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

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
हिन्दू: हिन्दूश्च प्रसिद्धौ दुष्टानां च विघर्षणे। (अद्भुत कोश)

हिन्दु: हिन्दूश्च हिन्दवः। (मेदिनी कोश)

हिन्दु धर्म प्रलोप्तारौ जायन्ते चक्रवर्तिनः।
हीनश्च दूषयप्येव स हिन्दूरित्युच्चते प्रिये॥। (मेरू तन्त्र)

‘हिन्दूपति परताप पत राखो हिन्दवान की।’

(Poet Prithviraj Bikaneri)
हिन्दुधर्म जग जाइ चलावो। दौरि दिलीदल—हलनि चलाओ।।
(छत्र प्रकाश)
इक पीर हमारा हिन्दु भारा भाईचारा लख पावो।।
(पथ प्रकाश)
उत्तर मनयों धर्म हम हिन्दु। अतिप्रिय किमि करेनिकनंदु।।' 
(सूर्यप्रकाश)
जगे धर्म हिन्दू सकल भंड भाजे।।
(विचित्र नाटक— गुरु गाविन्दसिंह कृत)
In the 19th 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 lecturers in Pune which is popularly known as Pune Pravachan, published as Updesh Manjari. He mildly objected the use of Hindu word in his 4th and 8th 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
विवर्त्तेर्थभावेन प्रक्रिया जगतो यतः || 1 ||

Bhartrihari Krit, Vakapadeeye, Brahma Kand

meaning: Brahma Swarup is *Sabd Tattvam*.

Brahma has no beginning and end. अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम्
What is Sabd?

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

The word and its meaning had eternal relation.
Atha K̐i̕mīdham A̕ks̔ha̕r̔am iti. What is this Akshar?

अक्षरं न क्षरं विद्यात्
न क्षीयते न क्षरतीति वाक्षकरम्।

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 वाचमजनयन्तः देवास्तां विश्वरूपा पशवो वदनति।

(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 एवाःसदृ 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 स्वयमभुवा।
आदौ वेदमयी दिव्या यतः सर्वं प्रवृत्तयः॥

(म.भ.शा.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 Yudhishthir 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 सृजान: पथ्यामृततस्येति वाचमरितेव नावम्।
देवो देवानां गुह्यानि नामा विष्कृणोति वर्हिषि प्रवाचो।।

(ऋघ्वेद 9/95/2)

वृहस्पते प्रथमं वाचो अग्रं यत्प्रैत नामधेयं दधानाः।
यदेषां श्रेष्ठं यदरि प्रमासीत्रेणा तदेषां निहितं गुहाविः।।

(ऋघ्वेद 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*.

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 ;सद्वसकार (the first letter of the word) or in the middle or in the end पदादि ;सद्वसकार changes into (ह) हकार in many places. This change is always not according to fixed rules. But it happen.

For example in Vedic literature
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*. 

श्रीश्च ते लक्ष्मीश्च पत्न्योवहोरात्रेपाश्वेन नक्षत्राणि अशिवनो व्यात्तम्।
इष्णनिषाणामु मद्रेण सर्वलोकं मद्रेण ॥

(यजुर्वेद पुरुष सूक्त, 31/22)

हीश्च ते लक्ष्मीश्च पत्न्यो। अहोरात्रे पाश्वेन नक्षत्राणि रूपम्।
अशिवनो व्यात्तम्। इष्टं मनिषाण अमुं मनिषाण। सर्वं मनिषाण।॥

(तैतिरिय आरण्यक 3/13/2)
Panini Grammar: सकार . हकार

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

वर्णागमो वर्ण विपर्ययः च चापरौ वर्ण विकारनाशोऽ
धातोस्तद्वर्त्ततिशत्येन योगस्तदुच्यते पंचविधं निरुक्तम् ॥

वर्णागमो - addition  विपर्ययः - Inter-change
वर्ण विकार - - by product  वर्ण नाश - Loss of letter
धातोस्तद्वर्त्ततिशत्येन - Use of word for different meaning.

These are five way of Nirvachan.
For example foiz;Z;'p - Inter-change

हिंसि—हिंसायाम् — सिंह— हकार (Hakar) in place of संकार (Sakar) and संकार (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) — Mahabhsasyakar Pantanjali wrote on this sutra in his Mahabhsasya —

सुपां व्यत्यय:, तिडा. व्यत्यय, अनेक व्यत्ययों के साथ वर्ण व्यत्यय: पढ़ा।

सुपिएं पिएं ह लिङ्गनराणां कालहल च स्वर कर्तृयड़ां च।
व्यत्ययमिच्छति शास्त्रकृत्वेऽं सोएं पि च सिध्यति बाहुलकेन।।
(Prefix) (l)ldkj Sakar to (g)gdkj

Hakar

सेह्यपिन्च– (अ. 3/1/84)
अर्थ– लोडादेशस्थ सिप: स्थाने हि इत्यथमादेशो भवति, अपिच्य भवति स आदेशः।।
उदाहरण : लुनीहि, पुनीहि आदि आदि

भावार्थ– लोट्लकार 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 कर्ताहें, व्यतिहें।
In Prakrit language

स सकार Sakar to ह हकार Hakar

अस्मि = हिम

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.
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<td>संतान</td>
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</table>
Dhakar is pronounced as 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 ‘से’ बोलते हैं।

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

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

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

पाहन ते ने काठ कठिमाइ। (तुलसीदास)

In both the poetry of Surdas and Tulsidas, पाहन Pashan has changed into पाहन Pahan.
There is a popular sloka about desert area

आशीर्वादं न गृहणीयान्मस्थल 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 came to Bharat in the beginning of 7th 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.”
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 राष्ट्रायस्य चोत्तमम् ।
म्लेच्च स्थानं परं सिन्धोः कृतं तेन महात्मना ||

Bhavishya Puran½izfrlxZ ioZ] v- 2½

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
कश्मीरा: सिन्धु सौवीरा गान्धारा दर्शकास्तथा।
Bheeshma Parva, Jambukhand Vinirvan Parva (9/53)

Eastern Part of Bharat
चेदि मत्स्य करुशाश्च भोजा: सिन्धु पुलिन्दका:।
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.
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 पुरुषर्षभ: ।
मणिपुरपंतेर्देशमुपायत सह पाण्डव: ॥

Aswamedhic Parva, Anu-Gita Parva - (भ. 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 पर्यत्य कसुधामिमाम् ।
निवृत्तोभिमुखो राजन् येन वारणसाधवयम् ॥

Aswamedhic Parva, Anu-Gita Parva - (भ. 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-Purnalini 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 Sindh 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 anyone 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)*
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.

हिस्या दूयते यश्च सदाचरण तत्परः ||
वेद...........हिन्दु मुख शब्दभाक् ||
(बृद्ध स्मरित)

बलिना कलिनाच्छन्ने धर्म कवलिते कलो।
यवनैर वनीक्रान्ता, हिन्दवो विन्ध्यमाविशन्।||
(कालिका पुराण)

यवनैववनी क्रान्ता, हिन्दवो विन्ध्यमाविशन्।
बलिना वेदमार्गोऽयं कलिना कवलीकृतः ||
(शांकधर पद्धति)
हिन्दू: हिन्दूर्ष्ण दृष्टान्त च विध्वसनां च।

(अद्भुत कोश)

हिन्दु: हिन्दूर्ष्ण हिन्दवः।

(मेदिनी कोश)

हिन्दुधर्म प्रलोप्तारी जायन्ते चक्रवर्तिनः।
हीनश्च दूषयप्येव स हिन्दूरित्युच्यते प्रिये।।

(मेरु तन्त्र)

हिनस्तित तपसा पापान् दैहिकान् दुष्टमानसान्।
हेतुतिभि: शत्रुवर्गः च स हिन्दुः अभिधीयते।।

(परिजातहरण नाटक)
एहि हिन्दुग देसे वच्वावो
(“निशीथ चूर्ण” जैन आगम, रचनाकाल–733 वि.सं.)

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

(Maha Kavi Ven)

‘हिन्दुपति 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)

‘बुज्जावले सर्व ही पापी। हिन्दुस्तान बकावले।’
(Samartha Guru Ramdas)

“मी हिन्दू रजपूत च तेहवां हिन्दूच राज्य मूलचं हिन्दचंच हिन्दूधर्मं रक्षकां पुढे मी
डोंके शताब्दा नमवीन परंतु हिन्दूधर्मांची 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 हिन्दुवान के तिलक राख्यो।
स्मृति पुराण राख्यो वेद विधि मुनि में।।

(Maha Kavi Bhushan)

पाल कवि । हिन्दू तुरक दीन दैं गाए।
तिनको वैर सदा चलि आए।।
जब ते शाह तख्त पर बैठे।
तब सो हिन्दुन सो उर ठाठे।।

कवि सुजान सिंह— हिन्दू धर्म जगाईं 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 Tegbhadur, 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 Mahabhashya.
अप्रयुक्ते दीर्घस्त्रवत्
यद्यप्रयुक्ता अवश्यं दीर्घस्त्रवल्लक्षणेनानुविधेयाः।

सर्वं देशान्तरे
सर्वं खल्वप्येते शब्दा देशान्तरेषु प्रयुज्यन्ते। न चैवोपलभ्यन्ते उपलब्धाः यन्त्रः क्रियताम्। महान्शब्दस्य प्रयोगविषयः। सप्तदीपा वसुमती, त्रयो लोकः, चतवारो वेदः। साडः। सरहस्या बहुधा भिन्ना एकशतमध्वर्यं—शाखाः। सहस्रवर्त्मा सामवेदः, एकविश्वातिधा वाहवृच्यं, नवधारस्थर्वं वेदः, वाकोवााक्यम्, इतिहासः। पुराणं वैद्यकमित्येतावावजः छब्दस्य प्रयोगविषयः। एतावन्तं शब्दस्य प्रयोगविषयमननुनिशाम्य 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.

<table>
<thead>
<tr>
<th>Vedas</th>
<th>Total Shakha</th>
<th>Lost Shakha</th>
<th>Available</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rig Veda</td>
<td>21</td>
<td>18</td>
<td>03</td>
</tr>
<tr>
<td>Yajurveda</td>
<td>101</td>
<td>93</td>
<td>08</td>
</tr>
<tr>
<td>Samaveda</td>
<td>1000</td>
<td>995</td>
<td>05</td>
</tr>
<tr>
<td>Atharvaveda</td>
<td>09</td>
<td>04</td>
<td>05</td>
</tr>
</tbody>
</table>
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 असूर (Sakar) of Sanskrit changed to हाकार (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
सौम 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

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

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, आहले हिंद्र Resident of Hind desh (हिन्दू देश निवासी) व तफाये अज़ा मरदुमे हिन्द (हिन्दुस्तान का धर्म) Dharma of Hindustan मरदा सूसी 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 Churanewala 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.


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 19th century some biased and crooked minded Indian Muslim Scholar of Persian and Urdu language who, compiled some dictionary (स्नजहज) 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 अरादकल्लाह: मॉ योनज्जेल जिकरतुन।।

O Holy land of Hind, thou art blessed.
God has chosen you for knowledge.
Two Dictionaries:
*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 – 2

HINDUTVA : THE NATIONALISM
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 Upadhay, 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.

Rousing call to the Hindu nation – page 34
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 Vivekananda – 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 sub-divisions 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.

(Complete works of Swami Vivekanand – Vol. III page 454-455)
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.

Swami Vivekananada – complete works Vol. IV page 161
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 posses 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*
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.
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.

Vol. 6 Page 105 – Complete works of Swami Vivekanand.
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.

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

Who are We? By Samuel P. Huntington – Page 104
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 11th 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  15th 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.

Complete works of Swami Vivekanand Page 108- Vol. III
In response to welcome by Hindus of Calcutta

Each nation has its own peculiar method of work. Some work through politics, come 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.

*Complete works of Swami Vivekananand Vol. III page 36*
In the writings and speeches of Swami Vivekanand, 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.

Who are We? By Samuel P. Huntington – Page 47
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.

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.
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 sway 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 inhabittance 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 false hoods.

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 Avataaras 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 be 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 in the 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 Vivekanananda 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 conscious 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 beak 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