectly free will, takes upon Himself the conditioning of matter and manifests Himself in a particular embodiment in the world for serving the deluded generation of the time. To the Lord, His ignorance is but a pose assumed, not a fact lived. A mortal becomes victimized by his Avidya (ignorance), whereas the Lord is the master of his Maya.



The Hindu Gotra System – Male Lineage Identification

The Gotra is a system which associates a person with his most ancient or root ancestor in an unbroken male lineage. For instance if a person says that he belongs to the Bharadwaja Gotra then it means that he traces back his male ancestry to the ancient Rishi (Saint or Seer) Bharadwaja. So Gotra refers to the Root Person in a person's male lineage.

The Gotra system is practiced amongst most Hindus. See here for a List of Hindu Gotras practiced by different sections of the Hindu Society

Brahmins identify their male lineage by considering themselves to be the descendants of the 8 great Rishis ie Saptarshis (The Seven Sacred Saints) + Bharadwaja Rishi. So the list of root Brahmin Gotras is as follows

Angirasa

Atri

Gautam

Kashyapa

Bhrigu

Vasistha

Kutsa

Bharadwaja

These 8 Rishis are called Gotrakarin meaning roots of Gotras. All other Brahmin Gotras evolved from one of the above Gotras. What this means is that the descendants of these Rishis over time started their own Gotras. The total number of established Gotras today is 49. However each of them finally trace back to one of the root Gotrakarin Rishi.

The word Gotra is formed from the two Sanskrit words Gau (meaning Cow) and Trahi (meaning Shed).

Note that the English word Cow is a derived word of the Sanskrit word Gau with the same meaning Gau.

So Gotra means Cowshed, where in the context is that Gotra is like the Cowshed protecting a particular male lineage. Cows are extremely important sacred animals to Hindus and there were a large number of best breeds of Cows that ancient Hindus reared and worshipped, and hence the name Gotra referring to the system of maintaining individual male lineages seems more appropriate.

Importance of Son in the Gotra System



This Gotra system helps one identify his male lineage and is passed down automatically from Father to Son. But the Gotra system does not get automatically passed down from Father to Daughter. Suppose a person with Gotra Angirasa has a Son. Now suppose the Son gets married to a girl whose father belongs to Gotra Kashyapa. The Gotra of the girl automatically is said to become Angirasa after her marriage even though her father belonged to Gotra Kashyapa.

So the rule of the Gotra system is that the Gotra of men remains the same, while the Gotra of the woman becomes the Gotra of their husband after marriage. Now suppose a person has only daughters and no sons. In that case his Gotra will end with him in that lineage because his daughters will belong to the Gotras of their husbands after their marriage!

This was probably the reason why in the ancient vedic or hindu societies it was preferred to have at least one Son along with any number of daughters, so that the Gotra of the father could continue.

But isn't this crap? Why should only Sons carry the Gotra of their father, why can't daughters? How does the Gotra of a daughter change just because she marries a person belonging to a different Gotra? What is the necessity of maintaining only the man's ancestry, why not maintain that of women too? This was the question that was puzzling me about this Gotra system till recently, until I found out the scientific reasoning behind the Gotra system by chance while studying a puzzle in modern Genetics for which the biologists are trying to find an answer!

But before that..

A Girl and a Boy belonging to the same Gotra cannot marry!

This is the most important and the only rule in the Gotra system is I may say so. Yes, a Bride and a Bridegroom belonging to the same Gotra are considered to be siblings and hence it is prohibited for them to marry even if they belong to distant families. The reason given was since they belonged to the same ancestor, it will be like a brother marrying a sister which is known to cause genetic disorders in their offspring.

As I can see now, probably the prevention of marriages within the same Gotra was the only reason for the Gotra system to be created.

But again I used to think, what a crap, how can a boy and a girl belonging to two different families who haven't met for centuries be considered as siblings?

Only until I was able to correlate a puzzle in modern Genetics to the Gotra system.

And now to the Science behind the Gotra System, but before that let us just check out one more additional rule related to marriages in the Gotra System.

Pravaras and the Gotras

Pravara is a list of most excellent Rishis in a Gotra lineage. As we saw earlier, some of the descendants of the most ancient Gotras started their own Gotras, however they maintained a list of Pravaras while doing so and attached the list of their most excellent Ancestors with this derived Gotras.

For instance the Vatsa Gotra has Bhargava, Chyavana, Jamadagnya, Apnavana as their Pravaras. What this means is that Vatsa Gotra has in its lineage all these Gotras and traces back its root to Bhrigu Rishi in the list of Gotrakarins.



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The idea behind this Pravara system is probably to ensure that the derived Gotras still maintain track of their root Gotras, and this in turn is used to ensure that Bride and Bridegroom from no two derived Gotras coming from the same root Gotra marry each other. Every Gotra which is a derived Gotra maintains a list of Pravaras attached to it.

This is because, the essence of the Gotra system is finally to prevent marriages within the same Gotra. Now consider two derived Gotras which came from the same Gotra, then it might happen that over time people might forget that both these Gotras came from the same root Gotra, and may allow marriages within these Gotras since their names are different! To prevent this, the derived Gotras maintained a list of Pravaras (which were the prominent junctions where the derived Gotras got created), and the additional rule in the Gotra system is that, even if the Bride and Bridegroom belong to different Gotras, they still cannot get married even if just one of their Gotra Pravara matches.

This makes sense as this prevents marriages between derived Gotras which belong to the same root Gotra. This reminds me of a similar logic in the modern Object Oriented Programming in Software Systems.

Derived Classes

Consider a Class B which is derived from Class A, and another Class C which is also derived from Class B. Now Consider another Class D which is derived from both Class B and Class C (multiple inheritance like in C++). If we look at the immediate ancestry of Class D, then it appears that Class B and Class C are the parents of Class D. But if you look at the ancestors of Class B and Class C, then they are the Children of Class A. Now if we replace the classes A, B and C with Gotras, then we can see that even if two Gotras B and C are different Gotras, if they share the same parent Gotra A (enlisted in the form of Pravaras), then they will become siblings, and hence the marriage between two different Gotras sharing the same Pravara is not allowed.

But again the question remained – what is the basis to prevent marriages within the same Gotras even after thousands of years later the roots separated? How can hundreds of generations later they can still be considered to be the children of same parents just because they belong to same Gotra (male lineage) or to different Gotras sharing the same Pravara (again the male lineage)?

Now to the Science behind the Gotra System, but before that let us refresh a bit of our knowledge about Genetics.

Chromosomes and Genes

Humans have 23 pairs of Chromosomes and in each pair one Chromosome comes from the father and the other comes from the mother. So in all we have 46 Chromosomes in every cell, of which 23 come from the mother and 23 from the father.

Of these 23 pairs, there is one pair called the Sex Chromosomes which decide the gender of the person. During conception, if the resultant cell has XX sex chromosomes then the child will be a girl and if it is XY then the child will be a boy. X chromosome decides the female attributes of a person and Y Chromosome decides the male attributes of a person.

When the initial embryonic cell has XY chromosome, the female attributes get suppressed by the genes in the Y Chromosome and the embryo develops into a male child. Since only men have Y Chromosomes, son always gets his Y Chromosome from his father and the X Chromosome from his mother. On the other hand daughters always get their X Chromosomes, one each from both father and mother.



So the Y Chromosome is always preserved throughout a male lineage (Father – Son - Grandson etc) because a Son always gets it from his father, while the X Chromosome is not preserved in the female lineage (Mother, Daughter, Grand Daughter etc) because it comes from both father and mother.

A mother will pass either her mother's X Chromosome to her Children or her father's X Chromosome to her children or a combination of both because of both her X Chromosomes getting mixed (called as Crossover). On the other hand, a Son always gets his father's Y Chromosome and that too almost intact without any changes because there is no corresponding another Y chromosome in his cells to do any mixing as his combination is XY, while that of females is XX which hence allows for mixing as both are X Chromosomes.

Y Chromosome and the Vedic Gotra System

By now you might have got a clue about the relation between Y Chromosome and the Hindu Vedic Gotra System

Y Chromosome is the only Chromosome which gets passed down only between the men in a lineage. Women never get this Y Chromosome in their body. And hence Y Chromosome plays a crucial role in modern genetics in identifying the Genealogy ie male ancestry of a person. And the Gotra system was designed to track down the root Y Chromosome of a person quite easily. If a person belongs to Angirasa Gotra then it means that his Y Chromosome came all the way down over thousands of years of timespan from the Rishi Angirasa! And if a person belongs to a Gotra (say Bharadwaja) with Pravaras (Angirasa, Bhaarhaspatya, Bharadwaja), then it means that the person's Y Chromosome came all the way down from Angirasa to Bhaarhaspatya to Bharadwaja to the person.

This also makes it clear why females are said to belong to the Gotra of their husbands after marriage. That is because women do not carry Y Chromosome, and their Sons will carry the Y Chromosome of the Father and hence the Gotra of a woman is said to be that of her husband after marriage. Pretty neat isn't it?

All is well so far, we now know the science behind the Gotra System. The ancient vedic Rishis hence very well knew the existence of the Y Chromosome and the paternal genetic material that was passed almost intact from father to Son, and hence created the Gotra system to identify their male lineages. Lord Buddha for instance belonged to Gautama Gotra which means that Buddha was a direct descendant of Rishi Gautama.

But then what is the reason to prevent marriages between individuals belonging to the same Gotra? Before we get into that, let us understand a bit more about the Y Chromosome.

The Weakness of the Y Chromosome

The Y Chromosome is the only Chromosome which does not have a similar pair in the human body. The pair of the Y Chromosome in humans is X Chromosome which is significantly different from Y Chromosome. Even the size of the Y Chromosome is just about one third the size of the X Chromosome. In other words throughout evolution the size of the Y Chromosome has been decreasing and it has lost most of its genes and has been reduced to its current size. Scientists are debating whether Y Chromosome will be able to survive for more than a few million years into the future or whether it will gradually vanish, and if it does so whether it will cause males to become extinct! Obviously because Y Chromosome is the one which makes a person male or a man. And if it becomes extinct, Biologists are not sure whether any other Chromosome in our body will be able to completely take over its functionality or not.



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And the reason for all this is that unlike other Chromosomes, there is no way for Y Chromosome to repair itself by doing cross over with its Chromosomal pair. All other Chromosomes come in similar pairs and when there the DNA of one Chromosome gets damaged the cell can repair it by copying over the DNA from the other Chromosome in that pair as both the Chromosomes in all other pairs are almost identical in nature. This copying (or crossing over as it is called) also allows different combinations of mix and matches to happen between the genes of mother and father and allows the best of the matches to survive and hence make the Chromosomes stronger as they evolve in successive generations. Even X Chromosomes in female undergo this mix and match since there are two X Chromosomes in women.

However Y Chromosomes do not have any corresponding equivalent Chromosome in its pair. It can exist only in a XY Combination and X cannot mix and match with Y except for a small 5% of X which matches with Y, while the remaining 95% of Y Chromosome which is crucial in the development of a male have absolutely no match at all!. It is this 95% of the Y Chromosome which is completely responsible in humans for creating a male or a man.

But at the same time, Y Chromosome has to depend on itself to repair any of its injuries and for that it has created duplicate copies of its genes within itself. However this does not stop DNA damages in Y Chromosome which escape its local repair process from being propagated into the offspring males. This causes Y Chromosomes to accumulate more and more defects over a prolonged period of evolution and scientists believe that this is what is causing the Y Chromosome to keep losing its weight continuously.

As discussed earlier other Chromosomes do not face this issue because they have corresponding pairs from both the parents and the DNA damage could be easily corrected most of the time by the mix and match process that takes place between the two Chromosomes in a pair. This Chromosomal crossover process eliminates damaged genes and is one of the key processes in evolution of life.

So to summarize, Y Chromosome which is crucial for the creation and evolution of males has a fundamental weakness which is denying it participation in the normal process of evolution via Chromosomal mix and match to create better versions in every successive generation, and this weakness MAY lead to the extinction of Y Chromosome altogether over the next few million years, and if that happens scientists are not sure whether that would cause males to become extinct or not. And that is because Scientists are not sure whether any other Chromosome in the 23 pairs will be able to take over the role of the Y Chromosome or not. Is there a 2012 like doomsday calendar for Y Chromosome sometime in the future?

On the other hand, it is not necessary that humanity will not be able to survive if males become extinct. Note that females do not need the Y Chromosome, and since all females have X Chromosomes, it would be still possible to create a mechanism where X Chromosomes from different females are used to create offspring, say like injecting the nuclei from the egg of one female into the egg of another female to fertilize it and that would grow into a girl child. So yes, that would be a humanity where only females exist.

Now I understand why Hinduism and its Vedic core regard Mother Goddess or female divinity to be more powerful than all male divinity put together

Gotra System – An attempt to protect the Y Chromosome from becoming extinct ?

So here is my conclusion about the creation of the Gotra system by the ancient learned Vedic Rishis. The Vedic Rishis had observed the degeneration of the Y Chromosome and they wanted to maintain as



many individual healthy unique Y Chromosome lineages as possible. That would give a fair chance for males to continue to exist because Y Chromosomes get passed on over generations with almost negligible change in their genetic combinations, as they do not take part in mix and match with other Chromosome.

So if the Rishis could devise a mechanism where in a given Y Chromosome had very little chance of adding more genetic defects in it, then they could probably succeed in either slowing down further degeneration of the Y Chromosome or even probably completely stop any further degeneration of the Y Chromosome.

And the only way to stop that was to ensure that the 5% of the Y Chromosome which can be mixed and crossed over with its X counterpart be protected so that the remaining 95% which does not take part in the mix and match process (which self heals by having duplicate copies of its genes) stays healthy.

Now we know even in modern Genetics that marriages between cousins will increase the risk of causing genetic disorders. That is because, say suppose there is a recessive dangerous gene in one person. What this means is that say a person is carrying a dangerous abnormality causing gene in one of his chromosome, but whose effect has been hidden in that person (or is not being expressed) because the corresponding gene in the pairing Chromosome is stronger and hence is preventing this abnormality causing gene from activating.

Now there are fair chances that his offsprings will be carriers of these genes throughout successive generations. As long as they keep marrying outside his genetic imprint, there is a fair chance that the defective gene will remain inactive since others outside this person's lineage most probably do not have that defective gene. Now if after 5-10 generations down the line say one of his descendants marries some other descendant who may be really far away cousins. But then there is a possibility that both of them are still carrying the defective gene, and in that case their children will definitely have the defective gene express itself and cause the genetic abnormality in them as both the Chromosomes in the pair have the defective genes. Hence, the marriages between cousins always have a chance of causing an otherwise recessive, defective genes to express themselves resulting in children with genetic abnormalities.

So if the Vedic Rishis had allowed marriages within the same Gotras, then there were chances that the resulting male can be a victim of such defective gene expression, and any such gene expressions which took place in the 5% exposed area of the Y Chromosome would be fatal for the continuity of that Y Chromosome. Even after hundreds of generations there would still be chances of any defective genes being propagated within these successive generations, and marriage within the same Gotra would provide a golden opportunity for these genes to express themselves, there by causing the genetic abnormality in the offspring.

And hence the ancient Vedic Rishis created the Gotra system where they barred marriage between a boy and a girl belonging to the same Gotra no matter how deep the lineage tree was, in a bid to prevent inbreeding and completely eliminate all recessive defective genes from the human DNA.

Gotra System – A window of opportunity to study the Genetics of ancient Vedic Rishis

To add a final note, the veracity of the Gotra system can be checked by comparing the Y Chromosomes of males from different families of the same Gotra who are religiously following the Gotra system even today. That would not only prove the maintenance of male lineage throughout generations for thousands of years, but would also provide us with an opportunity to extract the Y Chromosomes of the ancient Vedic seers and study them.



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NOTE: Section below added on April 28 2011 in response to this and this reader's queries.

Why only the selected list of Rishis as root Gotras? Why not somebody else?

When we look at the list of the Gotrakarni Rishis (ie the root Gotras), you may note that almost all of these Rishis are also Prajapatis – Prajapatis are those who were the immediate descendants of Brahma (the Creator God) – who then went on to create their own progeny or lineage.

So having the Gotra system start from the very beginning of human lineage looks more apt and logical as this is where the chromosomes and genes are still pure and free of any possible genetic defects. Hence the Prajapatis were selected as the root of the Gotra System.

Note that genetic defects or disorders or bad genes get eventually picked up over time during evolution due to genetic mutations.

Would love to know your thoughts on this

NOTE: Section below added on April 30 2011 in response to a reader's comment.

Is It adequate for a marriage if just the Gotra and Pravaras do not match?

No. Please note that the intention of the Gotra system is to avoid marriage within the same family and lineage as mentioned above, and hence it also states that marriages are not recommended with the maternal cousins even if the Gotras are different in this case.

To quote a rule of the Gotra System (Manusmriti 3/5)

AsapiMDAchayA mAtur sagOtrAchayA pituH |

sA praShasthA dvijAtInAM dArakarmaNi maithune ||

which means

When the man and woman do not belong to six generations from the maternal side

and also do not come from the father's lineage, marriage between the two is good.

In other words, the Gotra System also does not recommend marriage with maternal cousins either, even if the Gotras are different in this case. This again is scientifically correct because cousin marriages with maternal cousins (like the marriage of a Son with Mother's Sister's Daughter) are also known to result in genetic disorders in the offspring.

NOTE: Section below added on May 4 2011 to prevent the misuse of this article by using this as a reference to prevent same Gotra marriages.

Should Gotra System be used to decide marriages?

Please note that of all the scientific reasonings mentioned in the article about the Gotra System, the ONLY PROVED science is that the Gotra System maintains a Genetic Male Lineage via Y Chromosome.

Cousin marriages within the immediate family relations are known to cause Genetic Disorders



Now considering the fact that we are thousands of years away from when this Gotra system originated, and the Indian demographics have undergone substantial changes during this period – Whether we need to retain the Gotra rules in deciding marriage alliance and whether same Gotra Boy and Girl (when they come from distant families) still share the same genes like between immediate cousins – should be left to Science.

The Gotra System might have had its benefits in its initial days as it prevented marriages between closely related cousins then. But how appropriate would it be follow this system thousands of years later today in deciding matrimonial alliances? If Genetic studies based on analysis of Same Gotra families have not found any problem with same Gotra marriages scientifically, then there is no point in continuing with the Gotra system to decide matrimonial alliances.

Marriage is finally more of a bond between two souls rather than two bodies, so its nobody's business to interfere in a marriage where the boy and girl are above minimal legal age required for marriage and are marrying with mutual consent. - Read more @ <http://www.hitxp.com/articles/veda/science-genetics-vedic-hindu-gotra-y-chromosome-male-lineage-extinction/> © hitxp.com

Modern science tries to formulate everything into the way our human brains can understand. It is like taking a complex puzzle and trying to understand it by breaking into simplest parts. So some will be experts on one part called mathematics, some others will be expert on another piece of the puzzle called physics, some on chemistry etc.

Vedic science on the other hand tries to upgrade our level of understanding and thinking to a level at which the universe itself functions, and once we reach that level, understanding the functioning of this universe will be as simple as watching a movie!

So in vedic philosophical science there will always be a starting trouble and only few can successfully upgrade themselves to that high level of thinking. But once you cross this level, life will be very simple there.

Modern science on the other hand is all about trying to put together the parts of the puzzle which we ourselves had broken down into pieces like biology, physics, chemistry etc. So to solve the puzzle we then try to create interconnection between the parts in the form of biochemistry, biophysics, physiochemistry etc. But for most people life will be over before they can really master one or two such pieces of the puzzle

To summarize I think,

modern science is materialistic in nature, while vedic science is realistic - Read more @ <http://www.hitxp.com/articles/logic/vedic-modern-science/> © hitxp.com



270 million victims off jihad? Maybe more.

One of the LGF lemmings has written a post claiming that [my reference](#) to 270 million victims of jihad is inaccurate. And it's true: there may have been even more.

The actual number of victims of jihad is impossible to evaluate. Islam's jihad has raged over 13 centuries and three continents, and the killers did not keep records. The 270 million estimate was based on data that, as has been shown, included some victims of other evils.

However, given the sketchiness of the data, it is not at all established that there were actually fewer than 270 million victims of jihad. The actual number of victims of jihad may be even higher.

What is not in doubt is that jihad kills. It has brought untold misery to the world. This doctrine has led to unfathomable suffering for millions of people over many centuries, and continues to make people suffer today. Islam's jihad against the rest of us will keep killing people until Muslims expunge the Koran of its violent teachings.

The pioneering historian Bat Ye'or wrote this to me:

It is impossible to number the victims of jihad, because jihad was waged during such a long period of time and on several continents. Muslim and non-Muslim chronicles report that people were abducted and killed in some small villages; in other places, entire agglomerations and cities were whipped out. No one could, throughout the centuries of wars and conquests, continuously record those facts. Most people were illiterate; telephones and newspapers didn't exist, communications were difficult. People had to walk, fleeing from one place to another; they were often dying on roads, and children and women were abducted. We know about the trials and massacres of the Jews of Arabia through Muslim texts; the victims didn't leave a trace of what had happened.

In fact, the victims of jihad were much more numerous than most people realize, as whole nations were made hostage, physically and mentally, to the jihad institution that imposed on the non-Muslim world three choices: conversion to Islam; death; or submission/dhimmitude. This abduction, which started in the 7th century and continues till this very day, makes the whole free world the victim of jihad.

UPANISHADS:

The Upanishads are considered sacred scriptures by the Hindus.

The following verses from the Upanishads refer to the Concept of God:

- i. *"Ekam evadvitiam"*
"He is One only without a second."
[Chandogya Upanishad 6:2:1]¹
- ii. *"Na casya kascij janita na cadhipah."*
"Of Him there are neither parents nor lord."
[Svetasvatara Upanishad 6:9]²
- iii. *"Na tasya pratima asti"*
"There is no likeness of Him."
[Svetasvatara Upanishad 4:19]³
- iv. The following verses from the Upanishad allude to the inability of man to imagine God in a particular form:
"Na samdrse tisthati rupam asya, na caksusa pasyati kas canainam."
"His form is not to be seen; no one sees Him with the eye."
[Svetasvatara Upanishad

Hindus are not parrots to byheart scriptures.

1. Yajurveda

The following verses from the Yajurveda echo a similar concept of God:



- i. “*na tasya pratima asti*”
“There is no image of Him.”
[Yajurveda 32:3]⁵
- ii. “*shudhama poapvidham*”
“He is bodyless and pure.”
[Yajurveda 40:8]⁶
- iii. “*Andhatama pravishanti ye asambhuti mupaste*”
“They enter darkness, those who worship the natural elements” (Air, Water, Fire, etc.). “They sink deeper in darkness, those who worship sambhuti.”
[Yajurveda 40:9]⁷
Sambhuti means created things, for example table, chair, idol, etc.
- iv. The Yajurveda contains the following prayer:
“Lead us to the good path and remove the sin that makes us stray and wander.”
[Yajurveda 40:16]⁸
[* Internal error: Invalid file format. | In-line.WMF *]

2. Atharvaveda

The Atharvaveda praises God in Book 20, hymn 58 and verse 3:

- i. “*Dev maha osi*”
“God is verily great”
[Atharvaveda 20:58:3]⁹

3. Rigveda

- i. The oldest of all the vedas is Rigveda. It is also the one considered most sacred by the Hindus. The Rigveda states in Book 1, hymn 164 and verse 46:
“Sages (learned Priests) call one God by many names.”
[Rigveda 1:164:46]
- ii. The Rigveda gives several different attributes to Almighty God. Many of these are mentioned in Rigveda Book 2 hymn 1.

Among the various attributes of God, one of the beautiful attributes mentioned in the Rigveda Book II hymn 1 verse 3, is *Brahma*. *Brahma* means ‘The Creator’. Translated into Arabic it means *Khaaliq*. Muslims can have no objection if Almighty God is referred to as *Khaaliq* or ‘Creator’ or *Brahma*. However if it is said that *Brahma* is Almighty God who has four heads with each head having a crown, Muslims take strong exception to it.

Describing Almighty God in anthropomorphic terms also goes against the following verse of Yajurveda:

- “*Na tasya Pratima asti*”
“There is no image of Him.”
[Yajurveda 32:3]

Another beautiful attribute of God mentioned in the Rigveda Book II hymn 1 verse 3 is *Vishnu*. *Vishnu* means ‘The Sustainer’. Translated into Arabic it means *Rabb*. Again, Muslims can have no objection if Almighty God is referred to as *Rabb* or ‘Sustainer’ or *Vishnu*. But the popular image of

[* Internal error: Invalid file format. | In-line.WMF *]

⁹[Atharvaveda Samhita vol 2 William Dwight Whitney page 910]



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Vishnu among Hindus, is that of a God who has four arms, with one of the right arms holding the Chakra, i.e. a discus and one of the left arms holding a 'conch shell', or riding a bird or reclining on a snake couch. Muslims can never accept any image of God. As mentioned earlier this also goes against Svetasvatara Upanishad Chapter 4 verse 19.

"Na tasya pratima asti"

"There is no likeness of Him"

The following verse from the Rigveda Book 8, hymn 1, verse 1 refer to the Unity and Glory of the Supreme Being:

iii. *"Ma cid anyad vi sansata sakhayo ma rishanyata"*

"O friends, do not worship anybody but Him, the Divine One. Praise Him alone."

[Rigveda 8:1:1]⁰

"Devasya samituk parishtutih"

"Verily, great is the glory of the Divine Creator."

[Rigveda 5:1:81]¹

The way Muslims and Christians try to give Hindutva a monotheistic twist.

Brahma Sutra of Hinduism:

The Brahma Sutra of Hinduism is:

"Ekam Brahm, dvitiya naste neh na naste kinchan"

"There is only one God, not the second; not at all, not at all, not in the least bit."

Thus only a dispassionate study of the Hindu scriptures can help one understand the concept of God in Hinduism.

THE SACRIFICE OF THE SIKH GURUS

The more I read abt the valor and sacrifice of the sikh gurus & their followers.,my respect fr the sikh community increases..Sadly,manmohan singh and sikhs in his team have tarnished the image of the patriotic,brave community of sikhs.

We owe gratitude to the sikhs especially for protecting hindu women from nawabs .Not only 1947 but even before 1699 (when Khalsa was created) the condition of women was very bad.

Ranghar is the name of the caste who are the children of rape of women abducted by the Nawabs in Punjab. Even today you will find many villages named "Ranghar Nangal" etc. Usually a Nawab would abduct a beautiful young girl when he founds out (from her household women) and keep her as a concubine. Her children would then be given to Mosques to be raised as "Ghazis", "Gundas" or "castrated hijras protecting zenana" of Zamindars/Nawabs. This phenomenon was already established when Guru Gobind Singh created Khalsa with some nawabs having several generations of Ranghars serving them in abducting women and persecuting common peasents.

Guru Gobind Singh forbade Sikhs to have sex with muslim women (especially after the territory have been captured)., till date in Gurdaspur/Jammu/Amritsar area people call all women as "Budddhi" or "Mai" i.e. "old lady" that is to show them respect and to take any lustful feeling.

In one incident before Khalsa was created around 1702 when Sikhs from Lahore who were traveling to see Guru Gobind Singh were looted close to the city of Hoshiarpur by the Ranghars., Guru Gobind



singh sent his 17 years old eldest Son Ajit Singh along with some sikhs to get their money and clothes back. They got it by defeating these Ranghars.

Jassa singh Ahluwalia was called “Baandi Chhor” i.e. “who freed the captured slave girls” from the caravans of Abdali.

Just in one raid he freed 2200 such beautiful girls who were being taken away to Afghanistan/Arabia.

kapur Singh freed thousands of slaves in his 40 years of Khalsa leadership.

Even during the later misl times many people would turn up at Golden Temple (Akal Takth) asking for help to free their child/wife/etc from the hands of nawab. Gujjar Singh Bhangi led one raid to the fort of multan and freed many women.

Sai Baba On Hanuman

“ Once Lord Rama asked Hanuman, “How do you contemplate on Me?” “At the physical level, You are my Master and I am Your servant. At the mental level, I am a spark of thy Divine Self. At the Atmic level, You and I are one,” said Hanuman.

Pleased with Hanuman’s reply, Lord Rama presented him with a pearl necklace, which was given to Mother Sita by her father, King Janaka, at the time of her marriage. Hanuman held this very valuable necklace in his hand, began to remove all the pearls one by one from the necklace, and kept it near his ear for some time and then after biting each one of them, threw them away. Sita was surprised to see Hanuman behaving thus. She thought that Hanuman had not given up his monkey traits. Rama knew the intention behind this act of Hanuman. However, in order to make Sita understand this, He asked, “Hanuman, why are you biting and throwing away such precious pearls?” Hanuman replied, “O Lord, I am examining whether I could listen to Your name in the pearls. Since I could not hear, I am throwing away. The pearl is no better than a stone if there is no Rama Nama in it. I want only You.” Listening to this statement of Hanuman, Rama offered Himself by embracing Hanuman. The inner meaning of this is Rama is where Hanuman is and vice-versa. Hanuman is one who realized the unity of the individual and God. Consequently, Hanuman was always in a state of bliss.

Hanuman is given various appellations such as Santhudu, Gunavanthudu, Balavantadu (one of peace, virtues and strength). He derived his strength from the Divine name of Lord Rama. Many people confine the Divine Name only to the lips but Hanuman chanted the name of Rama from the depth of his heart.

“May we all come to recognize Lord Rama as our Master and serve Him in the attitude of His great devotee Sri Hanuman? May we ever revel in singing the holy name of our dear Lord Sai Rama.





THE MYTH OF PEACEFUL, MODERATE MUSLIMS

By Sujit Das

"Islam, just like the Roman God Janus, has two faces".

Abul Kasem

"The militant Muslim is the person cutting the head of the infidel while the moderate Muslim holds the victims feet".

Dr. M. Sabieski

In a country when Muslims are a minority they demand more and more privileges and rights for minorities from the host country. When their number grows by birth or immigration, they want to impose the Sharia rule. When they become majority, they start bringing death and destruction to the host nation and start ethnic cleansing. This is the worst type of disloyalty and hypocrisy.

Is not this the same what Muhammad did to the early Meccans? When he was weak, he brought down verses which were peaceful. He even uttered some verses which praised the pagan gods (the satanic verses) to make the Meccans happy. But when he became powerful his darker side began to emerge and the Qur'anic verses started losing their beauty. Once he conquered Mecca, he showed his true color to everyone – either convert or die by the sword.

Though the concerned governments spend in billions to protect their citizens from Islamic jihadist, the policy-makers often fail to see this point. They are making the same mistake what the early Meccans did. They realize the impact of radical Islam but fail to pay attention to moderate Islam. Little do they understand that this so-called moderate Islam is much more dangerous than the radical Islam because it grows and silently kills the host. It is impossible for a Muslim to live and commune with non-Islamic societies without an obligation to convert them to Islam by force or by deception. Islamic jihad has many faces. Jihad is not just slaughtering people for Islam; it is also a systematic suppression of truth and propagation of lies. If not, how can the moderate Muslims boldly assert (despite hard evidence to the contrary) that Islam is a peaceful religion?

The slogan "Islam is a peaceful religion" is about 1400 years out of date. The seed of terrorism is germinating inside every Muslim. Anyone who has put a single grain of trust on Muhammad and his Qur'an fills up his mind with unjustified hate and paranoia, and he is bound to have similar destructive ideas like his Prophet. The dark force of Muhammad's narcissism immediately starts working in him. Several years into the war on Islamic terror, but still often we hear Islam is a religion of peace. While those so-called peaceful Muslims use this term for obvious reasons, those who know Islam use this term sarcastically. Terrorism is there in every cell of Islam. Islam cannot survive without terrorism because terrorism is the life-giving force of Islam. Those who are against terrorism have no place in Islam; they are infidels. As Habis al Saoub, in his Arabic document, entitled *A Martyr's will*, quoted (Spencer, 2003, p. 23); "*The Prophet Muhammad's seventh-century assertion is that abandoning the cause of jihad is a disgraceful act tantamount to leaving the Islamic religion*".

From the above quote it is very clear that jihad in the name of God is an integral part of a Muslim's life. Violence against the non-Muslims is not a twisting of Islam, but it is repeatedly affirmed in the Qur'an, the Hadith, the examples of Muhammad and the rulings of every school of Islamic jurisprudence. The Muslim terrorists are not "hijacking" Islam; they are, in fact, restoring it. Without terrorism Islam will suffocate and collapse within no time. The history of Islam is a millennium long devil dance of murder, massacre, rape and plunder, trickery, treachery, tyranny and torture across the world from the day of its inception. The peaceful face of Islam is a deception. It is political Islam which is the mask of violent Islam. As the Turkish Prime Minister commented (McCarthy, 2010, p. 39); "*These descriptions are very ugly. It is offensive and an insult to our religion. There is no moderate or immoderate Islam. Islam is Islam and that's it*".

The only difference between a peaceful Muslim and a terrorist Muslim is that the terrorists are openly in action and they are not at all shy to make their agenda known to the non-Muslims, whereas the peaceful Muslims are silently in action and hypocrite. Muslims cannot be a loyal minority, and as their numbers and strength build up they will demand to impose their Muslim laws and systems on their hosts. In fact the Qur'an instructs them not to live as minorities, but try to take over. Their allegiance is always to the wider world of Islam over any national boundaries. As example, a prominent American Muslim spokesman Siraj



Wahaj advised the Muslims in USA (cited Spencer, 2005, p. 45); *“If only Muslims were clever politically, they could take over the United States and replace its constitutional government with a caliphate.”* Islam and terrorism are blood brothers. In the wake of two London bombing, one of the most radical Islamic groups in Britain, al-Ghurabaa stated (Dawkins, 2006, p. 307); *“Any Muslim that denies that terror is a part of Islam is kafir (nonbeliever)”*. And a similar self-explanatory statement from Zakir Naik (Al-Kindy, 2005, p. 86; Downing, 2009, p. 354) is; *“Every Muslim should be a terrorist”*. These so-called peaceful Muslims are very calculative and proceed sophistically. As example, the influential American convert to Islam Hamza Yusuf in November 2004 exhorted the Muslims to advance strategically to their goals (cited Spencer, 2006, p. 189); *“There are times when you have to live like a sheep, in order to live in the future like a lion”*.

This is called al-taqiyya (legal deception) in Islam which allows the Muslims to literally deny any aspect of their faith, and defined as (Richardson, 2006, p. 172), *“Taqiyya is merely uttering of the tongue, while the heart is comfortable with faith.”* These so-called peaceful Muslims give long speeches on human rights and democratic values and sing the peaceful verses of Qur’an, but once Islam becomes powerful they will start singing another tune. The fundamental concepts of human rights, developed in the West with the help of John Locke and other enlightenment thinkers, have not had any impact on Islam even to this day. Hard-line Muslims have openly admitted this fact. In January 1985, Saeed Raja’i-Khorasani, the permanent delegate to the United Nations from the Islamic Republic of Iran, declared (Spencer, 2002, p. 104); *“The very concept of human rights is ‘a Judeo-Christian invention’ and inadmissible in Islam.”* The so-called peaceful Muslims would not hesitate to implement Jyzia tax on Christians and Jews, and slit the throats of Hindus, Buddhists, Sikhs, ex-Muslims, atheists and agnostics according to the Sharia law. Deep down, every “believer” is potentially the judge and executioner of every “nonbeliever”. After all, both the terrorists and the peaceful Muslims are working for the same cause – to dominate the world in the name of Islam.

Since the noblest goal of a Muslim is to assist Islam rule the world, these moderate Muslims shamelessly try to deceive the infidels with their twisted logic and pathological lying. They repeat the same lies again and again thinking that it would become true if often repeated. If necessary they would distort the meaning of the Qur’anic verses as per their selfish needs. Imam Ghazali said (Shienbaum & Hasan, 2006, p. 63); *“Speaking is a means to achieve objectives. If a praiseworthy aim is attainable through both telling the truth and lying, it is unlawful to accomplish through lying because there is no need for it. When it is possible to achieve such an aim by lying but not by telling the truth, it is permissible to lie if attaining the goal is permissible”*. As Imam Jafar Sadiq (cited Richardson, 2006, p. 170) advised,

“One, who exposes something from our religion, is like one who intentionally kills us”.

“You belong to a religion that whosoever conceals it, Allah will honor him and whosoever reveals it, Allah will disgrace and humiliate him”.

The peaceful Muslims and the terrorist Muslims are two sides of the same coin. For a peaceful Muslim, it is very easy to become a terrorist. Hate for the non-Muslims is the basic tenet of Islam and violence is the conclusion. As Ayatollah Sadegh Khalkhali, a hard-line Islamic Iranian Judge openly declared (Scott, 2002, p. 201); *“Those who are against killing have no place in Islam. Our Prophet killed with his own blessed hands. Our Imam Ali killed more than seven hundred on a single day. If the survival of the faith requires the shedding of blood, we are there to perform our duty”*.

So when a so-called peaceful Muslim emerges as a terrorist, it does not involve a discrete choice to change status. A terrorist is lurking inside every Muslim waiting for a chance to come out. One such example (Martin, 2010, p. 195); Qur’an says, *“When the sacred months have passed, slay the idolaters wherever ye find them...”* (Q: 9.5). A son of Pakistani businessman was inspired by this verse and took an oath, *“I state in the presence of God that I will slaughter the infidels my entire life. May God give me strength in fulfilling this oath”*. Throughout the recorded history of Islam; Qur’an, the most unholy religious book, had turned men into monsters. Muslims, generation after generation, take up these words and make them into weapons to cause injustice, oppression, and domination.

Islamic terrorism is a complex phenomenon; hence, the personalities of the terrorists change from person to person. It would be useless to attribute a simple and global characteristic to all of them. In Islam, terrorists can assume many different roles – only a few will actually fire the weapon or detonate the bomb or become a human bomber. The “personality” of a Muslim politician, or a Mullah, or a financier of Islamic terrorism, or a burqa-clad (niqab, burqa, chador – Islamic veil) illiterate Muslim woman who gives birth to a dozen kids because a large family pleases Allah, or the simple pious bearded Muslim who pays regular *Zakat* to the mosque, is different from that of an administrator, or strategist, or an assassin, or a suicide bomber. This is the essence of jihad that had been widely discussed in Islamic books on religious laws. Though some systematic differences might be discerned between those who engage in terrorism and those who do not; deep down, they have identical psychological set up. Taylor and Quayle, the two well-known researchers of the present age religious terrorism, concluded (1994, p. 197); “*The active terrorist is not discernibly different in psychological terms from the non-terrorist; in psychological terms, there are no special qualities that characterize the terrorist*”.

Who can deny the fact that the clerics and the militant community leaders are elected by these moderate Muslims? Though the terrorism expert Daniel Pipes estimates that 10 to 15 percent of world’s Muslims support jihadist agenda; there are indications from various parts of the Islamic world that the actual number is much higher. During a terrorism finance trial in New York in February 2005, Bernard Haykel, an associate professor of Islamic studies at New York University estimated that 90 percent of the Arab Muslims support Hamas – the Islamic terrorist organization that blows up civilizations in buses and restaurants to further its goals of a Palestinian Sharia state. Dr. Imran Waheed, the London spokesman for the international “peaceful” jihadist group Hizb ut-Tahrir, confirmed in May 2005 that 99 percent of the Muslims worldwide want a caliphate to rule the world (Spencer, 2005, p. 192). These statistics confirm that those Muslims who support terrorism are not a tiny minority but a vast majority.

In reality, peaceful Islam does not exist. A peaceful Muslim makes as much sense as a peaceful Nazi. “*Al Islam huwa al hall*” (Islam is the solution) is not a slogan raised by the Muslim terrorists only but by all the Muslims (Phares, 2005, p. 251). The nouns “terrorist” or “terrorists” don’t necessarily refer to everyone within a terrorist organization. In an army not everyone carries a gun. There are many non-fighting members, e.g., accountants, cooks, fund-raisers, logistics specialists, medical doctors, nurses or recruiters – who may play only a passive support role. But all of them have the same ultimate goal, i.e., to defeat the enemy. Similarly, there are many ways to support jihad, besides personal violence. The peaceful Muslims we know are playing this passive support role and the ultimate goal is to conquer the world for Islam by wiping the infidels and their civilization out to the last.

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Any reservations to Muslims not acceptable- Dr. Pravin Togadia

VHP International General Secretary Dr Pravin Togadia Reacted strongly against Union Law Minister's announcement of quota to Muslims from what is reserved 27% for OBCs. He blamed govt for hurting the poor OBC while the nation-wide rage against FDI in Retail has gripped the Nation.

Dr Togadia said, "One after another decision by the Govt has been proving that the Govt is specifically targeting Hindus. When they came to power, they repealed POTA & gave free hand to Jehadi Terrorists; then they created NIA to put Hindus in jail; then they increased fuel prices to benefit Middle East's Petro-Jehadis; then all prices were jacked up to facilitate entry of FDI in Retail so that majority Hindu traders, small & medium businesses, farmers & customers in short & long term lose everything in life and now Union Law Minister announces that he would send proposal to the cabinet to be passed for Muslim quota from OBCs 27%. The intension is clear: Govt wants that no Sanaatani, Jain, Sikh should ever survive in Bharat. Muslims produce unlimited children in the name of religion & claim reservations on the basis of that number whereas Hindus & others are compelled to limit family to 2 kids. This is population Jihad which has put excess load on Bharat due to which our economy has become shaky. Now snatching the facilities of the poor, backward communities from OBC, govt is giving them to Muslims. This is truly a reservation Jihad by the Govt against Hindus & others. There are around 175 sub-castes in OBCs & with Govt's decision to give part of their quota to Muslims will hurt them immensely."

Dr Togadia further added, "Our constitution does not allow reservations based on religion. Many courts too have objected to such reservations. When the concept of reservations was introduced by Dr Ambedkar, it was because many castes & communities were deprived of development. They still are. Therefore SCs & OBCs still deserve reservations & facilities. But Muslims are basically invaders. Those who attacked stayed back & now their generations are invading Bharat's economic pie grabbing it from the truly deserving poor. This is completely unacceptable. Islam slams non-Muslim ancestors & therefore they have no right to even claim the castes of their ancestors & grab quota of the poor OBCs based on the ancestors' castes. VHP will not allow such a reservation Jihad by the Govt & will oppose it democratically."

Dr Togadia demanded immediate withdrawal of all such proposals giving any reservations to Muslims or other minorities either from the quota of OBCs, SCs, NTs or even independent quota. He also appealed all SCs, OBCs, NTs & all other castes to come together & stand together as ONE to prevent further breaking of Bharat, which will soon go in the hands of Population & Reservation Jehadis. VHP will do nation-wide democratic agitations against any reservations to Muslims.



J Krishnamurti on Mantra and meditation techniques

Investigation into this whole question is meditation. That word had been used both in the East and the West in a most unfortunate way. There are different schools of meditation, different methods and systems. There are systems which say, 'Watch the movement of your big toe, watch it, watch it, watch it; there are other systems which advocate sitting in a certain posture, breathing regularly or practising awareness. All this is utterly mechanical. The other method gives you a certain word and tells you that if you go on repeating it you will have some extraordinary transcendental experience. This is sheer nonsense. It is a form of self-hypnosis. By repeating Amen or Om or Coca-Cola indefinitely you will obviously have a certain experience because by repetition the mind becomes quiet. It is a well known phenomenon which has been practised for thousands of years in India - Mantra Yoga it is called. By repetition you can induce the mind to be gentle and soft but it is still a petty, shoddy, little mind. You might as well put a piece of stick you have picked up in the garden on the mantelpiece and give it a flower every day. In a month you will be worshipping it and not to put a flower in front of it will become a sin.

Meditation is not following any system; it is not constant repetition and imitation. Meditation is not concentration. It is one of the favourite gambits of some teachers of meditation to insist on their pupils learning concentration - that is, fixing the mind on one thought and driving out all other thoughts. This is a most stupid, ugly thing, which any schoolboy can do because he is forced to. It means that all the time you are having a battle between the insistence that you must concentrate on the one hand and your mind on the other which wanders away to all sorts of other things, whereas you should be attentive to every movement of the mind wherever it wanders. When your mind wanders off it means you are interested in something else.

Meditation demands an astonishingly alert mind; meditation is the understanding of the totality of life in which every form of fragmentation has ceased. Meditation is not control of thought, for when thought is controlled it breeds conflict in the mind, but when you understand the structure and origin of thought, which we have already been into, then thought will not interfere. That very understanding of the structure of thinking is its own discipline which is meditation.

Meditation is to be aware of every thought and of every feeling, never to say it is right or wrong but just to watch it and move with it. In that watching you begin to understand the whole movement of thought and feeling. And out of this awareness comes silence. Silence put together by thought is stagnation, is dead, but the silence that comes when thought has understood its own beginning, the nature of itself, understood how all thought is never free but always old - this silence is meditation in which the meditator is entirely absent, for the mind has emptied itself of the past.

THE HYPOCRISY OF HARVARD UNIVERSITY

In India a lot of "vote bank" politics, often unconstitutional, is going on to appease the Muslim minority. For example, the demands made by the Sachar Committee to provide preferential treatment to Muslims in the Indian Army, which undermines the secular nature of the Indian Armed forces. To curb such vote bank politics malpractices, Dr. Swamy's article has merely made recommendations regarding voting policy for Muslims in India.



In India Muslims are often known to support pro-Pakistan, anti-Hindu agenda, and oppose decisions like construction of a temple for Hindus' revered Incarnation Rama at the Incarnation's birth place, Ayodhya. Dr. Swamy's article, to reduce such tensions, has urged Indian Muslims to realize that they are not some immigrants from the Middle East, but that their ancestors a few centuries ago were Hindus themselves. Dr.

Swamy, in an interview with Karan Thapar over his article, has well clarified that he is not against Islam or Muslims, that if it were so, he would not have accepted his daughter's marriage to a Muslim man !

It is clear from these examples that views such as expressed in Dr. Swamy's article are often distorted in the media. In India some anti-Hindu political figures tried to sue Dr. Swamy over this article, but the cases were not even accepted in the Indian courts of law. Only after some political pressure has a case been entered in a high court in India recently, but the court has yet to rule for or against Dr. Swamy. In such a case, how can Harvard University declare Dr. Swamy guilty of hate speech ?

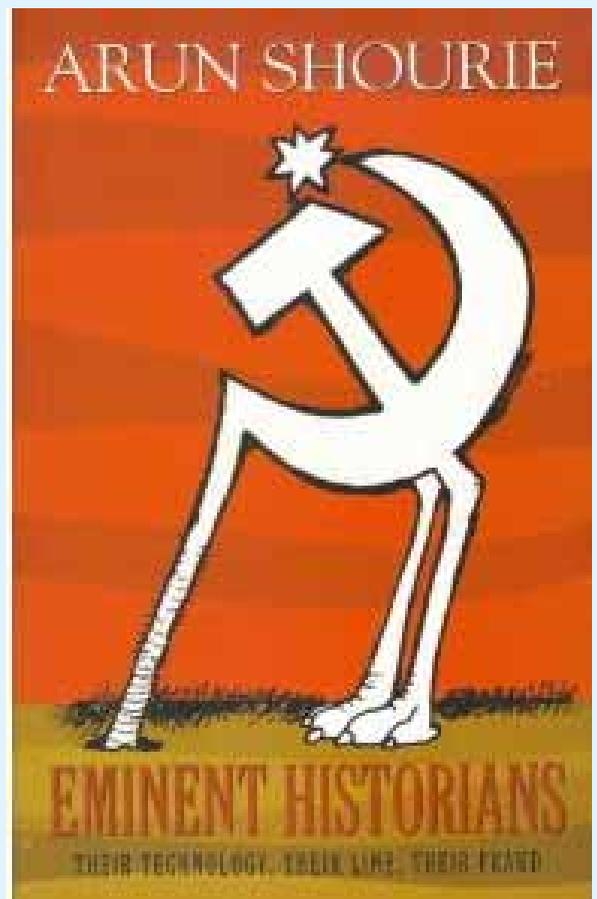
In the name of freedom of speech, Universities like Harvard are known to hold conferences that have an anti-Hindu, anti-India agenda, such as the pro 'Kashmir cessation/freedom' conferences held by the organization of Ghulam Nabi Fai, who has now confessed in US courts about the source of his funding being Pakistan's ISI, to influence US policy on Kashmir. This has promoted policies that have virtually enabled genocide of Hindus in Kashmir ! Don't such conferences demonize an entire religious community, namely the Hindu community and aren't they allowed in the universities in the name of freedom of

expression ? It smacks of double standard that Harvard University should feel justified to brush aside this very freedom of speech to cancel Dr. Swamy's courses, citing some imaginary distinction between unpopular and unwelcome political views !

In light of this and in the name of democratic principles, Forum for Hindu Awakening condemns Harvard University's decision to cancel Dr. Swamy's courses on Economics.

Source: Smt. Bhavna Shinde Hurley, Spokesperson, Forum For Hindu Awakening

"If Muslims in India constantly crib to have no say and no power, they should come to Pakistan to see the plight of minority Hindus with their own eyes. They'll never complain and learn to live peacefully with their Hindu brethren in India." -Asma Jahangir, Human rights activist, Pakistan





Osho's Ten commandments

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1. *Never obey anyone's command unless it is coming from within you also.*
2. *There is no God other than life itself.*
3. *Truth is within you, do not search for it elsewhere.*
4. *Love is prayer.*
5. *To become a nothingness is the door to truth. Nothingness itself is the means, the goal and attainment.*
6. *Life is now and here.*
7. *Live wakefully.*
8. *Do not swim—float.*
9. *Die each moment so that you can be new each moment.*
10. *Do not search. That which is, is. Stop and see.*

Don't seek, don't search, don't ask, don't knock, don't demand – relax. If you relax, it comes. If you relax, it is there. If you relax, you start vibrating with it.

Love is creative. Sex is destructive. And there is a lot of difference between the two. Sometimes you start thinking that your sexuality is your love. Then you are deceived. Sexuality can play the game of love, but it is a counterfeit game. I am not against sex, but I am certainly against sexuality. And the difference is that sex is a natural thing and sexuality is a mind thing. To love a woman is natural, to love a man is natural. To reproduce children is natural, nothing wrong in it. But to think about women, to carry pornographic pictures, to fall asleep every night thinking about women — women and women and women — that is sexuality. God is a synergetic experience. Science can never reveal it, philosophy can never come to it – only a poetic approach, a very passive, very loving approach, can.

Try vegetarianism and you will be surprised: meditation becomes far easier. Love becomes more subtle, loses its grossness — becomes more sensitive but less sensuous, becomes more prayerful and less sexual. And your body also starts taking on a different vibe. You become more graceful, softer, more feminine, less aggressive, more receptive. Vegetarianism is an alchemical change in you. It creates the space in which the baser metal can be transformed into gold.

When energy is blocked, it is misery: When it moves, it is bliss. Yoga exists to remove energy blocks.





PRESENCE OF HINDUS IN ARABIA BEFORE ISLAM

By Sameer Brar ·

The presence in Arabia of many Hindus, mostly Brahmins, before the rise of Islam, has been recorded by the historian Sisir Kumar Mitra, in his book 'The Vision of India', page 183. These people observed Hindu religious customs, including the worship of Shiva and Makresha from which the name of Mecca is said to have been derived. The famous astrologer Yavanacharya was born of one such Brahmin family. It was from these Brahmins that the Arabs learnt the science of Mathematics, Astrology, Algebra and decimal notation which were first developed in India. At the time of the war of Karbala (Oct. 680 AD), Rahab Sidh Datt, a potentate of Datt sect, was a highly esteemed figure of Arabia due to his close relations with the family of Prophet Mohammed. In the holy war when no Muslim King came to help Hussain, Rahab fought on his side and sacrificed his seven sons (named Sahas Rai, Haras Rai, Sher Khan, Rai Pun, Ram Singh, Dharoo and Poroo) in the bloody war. A Brief Account of the Episode: After the death of Mohammed, he was succeeded by Abu Bakr, Omar and Osman, as the Caliphs: all three were related to him by marriage alliances. Osman was not popular and was assassinated. After his death, Hazrat Ali the son-in-law of Mohammed (he was also his first cousin) who was married to the Prophet's third daughter and the only surviving issue, Bibi Fatima Zahira, became the 4th Caliph. There was stiff opposition to Ali's rule from Amir Moavia, a known protegee of Osman. He fought with him a bitter war for 5 years and finally got him murdered in a mosque of Koofa, his mausoleum with a golden dome, stands in the nearby town of Najaf (Iraq). After the extermination of Ali, Moavia grabbed the Caliphate and converted the Islamic state into a kingdom. After his death, his notorious son Yazid became the next ruler. However, the rightful claimants of the Caliphate were the descendants of Hazrat Ali, namely, Hassan and Hussain. While Hassan abdicated his claim to the crown and later died of suspected poisoning, his younger brother Imam Hussain who was till then leading a secluded life in Medina, came out and challenged the usurper, Yazid. It was the war of attrition between the two which led to the bloodshed of Karbala (102 km south of Baghdad), on Oct. 10, 680 AD.

The participation of the Mohyals Brahmins and more precisely that of a Dutt family living in Arabia at that time, in the holy war, is a fact of the history. They were a part of the entourage of 200 men and women, including 72 members of Hussain's family (40 on foot and 32 on horseback), when he left Medina and made an arduous trek to Karbala, where he had a large friendly following. After 18 days, i.e. on the 2nd. day of Mohurram, the Hussain's caravan reached Karbala, on the bank of river Euphrates and surrounded by a hostile desert. On the 7th day of Mohurram, all hell broke out when 30,000 strong army sent by Yazid from Mecca and other places, attacked them. 6,000 soldiers guarded the river bank to ensure that not a drop of water reached the Hussain's thirsty innocents. By sunset of 10th (Ashoor), a Friday, all were dead including his step brother Abbas (32), his son Ali Akbar (22), daughter Skeena (4) and 6 months old infant Ali Asghar who was killed by an arrow while perched in his lap. Imam Hussain himself was slain with thirty three strokes of lances and swords by Shimr, the hatchet man of ignominious Yazid. The ruffians of Yazid, as they ran carrying the smitten head of Hussain to the castle of Koofa, were chased by Rahab. He retrieved the holy man's head, washed it reverentially and then carried it to Damascus. According to legend, he was overtaken by Yazid's men during his overnight shelter on the way. They demanded Hussain's head from him: Rahab executed the head of one of his sons and offered to them. They shouted that it was not the Hussain's head, then he beheaded his second son and they again yelled that it was not his. In this way Rahab executed the heads of his seven sons but did not part with the head of Imam Hussain. Later, after one year, it was buried in Karbala along with rest of his body. The intrepid Datts rallied round Amir Mukhtar, the chief of the partisans of Imam Hussain, fought with extraordinary heroism and captured and razed the fort of Koofa, seat of Yazid's governor, Obaidullah, the Butcher. After scoring a resounding victory on the battlefield, they beat the drums and yelled out that they had



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avenged the innocent blood of Hussain shed at Karbala. It is also significant to note that even before the Karbala incident, Hazrat Ali had entrusted the public exchequer to the regiment of the valiant Datts, at the time of the Battle of Camels fought near Basra. The above provides an impeccable evidence about the pragmatic role played by the Datt Mohyals in the catastrophe of Karbala. There are more than a dozen ballads composed centuries ago which vividly and with great passion describe the scenario of the historic event. Interestingly, in the Preface of his famous historical novel, titled Karbala, published in 1924 from Lucknow, Munshi Prem Chand has stated that the Hindus who fought and sacrificed their lives in the holy war of Karbala, are believed to be the descendants of Ashvathama. This clearly establishes their link with the Datts who consider Ashvathama as an ancestor of their clan. Later on, when Sunnis let loose an orgy of vendetta on Shias and Datts, Datts returned to their motherland around 700 AD and settled at Dina Nagar, District Sialkot (vide Bandobast Report of Gujarat by Mirza Azam

Beg page 422 and folk songs) and some drifted to as far as the holy Pushkar in Rajasthan. Starting from Harya Bandar (modern Basra on the bank of river Tigris) with swords in hand and beating drums, they forced their way through Syria and Asia Minor and marching onwards captured Ghazni, Balkh and Bukhara. After annexing Kandhar, they converged on Sind and crossing the Sind at Attock they entered the Punjab.

An ancestor of Rahab named Sidh Viyog Datt assumed the title of Sultan and made Arabia (old name Iraq) his home. He was a tough and tenacious fighter. He was also known as Mir Sidhani. He was a worshipper of Brahma. He was the son of the stalwart Sidh Jhoja (Vaj) who was a savant and saint and lived in Arabia (Iraq) around 600 AD. The supporters of Hassan and Hussain honoured the Datts with the title of 'Hussaini Brahmin' and treated them with great reverence in grateful recognition of the supreme sacrifices made by them in the war of Karbala. According to Jang Nama, written by Ahmed Punjabi, pages 175-176, it was ordained on the Shias to recite the name of Rahab in their daily prayer. At the time of the Karbala, fourteen hundred Hussaini Brahmins lived in Baghdad alone.



"Everything that
is excellent
will come when
this sleeping
soul is
aroused to
self conscious
activity"