

# Hindu & Hindutva : Name & Nationalism

---

***Swami Vigyananand***

THE PART – 1

**HINDU : THE NAME**

## **Contents:**

Origin of Hindu Word

Be Proud as Hindu

Core of Hindu Nation

Components of Hindu Identity

Identity of Hindu Children Living in Different  
Part of the World

Myth of Composite Culture

National Vision of Hindu Nation

National Goal of Hindu Nation

# Hindu & Hindutva : Name & Nationalism

## PART – I, HINDU : THE NAME

Our ancestors at least from pre-Islamic period are using Hindu word without any doubt to express their identity (Jatiya [tkrh;] Samudaya – Hindu brotherhood)

जातीय – जात्यन्ताछः बन्धुनि (पाणिनि अष्टाध्यायी सूत्र)

as we are Hindus and identifying their Dharma as Hindu Dharma with respect and pride and they did not have any inferiority Complex also they were not shy in calling themselves as Hindu

हिन्दुः हिन्दूश्च प्रसिद्धौ दुष्टानां च विघर्षणे । (अद्भुत कोश)

हिन्दुः हिन्दूश्च हिन्दवः । (मेदिनी कोश)

हिन्दु धर्म प्रलोप्तारौ जायन्ते चक्रवर्तिनः ।

हीनश्च दूषयप्येव स हिन्दूरित्युच्यते प्रिये ॥ (मेरु तन्त्र)

‘हिन्दूपति परताप पत राखो हिन्दवान की ।’

(Poet Prithviraj Bikaneri)

हिन्दुधरम जग जाइ चलावौ । दौरि दिलीदल-हलनि चलाओ ॥

(छत्र प्रकाश)

इक पीर हमारा हिन्दु भारा भाईचारा लख पावो ॥

(पथ प्रकाश)

उत्तर मनयों धर्म हम हिन्दु । अतिप्रिय किमि करे निकंदु ॥'

(सूर्यप्रकाश)

जगे धर्म हिन्दू सकल भंड भाजे ॥

(विचित्र नाटक— गुरु गाविन्दसिंह कृत)

In the 19<sup>th</sup> century, some Indian Muslims, scholar of Persian and Urdu language with biased and crooked mind compiled some dictionary (Llugat) of Persian & Urdu in Bharat. To mention few

1. Gayasullugat
2. Saidullugat
3. Firozullugat
4. Kareemullugat

They wrote in the above dictionary the meaning of Hindu as *Kala* (black), *Chor* (thief), and Kaffir.(non-believer of Islam)

# **Swami Dayanand Saraswati**

(founder of Arya Samaj) who was very much disturbed by realizing the demoralized state of Hindu society.

Hindu society was very much criticized by Muslims and Christians as idol worshipers, polytheist, etc etc.

Hindu society was helpless before the so-called Christian and Muslims intellectual attack.



Swami Dayananad Saraswati to reverse this helplessness and to defend the Hindu society took refuge in the Veda ,i.e anything which is not in Veda according to his own rationale , he will simply discard, such as *Murti Puja* etc.

During his wandering in society he heard the bad meaning of Hindu word propagated by the above mentioned biased & crooked Muslim scholars.

In 1875 Swami Dayananand Saraswati delivered 15 lectures in Pune which is popularly known as Pune Pravachan, published as Updesh Manjari. He mildly objected the use of Hindu word in his 4<sup>th</sup> and 8<sup>th</sup> lecture. He told in lecture

*“Yah naam hame musalmano ne diya hai. Tatha isaka artha kala, kafir, chor, hota Hai. Hame Ise tyagana chahiye.”*

(This name is given to us by Muslim, the meaning is Black, kaffir and thief. We should reject this word)

**Thereafter many Arya-samaji started talking against Hindu word without going into detailed study of history and etymology of Hindu word.**

**Hindu society who was using Hindu word with pride more than thousand years got confused.**

**Arya samaji started using vedic Dharma in place of Hindu dharma and in place of Hindu they started using Arya.**

**They started calling murti pujak Hindu as Pauranic (in a little derogatory sense). Already demoralized murti pujak Hindu society – in place of Pauraanic coined a new word Sanatan Dharma.**

**Hindu sadhu, sant and Pandit also started distancing themselves from the word Hindu.**

**Sanatan Dharma is actually a word with no history. Confusing Hindu Society and indirectly compelling them to use the word Sanatan Dharma in place of Hindu Dharma. This was the biggest intellectual victory of Muslim over Hindus in thousands of years.**

Because of crookedness of Muslims Hindu started giving up their identity and started using a new word Sanatan Dharma.

Now there was a big debate in Hindu society that Hindu word has foreign origin and given to us by foreigner in a derogatory terms which has a bad meaning.

Hindu word is not found in Vedas and Sanskrit literature and of recent origin.

Therefore, we should not use Hindu word.

## Let us examine the origin of Hindu word

Hindu is a word, *sabd or Akshar*. What Hindu philosophy and Sanskrit Grammar say about the word, *sabd or Akshar*?

अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम् ।

विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः ॥ 1 ॥

Bhartrihari Krit, Vakapadeeye, Brahma Kand

meaning : Brahma Swarup is *Sabd Tattvam*.

; शब्दतत्त्वमित्यभिधीयते)

Brahma has no beginning and end. ;अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम्)

# What is Sabd?

येनोच्चारितेन सास्नालाङ्गूलककुदखुरविषाणिनां सम्प्रत्ययो भवति स शब्दः ।

Patanjali Mahabhasya

When anything is pronounced, the object suddenly appear in the mind and what is pronounced is called *sabd*

सिद्धे शब्दार्थसम्बन्धे

सिद्धे शब्देऽर्थे सम्बन्धे चेति । Patanjali Mahabhasya

The word and its meaning had eternal relation.

*Atha Kimidam Aksharam iti.*

What is this *Akshar*?

अक्षरं न क्षरं विद्यात्

न क्षीयते न क्षरतीति वाऽक्षरम् ।

Patanjali Mahabhasya.

Akshar means which cannot be perished. Akshar which is Non-decaying and non-perishable.



The sabd tattva is also one of the form of Brahma which has no beginning and end. *Akshar* is non-decaying and non-perishable and it has eternal relationship with the meaning.

Now you can understand that Hindu word is not created by anybody.

Once any one pronounce the word Hindu, the image of Hindu society automatically realized

# **The Origin of the Word – Hindu**

# The Vedas declare

देवी वाचमजनयन्त देवास्तां विश्वरूपा पशवो वदन्ति ।

(ऋग्वेद 8/100/1)

Deva create language and human beings follow and uses the same. Similarly Aadi Smritikar Bhagwan Manu also speaks in tune with Vedas

सर्वेषां तु नामानि कर्माणि च पृथक् पृथक् ।

वेद शब्देभ्य एवाऽऽदौ पृथक्संस्थाश्च निर्ममे ॥ (मनुस्मृति 1/11)

In the beginning of creation all names and duties (Karma) were created from the Vedas and separated accordingly.

Mahabharat Kar Maharshi Krishna Dwaipayana  
(Maharshi Veda Vyas) wrote:

अनादि निधना नित्या वागुप्सृष्टा स्वयम्भुवा ।  
आदौ वेदमयी दिव्या यतः सर्वा प्रवृत्तयः ॥

(म.भा.शां.प. 232 / 24)

Compassionate Paramatma in the beginning of every Kalp (creation) gives eternal Vedas which has no beginning and end. In the light of vedic knowledge the whole world follow and uses the knowledge of Veda in their day-to-day life.

Pt Yudhishtir Mimansak indicate the sources of above two slokas of Manu Smriti and Mahabharat in following Mantra of Vedas.

*Sanskrit Vyakaran Shastra Ka Itihas, Part - I, Page - 2*

हरि सृजानः पथ्यामृततस्येति वाचमरितेव नावम् ।

देवो देवानां गुहयानि नामा विष्कृणोति वर्हिषि प्रवाचो ॥

(ऋग्वेद 9/95/2)

वृहस्पते प्रथमं वाचो अग्रं यत्प्रैरत नामधेयं दधानाः ।

यदेषां श्रेष्ठं यदरि प्रमासीत्प्रेणा तदेषां निहितं गुहावि ॥

(ऋग्वेद 10/71/1)

From the above facts  
it is proved that everything  
(Name & Action)  
we use in day to day life  
has roots in Vedas.

***Sindhu to Hindu***

Shri V. D. Savarkar,  
Dr. S Radhakrishnan and other  
Swadeshi and foreign scholars  
undisputedly accepts that Sindhu  
word of Vedic Sanskrit literature is  
the source of Hindu word. The  
Vedas are the ancient literature of  
the world. Sindhu has roots in this  
ancient Veda.



Sindu word is frequently used in Vedas. Here two Mantras are produce from the *Nadi* (River) *Sukta*.

अभि त्वा सिन्धो शिशुमिन्न मातरो वाश्रा अर्षन्ति पयसेव धेनवः ।  
राजेव युध्वा नयसि त्वमित् सिचौ यदा सामग्रं प्रवतामिनक्षसि ॥  
(ऋग्वेद 10 / 75 / 4)

स्वश्वा सिन्धु सुरथा सुवाया हिरण्ययी सुकृता वाजिनीवती ।  
ऊर्णावती युवतिः सीलमावत्युताधि वस्ते सुभगा मधुवृधम् ॥  
(ऋग्वेद 10 / 75 / 7)

The both *Mantras* have *Sindhu* word.

## How changes took place from Sindhu to Hindu

In the most of language tradition of *Bharat* it is an accepted fact that the पदादि ;सद्धसकार (the first letter of the word) or in the middle or in the end पदादि ;सद्धसकार changes into (ह) हकार in many places. This change is always not according to fixed rules. But it happen.

For example in Vedic literature

श्रीश्च ते लक्ष्मीश्च पत्न्यौवहोरात्रे पार्श्वे नक्षत्राणि अश्विनौ व्यात्तम् ।  
इष्णान्निषाणामुं मऽइषाण सर्वलोकं मऽइषाण ॥

(यजुर्वेद पुरुष सूक्त, 31 / 22)

ह्रीश्च ते लक्ष्मीश्च पत्न्यौ । अहोरात्रे पार्श्वे नक्षत्राणि रूपम् ।  
अश्विनौ व्यात्तम् । इष्टं मनिषाण अमुं मनिषाण । सर्वं मनिषाण ॥

(तैत्तिरीय आरण्यक 3 / 13 / 2)

The above first Mantra is of the *Yajur Veda*.  
Sakar पदादि (स) सकार of the *Shri* has changed into  
the hakar पदादि (ह) हकार *Hri* in the same Mantra in  
*Taitiriya Aranyaka*

# Panini Grammar : सकार . हकार

षृषोदरादीनि यथोपदिष्टम्—अष्टाध्यायी (6 / 3 / 109)

The *Kasika* is the running commentary of *Panini Ashtadhyayi*. On above Sutra with reference to Ancient *Acharya*, written about the *Nirvachan*.

वर्णागमो वर्ण विपर्ययश्च द्वौ चापरौ वर्ण विकारनाशौ ।  
धातोस्तदर्थतिशयेन योगस्तदुच्यते पंचविधं निरुक्तम् ॥

वर्णागमो - addition                      विपर्ययश्च - Inter-change

वर्ण विकार - - by product                      वर्ण नाश - Loss of letter

धातोस्तदर्थतिशयेन - Use of word for different meaning.

These are five way of *Nirvachan*.

For example foi;Z;'p - Inter-change

हिंसि-हिंसायाम् – सिंह- हकार (Hakar) in place of सकार (Sakar) and सकार (Sakar) in place of हकार (Hakar). Due to this rule of interchange we have a flag word from हिंस.

व्यत्ययो बहुलम् (अष्टा. 3 / 1 / 84) – *Mahabhasyakar Pantanjali* wrote on this sutra in his *Mahabhasya* –

सुपां व्यत्ययः, तिङां व्यत्यय, अनेक व्यत्ययों के साथ वर्ण व्यत्ययः पढा।

सुप्तिङुपग्रह लिङ्गनराणां कालहल च् स्वर कर्तृयङां च।  
व्यत्ययमिच्छति शास्त्रकृदेषां सोऽपि च सिध्यति बाहुलकेन।।

# izR;;ksa esa (Prefix) (l)ldkj Sakar to (g)gdkj Hakar

सेहर्यपिच्च- (अ. 3/1/84)

अर्थ- लोडादेशस्य सिपः स्थाने हि इत्ययमादेशो भवति, अपिच्य भवति स आदेशः ॥

उदाहरण : लुनीहि, पुनीहि आदि आदि

भावार्थ- लोट् लकार में **Prefix** सि changed to हि ।

**Here** पदादि स (padadi S) of Prefix  
changed to पदादि ह (padadi H)

ह एति - ( अ. 7/4/52)

अर्थ- तासस्त्योः सकारस्य हकारादेशो भवति एति परतः ।

भावार्थ- तास् तथा अस् के सकार का हकारादेश एकार परे होता है । उदाहरण  
कर्त्ताहे, व्यतिहे ।

# In Prakrit language

(स) सकार Sakar to (ह) हकार Hakar

अस्मि = द्वि

युष्माकं = तुह्माणं

अस्माकं = अह्माणम्

Here in all the three places

S (स)सकार

changed to H (ह)हकार.

# Assamese Language

Assam is North-east part of Bharat (Uttar-Purvanchal). Islamic invasion and their successive rule in Bharat failed to defeat Assam and were unable to enter into Assam. Even during the long rule of Mogul they attempted many times to enter Assam but miserably failed. This is an accepted truth that on Assam and Assamese language there was no influence of Persian or Arabic language and of Islam.



In the Assamese language पदादि (स) सकार *Padadi Sakar* of *Sanskrit* is always pronounced as a (ह)हकार *Hakar*. In some places (ध) धकार *Dhakar* as (द) दकार *Dakar*.

This Assamese language is part of our own indigenous language of *Bharat*.

Following are examples taken from *TATSAM SABD KOSH* – Published by *Kendriya Hindi Nideshalya* – Ministry of Human Resources and Development, Govt of Bharat.

संस्कृत

असमियाँ

संकट

हङ्कट

संकल्प

हङ्कल्प

संकीर्ण

हंकीर्ण

संकोच

हंकोच

संक्षेप

हंखेप

संख्या

हंख्या

संगम

हंगम

संगति

हंगति

संचार

हंचार

संतान

हंतान

संस्कृत	असमियाँ
संतोष	हन्तोष
सन्देश	हन्देश
सन्देह	हन्देह
संपादक	हम्पादक
संध्या (ध्)	हन्द्या (द्) '

- \* Sanskrit (ध) धकार Dhakar is pronounced as (द)दकार Dakar in Assamese language.

## Hindi and other Regional languages of Bharat

अस्-भुवि-धातु "होना" अर्थ में है। इसी अस् धातु के आदि अकार का लोप होकर 'स' को 'ह' बना है जिसे हिन्दी में "है" कहते हैं। हरियाणा की लोक भाषा में, इसी अस् धातु के आदि अकार का लोप होकर 'सै' बोलते हैं।

हिन्दू तुरक दीन है गायो। तिनसौ वैर सदा चलि आयो।  
लेख्यो सुर असुरन को जैसो। केहरि कसि बखानो तैसो।। (छत्रसाल)

**Here in this poetry of Chatrasal Kesari of Sanskrit  
has changed to Kehari**

पाहन पतित वाण न ही भेदत रीता करहु निषंग। (सूरदास)

पाहन ते ने काठ कठिमाइ। (तुलसीदास)

**In both the poetry of Surdas and Tulsidas, पाशण *Pashan*  
has changed into पाहन *Pahan*.**

# There is a popular sloka about desert area

आशीर्वादं न गृहणीयान्मरुस्थल निवासिनाम् ।  
शतायुरिति वक्तव्ये हतायुरिति कथ्यते ॥

Do not accept blessings of desert people because  
in place of शतायु *Satayu* (may you live for 100 years)  
they pronounce हतायु *Hatayu* (lost your life)

In Mewar and Marwada of Rajasthan, in place of पदादि (स) सकार *Padadi sakar* they pronounce (ह) हकार *Hakar*. They write सलुम्बर *salumber* but pronounce

हलुम्बर *Halumber* or सांप (Snake) and pronounce हांप *Hanp*.

In *Saurashtra* Area of Gujarat in place of सक्कर *Sakkar* they pronounce हक्कर *Hakkar*.

## Chinese traveler *Hiuen-Tsang* about Hindu Name.

Chinese traveler *Hiuen-Tsang* came to Bharat in the beginning of 7<sup>th</sup> century during the time of *Samrat Harshwardan*.

*Hiuen-Tsang* time to visit Bharat was pre-islamic. Scholars like Thomas Watters and Samuel Beal translated Memoirs of *Hiuen-Tsang* from the original Chinese to English.

## Following are the references.

### Thomas Watters

“We find that different counsels have confused the designations of T’ien-chu (India); the old names were **Shen-tu and Sien (or Hien)-tou**; now we must conform to the correct pronunciation and call it Yin-tu. The people of Yin-tu use local appellations for their respective countries; the various districts having different customs; adopting a general designation and one which the people like, we call the country Yin-tu which means the “Moon” Vol. 1 p 131 “On Yuan Chwang’s travels in India” by Thomas Watters.

## Samuel Beal

The names of India (T'ien Chu) are various and perplexing as to their authority. It was anciently called **Shintu, also Hien-tu;** but now, according to the right pronunciation, it is called In-tu. In Chinese the name signifies the Moon so it is called In-tu.

*(Buddhist Record of the Western World,  
tr. by Samuel Beal, from the Chinese of Hiuen-Tsang.  
Trubner & Co. London 1884)*



The most remarkable and important thing in both the record, the old names were **Shen-tu and Sien (Sindhu) (or Hien)-tou (Hindu);**

Now this is confirmed and proved that the Hindu word and its uses is pre-Islamic.

## Sindhusthan

सिन्धुस्थानमिति ज्ञेयं राष्ट्रमार्यस्य चोत्तमम् ।

म्लेच्छ स्थानं परं सिन्धोः कृतं तेन महात्मना ॥

Bhavishya Puran 1/4 izfrlxZ ioZ] v- 2 1/2

This side of Sindhu River is our Sindhusthan.

## Sindhuja to Hinduja

In Akhand Bharat (Undivided Bharat) Western frontier state was Sindhu Province. (Presently in Pakistan.) Sindh province is spread in both side of Sindhu River. There are many Sindhi Hindu brothers who used Sindhuja as their sur-name. Many used Hinduja as their sur-name which also show that this Hindu is changed from Sindhu.

## Sindhu to Hindu in Assam

Earlier I have presented the references of Assamese Language. How सकार (S) pronounce as हकार(H) in Assam.

Following references prove that there was a Sindhu River and Sindhu Province in North-Eastern part of Bharat.

As per Mahabharat there are two Sindhu River and two Sindhu province. One is in the western part of the Bharat and the other is in the eastern part of Bharat.

## Two Sindhu Rivers

### Western Part of Bharat

नदीं पिबन्ति विपुलां गंगां सिन्धुं सरस्वतीम् ।

Bheeshma Parva, Jambukhand Vinirvan Parva (9/14)

### Eastern Part of Bharat

पवित्रां कुण्डलीं सिन्धु राजनीं पुरमालिनीम् ।

Bheeshma Parva, Jambukhand Vinirvan Parva (9/21)

## Two Sindhu Province –

### Western part of Bharat

कश्मीराः सिन्धु सौवीरा गान्धारा दर्शकास्तथा ।

Bheeshma Parva, Jambukhand Vinirvan Parva (9/53)

### Eastern Part of Bharat

चेदि मत्स्य करुशाश्च भोजाः सिन्धु पुलिन्दकाः ।

Bheeshma Parva, Jambukhand Vinirvan Parva (9/40)

This is the confirmed fact that there is a *Sindhu* River and *Sindhu* province (Sindh) in the western part of *Bharat* – presently in Pakistan.

Above reference of *Mahabharat* also prove that there is a *Sindhu* River and *Sindhu* province in the North-Eastern part of *Bharat*

To Confirm more facts and references from the Mahabharat, aswamedhic Parva, Anu-Gita Parva are presented here

Horse of *Aswamedha* reached to *Pragyajotishpur* (presently West Assam) where *Bagdatt* Son *Vajradatt* was ruling. *Arjun* defeated *Vajradatt*. There after *Ashwamedha* Horse entered *Sindhu* province.

सैन्धवैरभवद् युद्धं ततस्तस्य किरीटिनः ।  
हतशेषैमहाराज हतानां च सुतैरपि ॥

**Aswamedhic Parva, Anu-Gita Parva - (म. भा. 78/1)**

तं स्मरन्तो वधं वीराः सिन्धुराजस्य चाहवे ।  
जयद्रथस्य कौरव्य समरे सव्यसाचिना ॥

**Aswamedhic Parva, Anu-Gita Parva - (म. भा. 78/11)**

**On request of Jayadrath wife  
Dussalla (Sister of Duryodhan)  
Arjun forgive Sandhav.**

# Horse of Ashwamedha traveled from Sindhu province and entered in Manipur.

क्रमेण स हयस्त्वेवं विचरन् पुरुषर्षभः ।  
मणिपुरपतेर्देशमुपायत सह पाण्डवः ॥

Aswamedhic Parva, Anu-Gita Parva - (म. भा. 78 / 49)

Horse of Ashwamedha further entered into Manipur province where Arjun fought with his own son Babhruvahan (born of Arjuna's wife Chtrangada)

स तु वाजी समुद्रान्तां पर्येत्य वसुधामिमाम् ।  
निवृत्तोऽभिमुखो राजन् येन वारणसाध्वयम् ।

Aswamedhic Parva, Anu-Gita Parva - (म. भा. 82/1)

The horse traveled upto the ocean and took round and returned to *Hastinapur*.

**As per above description it has been proved that the *Sindhu* Province of *Jayadrath* was in north-eastern part of *Bharat*, further east to *Pragyajyotishpur* near *Manipur*. Somewhere present Eastern Assam. Most probably the *Sindhu* River of eastern part mentioned in the sloka *Pavitra Kundli - Sindhu -- Rajani-Purmalini* was the name of *Brahmaputra* river.**

**“In those days same as various names were given to river *Ganga* at different times just as *Gangorti, Bhagirathi, Ganga, Janhvi, Hugli*”**

**Shri M. S. Golwalkar (P.P. Guruji) – Bunch of Thoughts.**



**It is important to note that there was no mention of Brahmaputra river in the Bheeshma Parva, Jambukhand Vinirvan Parva where the names of all the river of Bharat has been mentioned.**

**The western Sindhu river and nearby province is known as Sindu Province and this is also proved by the references that the eastern Sindhu (Brhamapura) river and nearby province was known as Sindhu province.**

# Following proved beyond doubt

- 1 - As per Panini Grammar - पदादि (स) सकार  
Padadi Sakar to पदादि (ह) हकार Padadi Hakar
- 2 - Prakrit Language tradition
- 3 - Assamese Language
- 4 - Regional language
- 6 - Bhavishyapuran – Sindhusthan to Hindusthan
- 5 - As per Hiuen-Tsang Memoirs - Shen-tu (Sindhu)  
to Hien-tou(Hindu)
- 7 - Sindhuja to Hinduja

That *Sindhu* has become Hindu in indigenous Language of *Bharat*. It is originated in *Bharat*. Therefore this is a *Swadeshi* word and uses of Hindu word is pre-Islamic

# Why Sindhu to Hindu ?

**Shri Vinayak Damodar Sarvarkar wrote in his famous book “*Hindutva*”. Sindusthan is a Vedic name. There is an advantage in this. Sanskrit Sindhu means not only river but also ocean.**

**If you say one word *Sindhu* - Hindu, the whole *Bharat* is covered. Eastern *Sindhu* river (*Brahmaputra River*) is part of western *Sindhu*. (Actually both *Sindhu* and *Brahmaputra* originates from *Kailash Mansarovar*).**

**Therefore they have the same origin.**

The *Sindhu* surrounds western and eastern part of *Bharat* and the Southern peninsula surrounded by *Sindhu* (ocean) . Once any one pronounce Hindu whole geography of *Bharat* is visualized. These are extraordinary specialties of Hindu word.

Shri M. S Golwolker (P.P. Guruji) “ the name Hindu derived from River *Sindhu* has been associated with us in our history and tradition for so long that it has now become our universally accepted and adorned name”.

*(Bunch of thought)*

हिमालयसमारभ्ययावद्इन्दुसरोवरम् ।  
तं देव निर्मितं देशं हिन्दुस्थानं प्रचक्षते ॥

Brihaspati Aagam

---

This Hindu word is broader,  
in which culture, history and  
geography are united.  
The entire society has accepted the  
name. The name is most popular  
among all other names.

# Uses of Hindu in Sanskrit, Prakrit and regional languages.

Following are few examples.

हिंसया दूयते यश्च सदाचरण तत्परः ।

वेद.....हिन्दु मुख शब्दभाक् ॥

(वृद्ध स्मृति)

बलिना कलिनाच्छन्ने धर्मे कवलिते कलौ ।

यवनैर वनीक्रान्ता, हिन्दवो विन्ध्यमाविशन् ॥

(कालिका पुराण)

यवनैरवनी क्रान्ता, हिन्दवो विन्ध्यमाविशन् ।

बलिना वेदमार्गोऽयं कलिना कवलीकृतः ॥

(शांडर्धर पद्धति)

हिन्दुः हिन्दूश्च प्रसिद्धौ दुष्टानां च विघर्षणे ।

(अद्भुत कोश)

हिन्दुः हिन्दूश्च हिन्दवः ।

(मेदिनी कोश)

हिन्दु धर्म प्रलोप्तारौ जायन्ते चक्रवर्तिनः ।  
हीनश्च दूषयष्येव स हिन्दूरित्युच्यते प्रिये ॥

(मेरु तन्त्र)

हिनस्ति तपसा पापान् दैहिकान् दुष्टमानसान् ।  
हेतिभिः शत्रुवर्गः च स हिन्दुः अभिधीयते ॥

(परिजातहरण नाटक)

एहि हिन्दुग देसे वच्चावो

(“निशीथ चूर्ण” जैन आगम, रचनाकाल-733 वि.सं.)

अटल ठाट महिपाट, अटल तारागढधानं ।  
अटल नग्र अजमेर, अटल हिन्दव अस्थानं ।।

(Maha Kavi Ven)

‘हिन्दूपति परताप पत राखो हिन्दवान की ।’

(Kavi Prithviraj Bikaneri in a letter addressed to Maha Rana Pratap)



हिन्दू सालाही सलाहा (श्लाघनीय) दरसन रूप अपार'

(Adi Guru Granth Sahib)

'बुडावले सर्व ही पापी। हिन्दुस्तान बकावले।'

(Samartha Guru Ramdas)

“मी हिन्दू रजपूत च तेह्वां हिन्दूच राज्य मूलचें हिन्दूचेंच हिन्दूधर्म रक्षका पुढे मी डोंके शतढा नमवीन परन्तु हिन्दूधर्माची मान हानि होईल असे कधीं ही धडणार नाहीं।”

“हिन्दूपत महाराज तुम, हो क्षत्रिय सिरताज।”

(Shivaji in a letter addressed to Mirza Raja Jai Singh.)

राखी हिन्दुवानी हिन्दवान के तिलक राख्यो ।

स्मृति पुराण राख्यौ वेद विधि मुनि में ॥

(Maha Kavi Bhushan)

पाल कवि . हिन्दू तुरक दीन द्वै गाए ।

तिनको वैर सदा चलि आए ॥

जब ते शाह तख्त पर बैठे ।

तब सौ हिन्दुन सो उर ठाठे ॥

कवि सुजान सिंह— हिन्दू धर्म जगाई चलाओ ।

दौर दिलिदल हलनि चलाओ ॥

गुरु तेगबहादुर—“उत्तर मन्यो धर्म हम हिन्दू  
अति प्रिय किमि करे निकन्दू।”

(सूर्य प्रकाश)

गुरु गोविन्द सिंह—“सकल जगत में खालसा पंथ गाजे।  
जगे धर्म हिन्दू सकल भंड भाजे ॥”

(दशम ग्रन्थ)

सन्त कबीर—

सुन्नत किए तुरक जो होवें औरत का क्या करिए।  
अर्ध शरीरी नारी का छोड़िए ताते हिन्दू हो रहिए ॥

Here one thing is very important to note that in all references of *Maharana Pratap*, *Shivaji*, *Guru Tegbahadur*, *Guru Govind Singh* and many other poets they all used the word *Hindu Dharma*.

They fought for Hindu Dharma, they defended Hindu Dharma, they sacrificed their lives for Hindu Dharma. No one used *Sanatan Dharma*, *Vedic Dharma*, *Bharatvarsh* and *Bharat Mata* in their course of fighting, defending and sacrificing .

In their understanding, in spirit the word Hindu Dharma encompasses all.

The question arises if Hindu word was so popular why not it is available in ancient Vedas and ancient *Sanskrit* literature.

*Mahabhasyakar Maharshi Patanjali* had discussed this type of issue in his *Mahabhasya*. Following is the reference from *Mahabhasya*.

## अप्रयुक्ते दीर्घसत्रवत्

यद्यप्यप्रयुक्ता अवश्यं दीर्घसत्रवल्लक्षणेनानुविधेयाः ।

## सर्वे देशान्तरे

सर्वे खल्वप्येते शब्दा देशान्तरेषु प्रयुज्यन्ते । न चैवोपलभ्यन्ते उपलब्धौ यन्त्रः क्रियताम् । महान्शब्दस्य प्रयोगविषयः । सप्तदीपा वसुमती, त्रयो लोकाः, चत्वारो वेदाः साङ्गाः सरहस्या बहुधा भिन्ना एकशतमध्वर्यु-शाखाः, सहस्रवर्त्मा सामवेदः, एकविंशतिधा वाह्वृच्यं, नवधाऽऽथर्वणो वेदः, वाकोवाक्यम्, इतिहासः, पुराणं वैद्यकमित्येतावाञ्छब्दस्य प्रयोगविषयः । एतावन्तं शब्दस्य प्रयोगविषयमननुनिशम्य सन्त्यप्रयुक्ता इति वचनं केवलं साहसमात्रमेव ।

Meaning - The usage of word is spread in seven continents (Saptadweepa) of the Earth and three lokas (*Akash, Prithvi and Paatal* i.e everywhere), four Vedas together with *Vedang, Brahman, Aranyaka and Upanishads*. They are many in types and number. These Vedas are again spread in several and different Shakha, such as *Yajurveda* has 101 Shakha, Samved has one thousand Sakha, Voluminous Rig Veda has 21 *Sakha* and Atarva Veda has 9 *Sakha, Itihasa, Purana* (history), and *Ayurveda*.

Uses of word are spread so vast, how any one can say that these words are not available. These words, which are not commonly visible, are used and available in its own places.

Angani i.e. Six Vedang – *Shiksha*,  
*Vyakaran*, *Nirukta*, *Kalpa*, *Chhanda*,  
*and Jyotish*



# Four Vedas —

1. *Rigveda,*
2. *Yajurveda,*
3. *Samveda*
4. *Atharvaveda.*

<b>Vedas</b>	<b>Total <i>Shakha</i></b>	<b>Lost <i>Shakha</i></b>	<b>Available</b>
Rig Veda	21	18	03
Yajurveda	101	93	08
Samaveda	1000	995	05
Atharvaveda	09	04	05

**Every Veda has one *Upaveda* also.**

*RigVeda* – *Ayurveda*

*Yajurveda* – *Dhanurveda*

*Samveda* – *Gandharvaveda*

*Atharvaveda* - *Arthaveda*

# Following is a list of lost *Brahmanas*

*Brahmanas* of the Rigveda :

*Paimgi, Brahmana*

*Paimgya, Brahmana*

*Paimgayani Brahmana*

*Bahvricha Brahmana*

*Asvalayana Brahmana*

*Galava Brahmana*

# Brahmanas of the Yajurveda

*Charaka Brahmana, Svetasvatara Brahmana*

*Kathaka Brahmana, Maitrayani Brahmana*

*Jabala Brahmana, Khandikeya Brahmana*

*Aukheya Brahmana, Haridravika Brahmana*

*Tumburu Brahmana, Ahvaraka Brahmana*

*Kankati Brahmana, Chhagaleya Brahmana*

# ***Brahmanas of the Samaveda***

*Bhallavi Brahmana*

*Kalabavi Brahmana*

*Rauruki Brahmana*

*Satyayana Brahmana*

*Talavakara Brahmana*

---

*Upang – Sankya – Yoga,*

*Nyaya – Vaisheshika,*

*Purva Mimansa – Uttar Mimansa.*

For all your knowledge vast available literature just only comes under 50 word roots (Dhatu) of the *Sanskrit* Grammar whereas we have studied about 2800 roots. Usages of 2750 roots are completely lost now.

Can you imagine the vastness of the literature and the lost knowledge?

Therefore many words, which were used in ancient days, are not available now such as Hindus, etc.

## Hindu in Avesta, Persian and Arabic language

Avesta is the oldest script of Zoroastrian. All foreigner and local scholars have always told us that स-सकार (Sakar) of Sanskrit changed to ह-हकार (Hakar) in Avesta and धकार (Dhakar) has become दकार (Dakar). Therefore Vedic Sapta Sindhu has changed into Hapta Hindu. Hence from Avesta Hindu word has come in existence.

They give following example.

वैदिक संस्कृत	अवेस्ता
सोम	होम
असुर	अहुर

# ***AVESTA & HINDU***

In search of Hindu word in *Avesta*

I read completely the *Avesta*

and also discussed this issue

with traditional Zoroastrian Scholars

who had authority on *Avesta*.

Surprisingly I found that

Hindu word is not found in *Avesta*.



All the scholars, while giving reference of Hindu word in Avesta, have accepted the origin of Hindu in Avesta. This is without searching the original sources. Actually in Zoroastrian tradition (ancient Persian language) first Hindu word appeared as *Hapta Hindu* in the book "*Vendidad*".

As per *Avestan* scholar *Vendidad* is not very old. This book is much later of *Avestan*.

# There is an interesting reference of Hind in another Zoroastrian book Shateer

“अकनूं बिरहमने व्यास नाम आज हिन्द आमद बस दाना कि कल चुना नस्त”

Meaning - A Brahmin named Vyas had come from Hind. There was none of him who can compare his intelligence and wisdom.

चू व्यास हिन्दी बलख आमद, गस्तास्प जरदुस्त रावं खवान्त”

When Vyas of Hind came to Balkh then Persian King Gustasp called Zarathushtra.

From the above two reference we can understand that in old Persian Hind word is a respected one and never used as in a bad sense.

## Hindu in Persian language

Persian is originated in Iran and it is the official language of Iran. So let us find out the sources of origin.

Farhang – e - Amid is very respected Persian dictionary compiled by Mr Hashan Amid of Iran. According to this dictionary following is the meaning of Hindu.

Hindu = (Came to Persian from Hinduk word of Pahalavi language)

(Note : Pahalavi language is mother of Persian language)

Meaning of Hindu = Hindi, Ahal-e-Hind,

हिन्दी, अहले हिन्द Resident of Hind desh (हिन्द देश निवासी) व तफाये अज़ा मरदुमे

हिन्द (हिन्दुस्तान का धर्म) Dharma of Hindustan

मख़ासूसी दरन्द – (विशिष्ट धर्म)। Unique Dharma

I searched several old dictionaries of Persian and got the following meaning.

Hindu = follower of ancient culture of Hind,  
Resident of Hindustan,

**A black mole on mistress cheek** (this is popularly known as a beauty spot in literature).

**Ladkiyon Ka Dil Churanevala Premi**

(I do not know the suitable translation.)

Aloe-Vera = Beauty Herb (*Gwarpatha* in Hindi)

There is an interesting reference of a Persian Sufi Poet Hafiz

अगर आन तुर्के शीराजी बदस्त आरद दिले मारा  
व खाले हिन्दु अश वखशम् समरकन्द ओ बुखारा

If that girl of Siraj would bring back my heart to me I would give sammarkand and Bukhara in exchange for her black mole.

“The Hymns of Atharvan Zarathushtra” by Jatindra Mohan Chatterjee – Published by Parsi Zoroastrian Association, 1967 – Calcutta.

Now you can understand the beautiful and poetic meaning of Hindu word in Persian language.

From the above you can also understand that how in the 19<sup>th</sup> century some biased and crooked minded Indian Muslim Scholar of Persian and Urdu language who, compiled some dictionary (रसनहंज) of Persian & Urdu in India, distorted the meaning of Hindu.

Hindu = A black mole on mistress  
cheek. - They selected only the  
**black word** from the above meaning.  
*Ladkiyon Ka Dil Churanewala Premi.*  
They made *Chor* from *Churanewala*.

They made dictionary meaning of  
Hindu as *Kala* (black), *Chor* (thief),  
and *Kaffir*. We Hindus were always  
non-believer *Kaffir* for them.

In search of meaning of Hindu I have gone through a neutral source and it is presented here.

Dictionary of Persian Arabic English by John Richardson – 1806, London

Hind = India, a woman name.

Hindustan = India

Hindu = An Indian, a sword of excellent edge made of Indian steel

Hindi = Any thing belonging to India.

Hindu word is used always in a respected term. In the light of the above facts the biased and crooked Muslim scholars are exposed.



## Hindu in Arabic language

1700 years before the birth of prophet Mohammed and 3100 years from now, there was a famous poet in Arab – His name was *Labi-bin-e-Akhtab –bin- e-Turfa*, whose poetry was compiled by *Asma-e-Malekush-Sara*, the court poet of *Kaliffa Harun Raseed*. He has praised Bharat and Veda in following poetry.

अया मुबारकेल अरज यू शैये नोहा मिलन "हिन्दे" ।

व अरादकल्लाहः म<sup>ॐ</sup>योनज्जेल जिकरतुन ॥1॥

O Holy land of Hind, thou art blessed.

God has chosen you for knowledge.

## Two Dictionaries:

*Lisan – al - arab* – compiler *Ibn Manzoor*,

*Al-Misbah – al - muneer* – compiler *Fuemi*

The above dictionaries are very old and authentic.

## Meaning of Hindu in the above two dictionary of Arabic language.

Hindusi = (plural) Resident of Hindustan,  
follower of Hindu Dharma (Mazhab)

Al-Hind = Hindustan (Al is always used before  
a respected word in Arabic)

Hind = Beautiful, names of Girls

Example:

*Hazarat Kadija*, the first wife of Prophet Mohammed. Before her marriage to Mohammed she was married to *Atik-bin-Aizad* and she had two children from him. Girl name was *Hind* and boy's name was *Abdulla*.

Mother of Prophet *Muawiyah's* name was *Hind* and she was married to *Abu Sufiyan*.

Even today *Hind* word is so popular in Arab and Iraq. They give *Hind* name to their children.

From the above you will note that in Arabic language word *Hind* is very respected one.

THE PART – 1

**END**

THE PART – 2

**HINDUTVA : THE NATIONALISM**

# Definition of Hindu

**Shri M S Golwalkar (P.P. Guruji) on definition of Hindu**

## The Indefinable Hindu

We, the Hindus, have based our whole existence on God and therefore, it is probable that the Hindu Society has developed in an all-comprehensive manner, with a bewildering variety of phases and forms, but with one thread of unification running inherently through the multitude of its expressions and manifestations. All the sects, the various castes in the Hindu fold, can be defined, but the term 'Hindu' cannot be defined because it comprises all.

Of course, many attempts at definition have been made from time to time, but all such definitions have proved to be incomplete. They do not express the whole truth and it is but natural in the case of a people who have been growing and evolving for the last so many scores of centuries. The origin of our people, the date from which we have been living here as a civilized entity, is unknown to the scholars of history. In a way, we are 'anadi', without a beginning. To define such a people is impossible, just as we cannot express or define Reality because words came into existence after the Reality. Similar is the case with the Hindu People.

*Pandit Gangaprasad Upadhyay*, a famous scholar also wrote about the indefinable of *Hindu* in the same way.

There have been many attempts in the past to give definition of *Hindu* and *Hindutva*. But they were not fully successful. Is Hindu a religious, social, or political entity? No one knows the exact meaning of Hindu word. But every *Hindu* feel and realize the spirit of Hindu and Hindu word.

Chapter- *Hindu & Hindutva*,  
from *Hindutva Ke Rakshak Swami Dayananad*



# Be proud as a Hindu : Swami Vivekanand

When a man has begun to be ashamed of his ancestors, the end has come.

Here am I, one of the least of the Hindu race, yet proud of my race, proud of my ancestors. I am proud to call myself a Hindu, I am proud that I am one of your unworthy servants. I am proud that I am a countryman of yours, you the descendants of the sages, you the descendants of the most glorious Rishis the world ever saw.

We are Hindus. I do not use the word Hindu in any bad sense at all, nor do I agree with those that think there is any bad meaning in it. In old times, it simply meant people who lived on the other side of the Indus; today a good man among those who hate us may have put a bad interpretation upon it but names are nothing. Upon us depends whether the name Hindu will stand for everything that is glorious, everything that is spiritual, or whether it will remain a name of opprobrium, one designating the downtrodden, the worthless, the heathen. If at present the word Hindu means anything bad, never mind; by our action let us be ready to show that this is the highest word that any language can invent.

Swami Vivekananda at an open air meeting at Dhaka on 31-3-1901 on the subject of **The Religion we are born in.**)

The Band of Reformer -- - - - ,

They have, however, done good work; may the blessings of God be showered on their heads.

But why should you, Hindus, want to separate yourselves from the great common fold? Why should you feel ashamed to take the name of Hindu, which is your greatest and most glorious possession?

(complete works of Swami Vivekanand – Vol. III page 460-461)

## Fundamental unity of Hindu society.

Swami Dayananand Sarawati, (Founder of Arya Samaj) had explained in a very simple way – who are Hindus and the fundamental unity of Hindu Society.

In 1877 the then Commissioner of Amritsar

Mr H Perkins asked question to

Swami Dayanandji. H. Perkins – Why Hindu Dharma is so weak as of cotton thread? (*Soot ka dhaga*)

Swamiji – Hindu Dharma is not weak like cotton thread. This is as strong as steel. Steel can break but Hindu Dharma never can break.

H.Perkins – Give me any example - then I will believe.

Swami Dayanand Saraswati:- Hindu Dharma is like an ocean. The way countless waves arise in the ocean, on the same way, you can see in this Dharma. There is one sect of people who drinks water after filter and another sect of people drinks only milk. There is one sect of people who are life long Sadhus (ascetic). There is one sect of people who worship formless divine and another sect of people worship Avatar (Divine Incarnation). There is one sect of people who practice only philosophy and sect of people only meditate. There is one sect of people who drinks water from the *Shudras* and accept meal cooked by them.

With all the differences, they are all Hindus.  
They are really Hindus. No one can expel  
them from the fold of Hindu Dharma.  
Therefore we must understand that this  
Dharma is very strong and not weak.

NOTE –Here one thing is very important to  
note. In 1875 at Pune lecture Swami  
Dayananad Saraswati told to reject Hindu  
word. Here in above passage He is defending  
Hindu Dharma, which shows the  
strength of name Hindu and greatness of  
Swami Dayanand Saraswati.

Swami Vivekananda at an open air meeting  
at Dhaka on 31-3-1901 on the subject of  
**The Religion we are born in.**

Now let us consider what are the common grounds of agreement in the religion we are born in. At first sight we undeniably find various differences among our sects. Some are Advaitists, some are Vishishtadvaitists, and others are Dvaitists. Some believe in Incarnations of God, some in image worship, while others are upholders of the doctrine of the Formless. Then as to Customs also, various differences are known to exist.

In Nepal, a Brahmin can marry in the four Varnas, while in Bengal, a Brahmin cannot marry even among the subdivisions of his own caste. So on and so forth. But in the midst of all these differences we note one point of unity among all Hindus, and it is this - - - -. In the same way, there is a great common ground of unity underlying the various forms and sects of our religion.



Paper on Hinduism - read at World Parliament of Religion, Chicago on 19<sup>th</sup> September 1893

Sect after sect arose in India and seemed to shake the religion of the Vedas to its very foundations, but like the waters of the seashore in a tremendous earthquake it receded only for a while, only to return in an all-absorbing flood, a thousand times more vigorous, and when the tumult of the rush was over, these sects were all sucked in, absorbed, and assimilated into the immense body of the mother faith.

From the high spiritual flights of the Vedanta philosophy, of which the latest discoveries of science seem like echoes, to the low ideas of idolatry with its multifarious mythology, the agnosticism of the Buddhists, and the atheism of the Jains, each and all have a place in the Hindus' religion.

(Complete works of Swami Vivekanand – Vol. I page 6 )

# Hindu a Nation

Is Hindu a Nation or religion or territorial entity or name of a community?

The Hindus are perhaps the most exclusive nation in the world.

# **What is a Nation?**

A nation indicates a group or community of people, which has been traditionally living in a particular land, which has its own distinctive culture, and which has an identity separate from other peoples of the world by virtue of the distinctiveness of its culture. The cultural distinctiveness of a nation may be based on its race, or religion, or language, or a combination of some or all of these factors, but all in all there has to be distinct culture, which will mark the nation out from peoples belonging to other lands.

Third, there may be internal differences in several respects among the people belonging to this culture, but in spite of these differences there is an overall sense of harmony born out of the fundamental elements of their culture, and a sense of pride, which inspires in them a desire to maintain their separate identity from the rest of the world. Finally, as a result of these factors, this group of people has its own outlook towards the history of its traditional homeland.

A community of people which possesses the above features is a NATION, and the country in which it has been traditionally living, and where it has developed its distinct culture, is called the MOTHERLAND of that nation, its TRADITIONAL HOME LAND. But the country or the land by itself can never be the nation. In other words, a nation is not a territorial unit but an emotional unit with a territorial base. As Sri Aurobindo had said "A nation is indeed the outward expression of a community of sentiments whether it be the sentiment of a common blood, or the sentiment of a common religion, or the sentiment of a common interest, or any or all of these sentiments combined.

We Hindus are a nation ourselves, but also that we are the oldest surviving Hindu nation on earth.

There are many points of difference within the Hindu fold, caused by language and regional tradition. But the fundamental sense of Hindu identity, unity, and harmony cuts through all differences and prevails over the community on account of the common spiritual current of the Hindu Dharma. Thus it is the Hindu Dharma which is the distinguishing feature of the Hindu Nation.

The traditional homeland of Hindus is the *Bharatavarsha*. It is a quite distinct geographical entity. There are few nations in the world the natural boundaries of whose homeland are as clearly drawn as that of ours.

Mother Nature has herself created and bequeathed to us, as it were, the separate land of *Bharatavarsha* enclosed by the Himalayas and the

*Hind Mahasagar* (Indian ocean), *Sindhu Sagar* (Arabian Sea) and the *Ganga Sagar* (Bay of Bengal).



It appears as if Nature, or the Supreme being if you like, has specially created this country as the motherland of a particular nation. And the Hindus have been intimately associated with this land, lived on it, developed their culture and civilization on it, and regarded it as sacred soil.

Since times immemorial, a great and cultured people called by the name “Hindu” have been living here as the children of this sacred motherland (Bharatmata)

Shri M S Golwalkar (P.P. Guruji)  
***Bunch of thought***

# **Work before us – delivered Triplicane Literary Society, Madras**

Two curious nations there have been sprung of the same race, but placed in different circumstances and environments, working out the problems of life each in its own particular way. I mean the ancient Hindu and the ancient Greek.

## **Notes of Class Talks and Lectures**

In everything, there are two kinds of development – analytical and synthetical. In the former the Hindus excel other nations. In the latter they are nil.

The Hindus have cultivated the power of analysis and abstraction.

No nation has yet produced a grammar like that of *Panini*.

# **Historical evolution of India**

This analytical power and the boldness of poetical visions which urged it onward are the two great international causes in the make-up of the Hindu race.

They together formed as it were, the keynote to the national character.

# **CORE OF NATION**

What other scholars have to say on Core of Nation-

In the early stage of European nationalism, national identity was often defined primarily in religious terms.

**(Who are We? By Samuel P. Huntington - Page 15)**

America's core culture has been and, at the moment, is still primarily the culture of the seventeenth and eighteenth century settlers who founded American society. The central elements of that culture can be defined in a variety of ways but include the Christian religion, Protestant values and moralism.

**(Who are We? By Samuel P. Huntington - Page 40)**

The crucial defining element of American identity. The Creed, however, was the product of the distinct Anglo-Protestant culture of the founding settlers of America in the seventeenth and Eighteenth centuries. Key elements of that culture include the English language; Christian religious commitment.

Irving Kristol argues Americans have always thought of themselves as Christian nation. – equally tolerant of all religions so long as they were congruent with traditional Judeo-Christian morality but equal toleration.

Americans are still Christian people, as they have been throughout their history.



Is America also a Christian nation?  
The statistics say yes; 80 per cent to  
85 percent of Americans regularly  
identify themselves as Christians.

Who are We? By Samuel P. Huntington –Page - 82

American Protestants were united  
behind the principle of scriptura sola.

Who are We? By Samuel P. Huntington – Page - 83

Tocqueville reported that all Americans held religion “to be indispensable to the maintenance of republican institutions”.

Bryce similarly observed, Christianity is “the national religion” of Americans.

President Eisenhower expressed the same view. Our Government makes no sense unless it is founded on a deeply felt religious faith. Given this general tolerance of religious diversity, non-Christian faiths have little alternative but to recognize and accept America as a Christian society.

A third element of America's civil religion is the prevalence of religious allusions and symbols in American public rhetoric, rituals, and ceremonies. Presidents have always taken their oath of office on a Bible.

## Core of Hindu Nation

If we read Swami Dayananda Saraswati, we will come across the notion that we Hindus are a nation. In the writings of Bankimchandra and Sri Aurobindo too, we will find a clear and confident assertion that we Hindus are a nation, and not just a religious community. The basic perception of Vir Savarkar was also the same, which he forcefully presented, in his famous book, Hindutva. However, the person who made the most powerful pronouncement of this idea was Swami Vivekananda. Throughout his brief but momentous life, Swamiji proclaimed loudly, clearly and consistently the fact that we Hindus are a nation.

I would like to remind you of the famous 2-minute address of Swamiji delivered in response to Welcome at the World Parliament of Religions at Chicago on 11<sup>th</sup> September 1893.

In that address Swamiji told his American audience,  
*“I thank you in the name of the millions and millions of Hindu people of all classes and sects”.*

Thereafter he spoke three sentences which were most significant. First, he said, “I am proud to belong to a religion which has taught the world both tolerance and universal acceptance”.

Next, he said, “ I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth”

“ I am proud to belong to the religion which has sheltered and is still fostering the remnants of the grand Zoroastrian nation.”

Thus in three consecutive sentences Swamiji proclaimed his pride of belonging first “to a religion,” then “to a nation” and again “to a religion”

There is absolutely no doubt that swamiji used the words “religion” and “nation” as synonymous.

Character evolved out of thousands of centuries  
Now you understand clearly where the soul of this nation is – it is in religion. Because no one was able to destroy that, therefore the Hindu nation is still living, having survived so many troubles and tribulations.

## **In response to welcome by Hindus of Colombo 15<sup>th</sup> January 1897**

But you ask Hindu “What is your religion”?

he replies – Look here, my friend, I have marked it on my forehead. He can give you a good hint or two on questions of religion. That has been my experience. That is our nation’s life.



## In response to welcome by Hindus of Calcutta

Each nation has its own peculiar method of work. Some work through politics, some through social reforms, some through other lines. With us, religion is the only ground along which we can move.

Complete works of Swami Vivekananand page 314 - Vol.III

## In response to Welcome at Manamadura

India is the land of religion; the Hindu understands religion and religion alone. Character evolved out of thousands of centuries.

Complete works of Swami Vivekananand page 165 - Vol.III

The Hindu says that political and social independence are well and good, but the real thing is spiritual independence *Mukti*. This is our national purpose; whether you take the *Vaidika*, the *Jaina*, or the *Bauddha*, the *Advaita*, the *Vishishtavaita*, or the *Dvaita* – there, they are all of one mind.

In the writings and speeches of Swami Vivekandand, we come across hundreds of references to the “reawakening of the Hindu Nation”, “the resurgence of the Hindu nation”, and the “rejuvenation of the Hindu nation”. Indeed, regeneration of the Hindu nation was the central theme of his thought. One finds his writings full of expressions such as “the national vision of the Hindus”, the national traditions of the Hindus. He keeps referring to the national glory and destiny of the Hindus, their national ethos and history, their national consciousness and goal.

He speaks of the national literature of the Hindus, their national characteristics, their national backbone and efficiency. He talks of the Hindu national edifice and *raison d'être* of the Hindu nation, the national task for the Hindus. In fact, all his writings, speeches, and interviews are literally strewn with expressions like these.

Swami Vivekanand is also emphatically clear that the essential feature of Hindu nationhood is the Hindu religion, (the Hindu Dharma.)

At one place, he says that in spite of the slavery of a thousand years and tyranny of centuries, the Hindu nation is still alive because it did not forsake the basic element of its national life, namely, the Dharma. By Dharma he means the Hindu Dharma only. Elsewhere he says that Hindu Dharma itself is our national life. In yet another place he says that Hindu Dharma itself is our national life. In yet another place he asserts that the Hindu nation still survives because no one could destroy its soul.

Hindu national life is dharma and spirituality that we Hindus have to keep this national ideal of ours above everything else, and that if we give up our dharma and spirituality we would be destroyed as a nation.

Swamiji contrasted the Hindus with other nations by saying that the national goal of the French was political liberty, of the British mercantile genius, and of the Hindus spirituality. On one occasion, Swamiji went to the extent of claiming that of all the nations of the world, Hindus are the most handsome, and he added “I am not saying this because I belong to that nation, but because this is the truth.

We Hindus are a nation, and that the distinctive feature of our nationhood is Hindu Dharma.

We Hindus are a nation just as the Germans are a nation, the Armenians are a nation. The Kurds are a nation, the Jews are a nation. Look at the German nation. Their traditional homeland was divided into two. But this did not abate their nationhood. Within a mere fifty years, they achieved re-unification of their homeland and the nation was restored to its original complexion. As for the Jewish nation, they had in fact completely lost hold of their motherland.

For nearly 2000 years, they remained separated from their traditional homeland. But even that did not cause extinction of the nationhood of the Jews. The Jews remained a nation and despite so much of persecution and tyranny, they re-established their own state in their traditional homeland after 2000 years. The Hindus too have remained a nation, no matter who managed to rule over our homeland during the last millennium. The quintessence of the nation has remained intact. Its substance and entity have remained intact.



# **Who is part of Hindu Nation?**

A person or community who believe in Hindu Dharma, which embraces all Jain, Boudha, Sikhs. A person or community who believe Bharatvarsha as Matribhumi, Pitribhumi, Punnyabhumi.

## **Components of identity**

In terms of race, ethnicity, culture, religion and language, the Americans and British were/are one people.

Anglo-Protestant culture has been central to American identity for three centuries. It is what Americans have had in common and as countless foreigners have observed, what has distinguished them from other peoples.

Who are We? By Samuel P. Huntington – Page 3

The Stars and Stripes has the status of a religious icon and is a more central symbol of national identity for Americans than their flags are for peoples of other nations.

Who are We? By Samuel P. Huntington – Page 3

# Sources of identity:

Following are the sources of identity.

1. **Ascriptive** - such as ancestry, ethnicity (defined as extended kin) and race;
2. **Cultural** - such as clan, tribe, ethnicity, language, nationality, religion, civilization;
3. **Territorial** - such as province, state, country, geographical area, continent

America is a founded society created by seventeenth and eighteenth century settlers almost all of whom came from the British Isles. Their values, institutions, and culture provided the foundation for and shaped the development of America in the following centuries. They initially defined America in terms of race, ethnicity, culture, and most importantly religion.

American's ancestors were not immigrants but settlers, and in its origins America was not a nation of immigrants, it was a society, or societies, of settlers who came to the New World in the seventeenth and eighteenth centuries. Its origins as an Anglo-Protestant settler society have, more than anything else, profoundly and lastingly shaped American culture, institutions, historical development, and identity.

## **Identity of Hindu children born in foreign countries and living there**

Many Tibetan have been living in Bharat and also in different parts of the world, they continue to remain nationals of Tibetan Nation. Jews may have settled down in Bharat or in different part of the world, but they continue to be parts of the Jewish Nation.

Hindu living in America, Europe, Australia, New Zealand or any part of the world and have been settled down there, their children have been born there, they accepted citizenships of those countries.

They continue to be Nationals of Hindu Nation.

For example Americans do not accept immigrants as a part of their Nation and they do not constitute the core of American Nation and society. They still remain immigrants.

Hindu settled in Mauritius, Trinidad-Tobago, Suriname, Guyana, Fiji, Malaysia, are part of Hindu nation. Their society is a founded society created by 18th century settlers almost of all went from Bharat. Their Dharma, culture, values, institutions, provided the foundation and shaped the development of their country.

The most importantly they carried with them religion and symbol of Hindu Nation

*Bhagwa Dhwaj*

*(Saffron Flag-Hanuman Jhandi).*

Those people who have different racial and ethnic background of different countries accepted Hindu Dharma, culture, tradition etc are also form part of Hindu nation.



# **Bharatiya Nation and composite culture**

We Hindus are a nation unto ourselves and not a religious community – this cardinal truth formed the basic plank of our first national movement in this country, viz the Swadeshi Movement. When Bengal was partitioned in 1905, the entire Hindu society rose up with a national inspiration. No one had the slightest doubt at that time that we Hindus are a nation. That is why in city of Calcutta, gatherings of 50000 people took a collective oath before Goddess Kali in the holy Kalighat temple that we shall throw the British out of our homeland. Numbers touching 50000 marched through the streets after taking a dip in the holy Ganges, anointing their foreheads with tilak, and holding copies of the Bhagvad Gita in their hands. No one saw any difference in those days between Hindu Dharma and nationalism.

## **Partial truths or half-truths are often more insidious than total false hoods.**

Thinking about identity of Bharatiya Nation and its composite culture, the following truth is observed. During the independence movement of India the soft Hindu leaders instead of facing Islamic hooliganism squarely, they tried to accommodate its practitioners. And in their anxiety they sought to redefine our nationhood. They started to deny that we Hindus have been a nation since ancient times, and proclaimed instead that India was still a nation in the making, that the Indian nation will raise out of coalescence of Hindus and Muslims. This was nothing short of self-deception. And this new approach gave rise to an alternate concept of the Indian nation by 1920. Knowingly or unknowingly, it was Mahatma Gandhi who became the architect of this new concept.

Whether one follows the culture of this country or has adopted some alien culture, whether one is loyal to this country or not, whatever be one's attitude towards the heritage of this country, no matter if one even regards the culture of this country as abominable and a path of the Devil – all such persons are still be agglomerated to form one Indian nation

This new concept of the nation was also given a new name – Bharatiya. The new concept thus bade good-bye to the cardinal principles of nationhood, viz. emotional unity, and all that it implies. It turned the nation into a geographical entity, although the truth is that a nation is never a mere geographical entity and that a nation remains a nation even if it loses inhabitation of its traditional homeland.

So, according to the alternate perception, Hindus are not a nation but a mere religious community, just as the Mohammedans are a community, the Christians are a community, and so on. And all these communities put together are supposed to constitute the Bharatiya nation. Thus, in the Gandhi-Nehru era the meaning of the words “India” and “Indian” was changed and we Hindus were reduced from the status of a nation to that of religious community only, a mere part of the nation.

This new concept of a geographical or composite nation – which Jawaharlal Nehru used all his power and prestige to propagate since 1947 so as to implant it in the Hindu psyche – had some significant implications. These implications formed the corner stone of all policies of the Nehru era and proved disastrous for Hindus.

We Hindus were asked to overlook the barbaric tyranny that was perpetrated on us in order to force Islam down our throat. The horrible persecution, the plunder, the vandalism, and the massacres should all be forgotten. Or we should assume these to have been the personal aberrations of a few rulers. In order to project the history of India as a history of synthesis, an imaginary course of events was constructed, viz. that from olden days foreigners kept on coming to India and settling down by and by, that they kept getting mingled with one another and a new nation was thus formed, a new culture was thus created. So, we don't really have a national culture of our own, but only a composite culture.

In this alternate concept of nationhood, according to which Hindus are no more than a religious community and all inhabitants of India together constitute one nation, the most important element, therefore, was opposition to Hindus. In fact, antagonism to Hindus emerged as the single most distinctive feature of this perception, because promotion of what was perceived under it as the national interest, pre-supposed supplanting of Hindu interests. Since the most important role in spreading this concept was played by the thoughts and actions of Jawharlal Nehru.



The concept of a composite Bharatiya culture is equally imaginary. The fact is that the national culture of Bharat is the Hindu culture

National culture or creation of some composite culture is more insidious than total falsehoods.

Bulgarians do not regard their culture as composite. Rather after gaining independence, their national state totally repudiated the Islamic culture. Moorish (or Islamic) culture from their land. They did not consider their own culture to have become composite

It is that we should accept Islamic (and to some extent Christian) culture also to be our own culture, a part of our own heritage.

Some Muslims in India have taken to Hindu Music, or Muslim rulers have left some buildings, or innate religious liberalism has inspired some Hindus to pay obeisance to the tombs of Muslim fakirs at some places – all this can hardly make our national culture composite. Yet this is the fare on which we have fed our Profane Secularism.

As per this definition, even persons like Abdulla Bukhari, Syed Shahabuddin and Ibrahim Memon would qualify to be called Hindus. Such a notion would not only be ridiculous but also insulting to Hindutva.

By 2000, about 60 per cent of Americans were Protestants. Protestant beliefs, values and assumptions, however, had been the core element, along with the English language, of America's settler culture, and that culture continued to pervade and shape American life, society, and thought as the proportion of Protestants declined.

There is no Bhartiya Nation or composite culture. Today we Hindus constitute 84% population of Bharat. So our national culture must be Hindu Dharma and Hindu culture and not the composite culture.

The word Bhartiya too is likely to mislead us when we want to doate our particular society. The word “Hindu” alone connotes correctly and completely the meaning which we want to convey

Shri M S Golwalkar (P.P. Guruji)  
***Bunch of thought***

## Status of Islam & Christianity and their follower in Bharat

In matters physical or spiritual, of principle or of practice, on every point sublime or trivial, the Islamic and Christian societies have remained as unblended as oil and water with Hindu society. Islamic culture was brought to his country by barbaric invaders and tried relentlessly for a thousand years to extirpate the national Hindu culture. For us, therefore it is nothing short of an enemy culture. Same is the story of Portuguese Christian in Goa and Malabar.

A Muslim who actually believe in the theology of Islam can never be a member of the Hindu nation. Those who believe, in accordance with that ideology, that Hindu Dharma is obnoxious, that our ancestors were misguided people, that our Rishis and Munis were followers of the Devil, that all our ancestors have their places reserved in hell, that on the day of qiyamat (the last judgment) we too can only expect to be consigned to the fires of hell and never see the doors of heaven

Those who believe that all our Gods and Goddesses and Avataras are false abominations, that we are committing cardinal sin by worshipping them, that the alien ideology adopted by them is the only right path and true religion, that India is a Jahiliyyah waiting to be redeemed, that Allah himself has decreed it to be an act of great virtue, to slaughter, plunder and torture the Hindus – such people can by no means be a part of the Hindu nation.

These Muslims and Christians are our co-citizens. They should be treated an alien.

## Muslims and Christians: Nationals or co-citizens?

With this background in mind, it is necessary to remember an important fact about the Muslims and the Christians of Bharat, namely, that they are our own people. Till only a few generations ago they were parts of our nation. But the persecutions and allurements of the alien rulers compelled them to accept an alien culture and they themselves developed, in course of time, a sense of alienation from their own ancestral culture. The only wall that stands between them and us is this alien culture. Demolish this wall of Islam or Christianity and there would be nothing to separate the Indian Muslims and Indian Christians from the rest of us.



The relation between them and alien cultures they have adopted is that of a patient with his disease. We do not consider an ailing family member to be our enemy; rather we try to terminate his disease so that he may be cured and live a happy, harmonious life with other members of the family as before. Probably a still more apt comparison of the relationship would be with that between the drug and the drug addict. A drug addict develops such intense attachment to his favourite drug that it becomes the thing closest to his heart; he cannot even imagine his life without it. But we know how deadly a poison the drug is for him.

It becomes our definite objective, our sacred duty to de-addict our kin from the fatal influence of the drug. We ought not, therefore, have any animosity towards the Muslims and the Christians of India. Our enmity, our fight has to be against those baneful ideologies – Islam and Christianity – which have created, in the minds of some of our own people.

We believe in hate the sin and not the sinner. We have to liberate our Muslim and Christian brothers from the slavery of Islam and Christianity. The best thing we can do for Indian Muslim is to free them from Islam.

The basic notes of Christian theology are not very different from that of Islam. We can therefore find a large number of persons among Christians of India – and we may also find a few Muslims of that class – who may be following the modes of worship of alien religions, but who have retained a reverence for Hindu Dharma, a sentiment for the culture of their ancestors, a cognition in their minds of the nationality of Hindus, and an emotional bond with its distinctive feature. Such persons continue to be parts of the Hindu nation in spite of adopting Christianity or Islam. But persons who really believe in Islamic or Christian theology can only be a co-citizen on the soil of our motherland, not nationals of it.

In the view of Shri M S Golwalkar (P.P. Guruji) Muslim & Christians are co-citizens

“all that is expected of our Muslim and & Christen co-citizens is the shedding of the notions of their being ‘religious minorities’”

***Bunch of thought***

He is referring Muslims & Christians as co-citizens not as national

## **Identity of Smt. Sonia Gandhi** **and similar persons**

First, Sonia Gandhi married to Rajiv Gandhi and after a long time she applied for citizenship Indian State with generosity granted citizenship to Sonia Gandhi. Being a granted citizenship to Indian State she can rise to higher offices of Indian State, despite this Sonia Gandhi will be only a granted citizen of Indian State but not a national of Bharat.

For example Alberto Fujimori born in Japan and migrated to Peru and the humble Peruvian made him President of Peru and later on he turned himself a dictator. He misused his high office and acted against the interest of Peru. When Peruvian tried to forfeit him for his wrong deeds, he ran away to Japan. Because he was born in Japan and was a Japanese National not a National of Peru

Sonia Gandhi must believe in Hindu Dharma, she must respect Bharatvarsh as her *Punyabhumi* only then we Hindu will accept her as part of our Hindu Nation.

If she don't believe in Hindu Dharma and still continue her faith in Christianity, respect and devotion for alien culture, in this case she remains a Foreign National with a granted citizenship of India.

## Hindu Nation not yet free

Hindus neither gained recognition as a nation, nor their own State, nor control over their national homeland.

The Preamble of the Indian constitution does not contain any Hindu idea. It enumerates no principles based on Hindu ethos and ideals.

The Preamble talks of justice, equality, fraternity, and liberty as its goals. They may be good ideas in themselves, but what is the inspiration behind them? All of them are Western notions borrowed directly from the French Revolution.



The national ideas of Bharat, that is, of the Hindu nation, are – as Swami Vivekananda repeatedly reminded us – dharma and spirituality, renunciation and service, tolerance and harmony; satyam vada, dharmam chara (speak the truth, abide by dharma) – is the basal theme of our nation. But the present Indian Constitution has not incorporated a single idea out of these.

## Hindu nation without a State

There is no State today, certainly not in India, to protect Hindu interests in the international arena, to raise voice for the Hindus. If Jews are unjustly treated in any part of the world, the State of Israel, representative of an independent Jewish nation, immediately raises its voice.

Few years back when some Jews were killed in a bomb explosion in Argentina, the Government of Israel took less than an hour to announce that it will not spare the murderers.

But what is the situation of Hindus? In 1992 and 2000 a no less than 600 Hindu temples were destroyed in Bangladesh, thousands of Hindu homes were burnt down, hundreds of Hindu women were paraded naked on the streets of Bhola town, a number of Hindus were killed, Hindu shops were looted Hindu deities were desecrated, Hindu girls were dishonored. But the Government of India remained silent. In Pakistan 300 temples were destroyed. In Lahore a Minister of Pakistan personally supervised the pulling down of a temple with the help of bulldozers, and several Hindus were murdered. But the Govt. of India remained silent.

## A clear National vision needed

The sole task before us Hindus now is that we rescue ourselves from the suicidal stranglehold of the alternate nation-perception of Gandhi and Nehru and awaken national consciousness in ourselves. We have to develop a clear national vision. Such vision would show us that

We Hindus are a nation, not a religious community. There must be a firm conviction in our minds that our national identity is Hindu.

We would declare the name of our nationality to be Hindu and no other name would be acceptable to us.

The distinctive feature of our nation is Hindu Dharma. In its myriad forms such as Shakta, Shiva, Sikh, Jains, Buddhist etc, it is this Dharma which gives us our national identity. We shall not accept any other ideology as the heritage of our country. We cannot regard any alien creed as our own religion.

Akhand Bharat is our motherland. Even though parts of it have seceded today, we do not accept this division. Our goal is to re-unite the whole of our ancestral homeland into our motherland, no matter how long it takes.

Hindu culture is our national culture,  
Hindu society is our national society,  
Hindu art is our national art,  
Hindu literature is our national literature.  
Hindu history is our national history;  
there is no Muslim period or British  
period in this history; It is a history of  
continuous Hindu struggle against  
Islamic invaders and British colonialists.  
The struggle is still continuing

People subscribing the theologies of alien religions are only co-citizens in our country, not a part of our nation. We consider these alien ideologies to be enemies of our nation. The goal is to bring our co-citizens back into our nation after destroying the deadly intoxication of these ideologies.

We are still a subjugated, enslaved nation. Nehruvian profane secularists are anti-Hindu. Ruling elites are not our own people. Their regime is not our regime. We have to liberate our motherland from their stranglehold and earn our freedom.



# The Hindu National Goal

Those who say that we have to establish a Hindu nation, use wrong words; the correct words would be **THE HINDU NATION HAS TO GAIN ITS INDEPENDENCE.**

We have to start a new struggle for independence, the Hindu nation has to break the shackles of slavery and earn real freedom. This is our first national goal.

The whole world now accepts the notion of nation-states. Every nation has the right to establish, in its traditional homeland, its own state which would represent the aspirations of that nation. Even tiny little nations have now got their own states. But what an irony of fate it is that we Hindus who are one-sixth of the world's population, who are the oldest and one of the largest nations of the world, have not been able to set up our own nation-state so far. The present Indian State is an anti-nation, anti-Hindu state but, tragically, we are mistaking that very state to be our own.

Therefore, the second national goal of the Hindus is that after securing freedom, we shall set up in Bharat a Hindu State, which will be our nation-state. It will be a State which would be founded on Hindu ideals; which will conduct its affairs in accordance with Hindu values; which would work for the all-round resurgence of the Hindus; which will protect Hindu interests not only in Bharat but in the whole world; which will represent Hindu culture abroad, which will promote and propagate Hindu ethos in the world; which will create in our younger generations a sense of pride and self respect in their Hindu nationality;

Which will not encourage feelings of division, animosity, a high-and low and we and they within the Hindu fold on the basis of caste; which will work for greater cohesion, harmony and collective sentiment within the Hindu society; which will not only accord the highest place to Hindu Dharma but also protect its values, project its glory in the world, and make it its source of inspiration; which will endeavor to help Hindu art and literature to progress; which will make no slavish effort to imagine marauding cultures as our own heritage; and which will consider it its highest duty to protect Hindu honour.

*Vande Mataram*