

Prominent Knowledge Centres of Ancient India



- 1 Nalanda:** This centre was established by the Gupta ruler Kumar Gupta-I (450-470 CE). This knowledge centre of global repute imparted knowledge primarily in the fields of Buddhist literature along with fine art, medicine, mathematics, astronomy, political science and warfare etc. Around 1200 CE, Bakhtiyar Khilji destroyed this glorious centre of knowledge.
- 2 Takshshila:** Situated in ancient Gandhar, Takshshila is now in Pakistan. It is said that its time of establishment dates back to 5th century BCE. The great Chanakya composed his all-time great work Arthashastra at this very centre of excellence and the great exponent of Ayurveda Charaka also spent his time here.
- 3 Vikramshila:** It was set up in 8th century CE by King Dharmapal in Bihar.
- 4 Odantapuri:** It was set up in 8th century CE in Bihar by Gopala-I, a king of Pala dynasty.
- 5 Vallabhi University:** This ancient university was set up in Gujarat around 600 CE and its glory was carried over to 1200 CE.
- 6 Pushpagiri University:** This centre was established in Odisha in 3rd century CE.
- 7 Udaigiri:** It was a part of Pushpagiri University. Many *stupas* and *viharas* can be seen there.
- 8 Ratnagiri:** It was established in 5th century CE in Jajpur district of Odisha.
- 9 Nagarjunakonda:** This is a historical place in Guntur district of Andhra Pradesh. In 2nd century CE, it was a centre of learning.
- 10 Kanchi Kailashnath Temple:** This is a Shiva temple situated in Kanchipur, a historical city near Chennai in Tamil Nadu. It was also known as Ghatika Sthanam meaning the centre for studies. Kanchi Math established by Adi Shankaracharya known as Kanchi Kamakotipeetham is also situated in this very city.
- 11 Dhammayanga Temple:** This is a Buddhist temple situated in Myanmar. It was built during the reign of King Narthu between 1167 CE to 1170 CE.
- 12 Somapur Mahavihara:** This is a reputed Buddhist centre in Bangladesh. King Dharmapal (781 CE-821 CE) had constructed it.
- 13 Jagaddal Mahavihara:** This famous Buddhist centre in Bangladesh was established by King Rampal (1077 CE-1120 CE).



Government of India
Ministry of Tribal Affairs



Hon'ble Minister
Shri Jual Oram



Shri Jaswantsinh
Sumanbhai Bhabhor



Shri Sudarshan
Bhagat

Hon'ble Minister of State

GIANT LEAP IN TRIBAL DEVELOPMENT EFFORTS

BUDGET OF THE MINISTRY

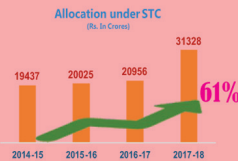
Total of ₹. 24,479 crores allocated to the Ministry during 2014-15 to 2018-19, which is more than total combined allocation during the previous 10 years i.e. 2004-05 to 2013-14 (wherein only an amount of ₹. 23,574 crore was allocated)



Scheduled Tribe Component (STC) (earlier known as Tribal Sub Plan)

Ministry entrusted with the responsibility to monitor allocations under STC

- www.stcmis.gov.in portal launched to monitor financial and physical performance of funds utilized by Central Ministries/ Departments under STC



Tribal Freedom Fighter

6 Memorials

Two of National Importance - Narmada (Gujarat) & Birsa Munda Central Jail, Ranchi (use of state-of-the-art technology including Virtual Reality and Augmented Reality).



Skill Development

Rigorous persuasion and review with States results in 98% increase in expenditure by States for Tribal Development



Ekalavya Model

74 EMRS made functional

- Student strength has doubled from 2013-14 to 2017-18
- Currently more than 60,000 students,
- 106 new EMRSs sanctioned in last 4



www.tribal.nic.in/repository

A unique digital repository of more than 10,000 photographs, videos and publications related to Tribals in India launched



TRIFED

Value of Sales increased from ₹. 11.37 crores in 2016-17 to ₹. 20.08 crores (provisional) during 2017-18, a record increase of 77% and a record sale in the history of TRIFED.

MoUs signed with many e-Commerce portals like Amazon, and institutions like NIFT



http://ngograntsmota.gov.in

Online portal launched to streamline Grants release process for NGOs & Shift from reimbursement mode with a gap of two years, to release of grant during the currency of the financial year for the first time since the launch of the scheme

Minimum Support Price for Minor Forest Produce (MSP to MFP)



Limited to only 10 products

87% items covered under the Scheme

2013-14

2017-18

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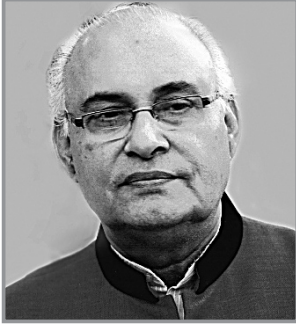
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Editorial



Dr. Mahesh Chandra Sharma

Our nation Bharat holds a philosophical and historic significance. We represent the world's most ancient culture. But we are referred to as the 'oldest civilisation'. As far as the difference between culture and civilisation is concerned, we can understand it by the example of body and soul. While civilisation stands for the body or material expression of a society, culture represents its soul or inner inspiration. This is true not only in relation to our civilisation and culture but also our entire social and public life. We are led by hypothetical explanations instead of our fundamental ideas.

Our today's academic world is governed by the Western paradigm which has its base in the Greek philosophy and the religions of Semitic culture originating from West Asia. It has been developed by the Euro-American scholars. It also has in it the traces of sociology suited to European imperialism and imperialistic strategies.

Today, it has become difficult for us to even get to know the 'Indian paradigm' that has been ignored, attacked and kept out of practice for centuries. Our intellect and mind are colonised. This is the result of the wars and the state of subjugation that we had to undergo for a thousand years. However, the Indian paradigm has somehow survived in some form or other and keeps pricking our conscience at times.

The birth centenary of Deendayal Upadhyaya was celebrated in 2016-17. I had the opportunity of attending the celebrations at many universities and educational institutions. I got the right opportunity there to highlight the relevance of Indian paradigm while putting forth my views on 'Integral Humanism' propounded by Deendayalji. I experienced that our academic world has realised the fact that we have been afflicted by colonisation and hence there is a rise in the inclination towards understanding the Indian paradigm.

In order to fulfil the role of Manthan in this context, this special edition on 'Indian Paradigm' has been brought out. Many acclaimed scholars got associated in the process and deliberations took place. But we can't be sure of this special issue achieving the desired goal. Publications with definite deadlines have their limitations – sufficient time is not available for research while the research-oriented scholars don't want to write in a hurry. This has resulted in some difficulties.

We had requested renowned Indic scholar Prof. Kapil Kapoor, former Pro-Vice-Chancellor of Jawaharlal Nehru University, New Delhi, and presently Chairman of Indian Institute of Advanced Studies, Shimla, to work towards creating an understanding about the inner distinctions between Indian and Western paradigms so as to free ourselves from the shackles of colonisation through sharing of human knowledge. Though he was kind enough to remain available for guidance, we had to content ourselves by editing his long published article for this issue. Publishing his fresh research-based paper would have been preferred.

Vedic knowledge is the original source of Indian paradigm and 'dharma' is a fundamental element in Indian wisdom. Only a Sanskrit scholar could do justice with this subject. We requested Shri Anant Sharma, the learned scholar of Sanskrit University in Jaipur, to help us out in this regard. However, Sanskrit scholars have their own writing style and linguistic mannerism. Translating and adapting it into the phraseology of the present generation is a challenging task. We could not edit his scholarly article appropriately and this special issue remain deprived of covering this subject.

We had also requested Dr. Suryakant Bali, an expert on Indic studies who is capable of expressing himself well in contemporary idioms, in this regard but could not succeed. This is the greatest lacuna of this special edition.

The Semitic culture and the Greek intellect has been the original source of Western paradigm. The concept of 'religion' has come from there. Unfortunately, the concepts of religion and 'dharma' were jumbled up during the colonial era. Therefore, it was important to understand these concepts and their respective histories in correct perspective. For this, we approached noted Indic scholar Shri Banwariji. Though he is not keeping well and writing a research paper with all the references and evidences is a tiring job for him, he did write an article and send it for Manthan. However, though a scholar has all the references in his mind, a common

reader finds it difficult to understand the notes if the work is not accompanied by those references. Also, lack of knowledge of the sources creates misunderstanding. When he was approached with this explanation, he expressed his inability to do so on health grounds. He even said that we may not publish his article without the said references and evidences. We had also approached NCERT scholar Shri Shankar Sharan but due to his busy schedule, he refused to write a research-based article. So, this issue of Manthan remain deprived of this important dimension as well.

Along with the element of 'dharma', the concept of 'spirituality' is deeply rooted in Indian paradigm and deliberating on this is important. Noted scholar and Sah Sarkaryavah of RSS Dr. Krishna Gopalji undertook the tiresome work of drafting this dimension. His article 'Indian Sprituality flowing in varoius Streams' has enriched this special issue.

Indian paradigm is preserved in its literature. While medieval invaders burnt down a major portion of our literary treasure, we too have failed to make appropriate and concrete arrangements for its preservation. And it's not easy to study whatever is available today. Late polyglot Pandit Kashiram Sharma knew almost all Indian languages, was a great Sanskrit scholar, had officially translated Indian Constitution into Sanskrit and was in the editorial board of Dr. Raghuveer's dictionary. The 'foreword' of his book 'Bharatiya vangmay par divyadrishti', edited by Rajiv Ranjan Giri, has been included as an article in this issue. It deliberates upon such aspects through which we can study the Indian literature. Revered Kashiramji was the conferrer of the divine vision needed for this study.

'Daishika Shastra' authored by Shri Badrisah Tuladharia is a modern deliberation on Indian paradigm. Shri Ravindra Mahajan of Mumbai has obliged us by writing an introductory article on this shastra. Elementary knowledge of Hindu or Indian politics is very important. From a special issue of weekly 'Panchjanya', we have published with due acknowledgment in the present issue an article of RSS senior pracharak Shri Ranga Hariji. Manthan is obliged to Shri Ranga Hariji and Panchjanya editor Shri Hitesh Shankar for this.

Apart from 'politics', another important dimension of modern life is 'economics'. A comprehensive research is needed to write a befitting article on this topic. For this, we requested renowned scholar Shri Gurumurti. Despite his busy schedule, he wrote an article but detailed references and source materials made it too long for publication. We sought his permission to publish the edited version of the article which he refused. Therefore, we have published Deendayalji's article 'Wealth in Indian Culture' borrowed from his book.

Renowned scholar-writer on economics and management from Coimbatore, Dr. Kanakasabhapati has sent a thorough article on periodic economic activities as per Indian ethos. So grateful!

Deendayalji had described geo-cultural nationalism and Integral Humanism as the contemporary expression of Indian paradigm. Dr. Sachchidanand Joshi, member-secretary of Indira Gandhi National Centre for the Arts, has obliged us with his research paper on the concept of nation. 'Integral Humanism: The Seedling of Indian Paradigm' is an edited article taken from my university-time thesis.

Environmental hazard is a serious issue concerning the humanity today. Dr. Kapil Tiwari, who well understands Indian wisdom in this respect and the constraints of Western developmental model as well, wrote an article on our request. His article has undoubtedly added to the richness of this special issue.

I accept with apology the scarcity of variety in the articles in this issue. We have made efforts to fill up this lacuna to some extent by adding auxiliary materials, like quotations of eminent personalities, which can be found while shuffling through the pages of this edition. This is essentially the useful material for this particular issue and is mostly given in the form of quotes collected from various books. We are grateful to all those scholars and publishers who provided us these materials.

The special issue on 'Indian Paradigm', as it has finally come up, is in your hands now. The team of editors has put in a lot of hard work and even carried out the difficult task of translations. Our previous special issues on Kashmir (Part I and II) have been received very well. The love of our readers and their satisfaction is our greatest assets. The next special issue of Manthan will be on 'Indian Constitution'. Do send your comments and suggestions.



mahesh.chandra.sharma@live.com

Heart-felt Tributes from Manthan

An unequivocally intense proponent of Indianness
Bharat Ratna

Ex-Prime Minister Sh. Atal Bihari Vajpayee



Amar Aag Hai

*Ved ved ke mantra-mantra mein
Mantra mantra ki pankti pankti mein
Pankti pankti ke akshar swar mein
Divya gyan aalok pradipit
Satyam, shivam, sundaram Shobhit
Kapil, Kanaad aur Jaimini ki
Swanubhuti kaa amar prakaashan
Vishad vivechan, pratyalochan
Brahma, Jagat, Mayaa kaa darshan.
Koti koti kanthon mein goonja
Jo ati mangalmay swaragik swar
Amar raag hai amar aag hai.*

25 December 1924

16 August 2018

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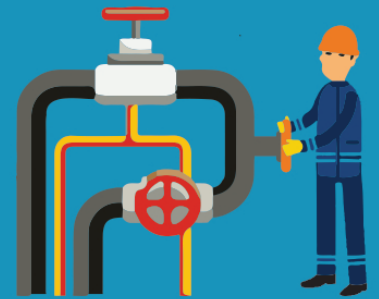
Widest

Owens the widest
network of crude oil
and petro-product
pipelines



Biggest

Owens the biggest
network of fuel
stations in the
country



Tops

Tops Indian Corporates
in the prestigious
Fortune 'Global 500'
listing of the world's
largest companies



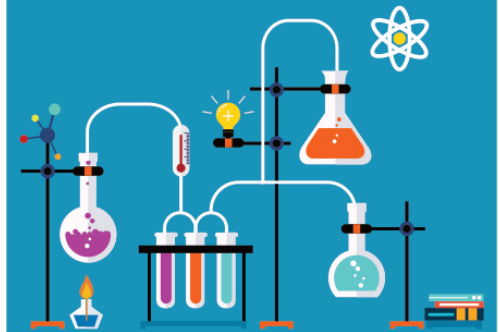
Most Advanced

Owens the most
advanced R&D Centre
in the downstream
sector



Largest

Owens the largest
combined refining
capacity in
the country





Most Profitable

India's most profitable public sector enterprise for the year 2016-17



Leader

Bagged the prestigious Platts Global Energy Award-2017 for Industry Leadership - Downstream



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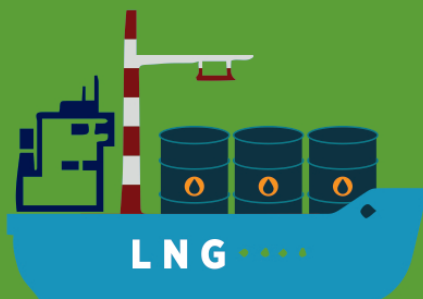
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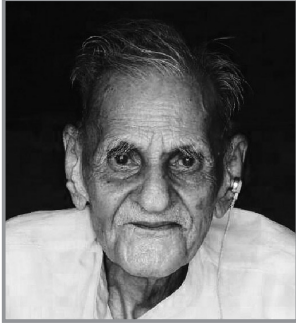
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Emerged as 'Best PSU
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in India



Pt. Kashiram Sharma

Indian Knowledge Vs Modern Ignorance

Foreign scholars have put in the greatest effort to define the 'Indian nation'. In the past five-to-seven millennia, the character of the Indian nation was very large. From Vankshutat (Oxus or Amu Darya) in the north to Singhal (present-day Sri Lanka) in the south, from Aryan (Iran) in the west to Pragjyotish (Assam) in the east, lay the Indian nation

A large part of the edifice of India's literary tradition is raised on four pillars. They are: Ramayana, Mahabharata, the Puranas and *Baddkaha* or *Brihatkatha*.¹ All writers in Indian languages have based their work on and drawn inspiration from the ancient epics Ramayana, Jaykavya, Mahabharata and the Puranas. A sizeable corpus of Sanskrit and Prakrit² literature depends upon '*Baddkaha*'. Therefore, without a thorough introduction to these four great pillars, it is not possible to undertake an effective study of our literary tradition. People, in general, accept that a very large part of the Indian literary tradition is built on these four great columns. But few people know what is the 'material' that makes this giant pillars, what is that matter and what is its centre of origin.

In the entire body of the world's literary tradition, the Vedas are considered the most ancient example. The language of the Zend Avesta³ appears to have much in common with the language of the Vedas. Finding the similarities among Vedic language and Avestan on the one hand and Yavani⁴ and Latin⁵ languages on the other, the colonial administrators in India, along with Christian missionaries and priests, felt the need to use this treasure of languages to win over Indian society, especially Hindu society. They saw

the opportunity to create a story to give the majority community of India a reason to accept that the European ruling class was its own class.

The same ruling and priestly class assured the followers of Islam that they will not leave and abandon our fellow People of the Book⁶ to the idol-worshipping Aryans, who are filled with feelings of vengeance, and whose language, culture, tradition is all different.

The ruling class gave a similarly powerful assurance to the 'Dravidian society', proclaimed by them only, that it will not be abandoned to the under-developed Aryan civilisation, Aryan culture, Aryan literary corpus and Aryan rule, which has swallowed up with its coercive state power the highly developed and advanced Dravid civilisation-culture-literature. The ruling class also assured the Dravidian society of its rightful emancipation from the slavery of the Aryans, from the endless chains of enslavement.

This fiery projectile of the foreign rulers hit its target entirely successfully. Before India's freedom, the society here was divided along several lines; while one was along Aryan-Dravidian-Munda-Mongol-Nishad lines, another was along Hindu-Muslim-Sikh-Christian-Buddhist-Jain-Parsi lines, yet others along Suvarna-Avarna lines, and also along North-South-East-West lines. India was mentally divided along

many lines. After Independence, politics added plentiful of inspiration and encouragement to these divisive feelings, adding fuel to the fire. The scale at which mutual distrust has increased among us in the past seven decades, outstrips the growth of that distrust during foreign rule.

Foreign scholars have put in the greatest effort to define the 'Indian nation'. In the past five-to-seven millennia, the character of the Indian nation was very large. From Vankshutat (Oxus or Amu Darya) in the north to Singhal (present-day Sri Lanka) in the south, from Aryan (Iran) in the west to Pragiyotish⁷ (Assam) in the east, lay the Indian nation. Evidence to support this comes from the Mahabharata, the Puranas, from Panini's Ashtadhyayi, from Kalidasa's Raghuvansham, from Chand's Prithviraj Raso, from Kumbhakarna's Jaychand Raso and Ratan Raso, and from several texts/scriptures. In Mahabharata, Dhritarashtra marries the daughter of the royal family of Gandhar (present-day Kandahar in Afghanistan) and has one hundred brave sons from her. Gandhari's brother Shakuni is from the same mountainous part of Iran that Panini describes as Kukkutagiri. The literature of ancient Iran describes Uprishyen (the den of falcons), the residents of where have a tribal totem 'Shakrunt', which gave the royal prince the name 'Shakuni'. Panini's grammar has Praknav (Ferghana), Dakshikantha (Tashkent), Vahleek (Balkh), Dwakshayan (Badakhshan), Kubha (Kabul). Iran's Shakandhu Koop are described just as Shadwal, Nadwal, Surmas and Antaryan. Kalidasa's Raghu

defeats the Vangas, Suhyas and Pandyas, and he doesn't forget the Parsi in the west and Vankshutat in the north. Then, after defeating the Kiratas and traversing the seven mountainous *ganas*, he reaches Pragiyotish. The seven *ganas* are: Yaksh Chihn (Aksai Chin), Kinnar Chihn (Kinnaur), Siddh Chihn (Tibet), Gandharva Chihn (Nepal), Vidyadhar Chihn (Sikkim), Bhut Chihn (Bhutan) and Nag Chihn (Nagaland). The *chihn* (totem) of each tribe is depicted in the name. Jayachand, called the Kalanki of the 12th century, is victorious over the Singhal in the south and over eight shahs in the north, including Iran-Turan-Balkh-Badakhshan. We will not insist on this being accepted as historic evidence. We only wish to express the emotions of the poets who represent the psyche of the people, which was willing to accept its ideal leader as Chakravarti only when he could unify the entire Indian nation.

If an Indian king could not actually, in reality, become the ruler of this large land mass, then what difference does that make? A nation is a thing of emotion, it is not a synonym for a state; all political scientists accept this. In the Middle Ages, when India was divided among 500 to 700 states, did not the pilgrim visit the Char Dham (the four pilgrimage centres) to preserve the feeling of a nation? Without a feeling of nationalism, how did eight-year-old boys from across the country travel through difficult forests to reach the knowledge centres of Kashmir and Kashi for his studies? Wasn't that Shankar overcome with nationalist emotions when at the age of 24 he planted the flag of victory in

the knowledge centre of Kashmir, after having travelling from his place of birth in Kerala? By the young age of 32, he already departed from this world to the next, having not forgotten his duty and establishing the four mathas in the four directions?

However, foreign experts and history writers, who believe the nation and state to be two different constructs, described the limits of the Indian nation only up to the point where their victory flag flew and where they were acclaimed and cheered. They told us: forget Ashwakayan, Gandhar, Shaksthan, Aryan, Praknav and Dakshikantha. Forget the land of the Vedas, Ashwakayan, forget Panini's grammar, forget Raghuvansh, forget the rock edicts of Ashoka, forget the statues of the Buddha spread as far as Iraq, which led to the coining of the term *butparasti* (idol-worshipping). Forget about Takshshila and Charaka-Sushruta, forget the horses of Raghu, writhing in pain on the banks of the Vankshu river, forget his barrier against the Huns. All that was never the Indian nation. We have decided its borders. How can the Khyber Pass be a part of India, when it let off only one man from the entire English contingent that had reached Afghanistan! That is the entrance gate to India. From that very gate must the Aryans have come to India, followed by the Shakyas, Scythians, Huns, Afghans, Turks, Mongols, Ghaznavi, Ghoris, Nadirshah, Ahmadshah... to loot India's unparalleled wealth. The pass that was the entrance for those desperate and deprived, it was never a part of India. After all, it is because of that gate that Indians became the slaves of

foreigners, and remained so till their merciful European Aryan brothers did not come to free them from their bondage.

Thus the English rulers broke down the Indian nation and decided its borders by creating frontier provinces. The Indian nation of their time is today divided into several nations. And we, even in our language, have forgotten the concepts of sandhi-vibhakti (articulation-separation), and are eager to not only learn the lesson of sandhi (articulation) with our own citizens and also of vibhakti (division/separation).

Foreign rulers have planted the poisonous seed of language divisions; the plant therefrom is now thriving and fruiting, flowering. On the one hand, we are happy to imagine our blood relations with people of five continents under the Indo-European family, and on the other, we are ready to accept the two different styles of Khadi Boli, Hindi and Urdu, as not only two different languages but also as the different symbols of two different classes and their respectively variant hopes and aspirations. Another form of theirs is Punjabi; not only is that being considered a separate language, but also the true representative of the sum total of all the hopes and aspirations of a section of society, expecting to make it the national language of a future nation in the imaginary world. And on another side, the Marwari and Magahi languages, which are as different from one another as Punjabi is from Tamil, are being clubbed as two dialects of Hindi. This is the influence of the perceptions created by the foreign linguists who have brought about our all-round reform!

When will we recognise the saga of India's unity, of its oneness? When will we read through the lesson of samas (connection in grammar)? When will we set our eyes upon a mechanism to save us from vibhakti (division in grammar)? The ironic surprise is that the language that kept this country tied in one thread is a language immersed in vibhakti (division). At the same time, our languages used today do not follow the principle of vibhakti (division), but they are teaching us how to remain divided. We see and find the thread of unity and oneness in a language that foreigners forced upon us. Representatives from across our country have chosen that as our official language by their own volition, while we are terrified of its imposition and concerned that it will divide the country into numerous pieces. Kimashcharyamatah param (What a surprise!).

While we are clinging on to English like Shiva clung to the dead body of his wife Sati, we are alienated from Sanskrit, which despite being based on vibhakti (division in grammar) opposed the division of the Indian nation, singing praises of the idea of samas (connection). The consequences are in front of you. The three-language policy has no place for Sanskrit. Whatever is deemed fit by our helmsmen! We clung to a 'mrit' (dead) language for three-four thousand years, believing it to be 'amrit' (nectar of immortality), but we are not willing to repeat that mistake. Perhaps we now seek only that one and only language for the entire nation which has gained currency across the world, and is becoming the easiest and

most prosperous language. We compile statistics in its support. When the census department accepts anyone who can sign his or her name in Roman as 'English proficient', we accept it, believing that the proportion of people who know English in the country is two-three percent. But a resident of England will not acknowledge even an English teacher of ours as proficient in English.

We must strive to introduce ourselves to the Indian literary corpus. We must introduce ourselves to its fundamental Sanskrit literary body, as also make the effort to find the ancient literary works which are lost today.

Of all the available literary traditions, we find the most ancient form in the Vedic literature. We do not have today a hundredth, or even a thousandth fraction of that colossal collected literature. To understand that, it is expected that you must have the complete knowledge of the Vedanga⁸ – six angas (disciplines). But today, there is a negligible amount of material in literature on those disciplines. Without that material, it is futile to even try to attain expertise in the meaning of the Vedas. But it is regrettable that there is nobody to understand the form and utility of the six disciplines, as explained by those who have left commentaries and introductions on them.

We will discuss two of the six disciplines here. One is called Nirukta⁹ (etymology) and the other Jyotisha¹⁰ (time-keeping). Only one nirukta is available to us today, and that was composed by Yaska, and he makes a very important point. And that is: whatever the Vedas say in their Itihas (symbolic) style can be

interpreted in the Abhida (spelled out) style, and that is what nirukta does. The itihās (symbolic) language of the Vedas is hidden, and its vikatan (elucidation) happens through nirukta.

Jyotisha, meanwhile, is considered the eye of the Vedas. It means if you wish to understand the Vedas, you have to employ the eye of Jyotisha. In other words, Jyotisha is the explanation of the Vedas.

Not just the four Vedas, the perspective of Jyotisha has to internalised to understand the fifth Veda as well. Only then will the knowledge intrinsic to it will become clear. Another name for Jyotisha is divya drishti (divine eye). 'Divya' means related to 'div', which means the sky. Sky means ishat prakash (readily available light). 'Div' word comes from the root form 'deev', which means "to shine". 'Dev' means the stars that shine in the sky. Any non-human entity possessing other-worldly power is not 'dev'. He is only a body of light situated in the sky.

The Vedas are not the songs of

pastoralists, they do not represent descriptions of a culture of grazing animals. If the foreign scholars tell you anything, try to brainwash you, just eliminate that from you through process; you'll do yourself a favour. It must be acknowledged, however, that we do not have the manuscripts and scriptures to get even a working knowledge of the six Vedāṅga (disciplines). Hence, it is better to avoid the intractable territory of the Vedas.

I request only that we should strive to see the five Vedas with a divya drishti (divine eye). Make the effort to understand the symbolism intrinsic to them. We have tried, as much as possible, to decipher the meaning of some Itihāsas. If you understand that, then you will know what comprises the matter of our great columns, and you will know the worship in which they were created. Our schools of philosophy employed languages that are not readily comprehensible. Especially in the school of Vedānta, simple knowledge has been turned into

very complex forms. This is an effort to present that in an easy and comprehensible manner. You might ask the question – why did the acharyas (instructors) use such a difficult language. It so happens that the experts in all the branches of knowledge acquire expertise in evaluating classical and scholarly language. Only they understand their language. After all, physicians, legal experts, economists, scientists, political scientists... they have all created their own languages. So much so that we find references to choron ki Farsi (the Persian used by thieves) which only the thieves understand.

To understand the common thread running through the corpus of the Indian literary tradition requires a *divya drishti* (divine eye). May Brahma, the guru of all knowledge, give *divya drishti* to one and all. *Shubham bhavatu sarvesham* (May auspicious things happen always).■

'Bharatiya vangmay par divyadrishti'
P. 7-12 (Courtesy)

References:

1. *Brihatkatha*: Gunadhya is believed to be the author of *Brihatkatha*. It's verses composed in the Paishachi language. It contains about 1,00,000 stanzas. It describes the character of Narvahanadatta, the sone of Vatsaraj in the Pandav dynasty. Its original version is not available but it can be found in adapted forms in Sanskrit texts such as *Kathasaritsagara*, *Brihatkathamajari* and *Brihatkathalok sangraha*. Some experts believe this to be the original source of stories found in *Panchatantra*, *Hitopadesha* and *Vetaal Panchvinshati*, among others. It is said that the original *Brihatkatha*

was first narrated by Vararuchi to Kanabhuti, and then by Kanabhuti to Gunadhya. This indicates that it is Vararuchi's the creation, originally in Sanskrit, which was later adapted and expanded in Prakrit-Paishachi languages by Kanabhuti and Gunadhya. The great poet Kshamendra excerpted and wrote it in Sanskrit under the title *Brihatkathamajari*. *Kathasaritsagara* was composed under the reign of Anant Dev, ruler of Kashmir. Vararuchi wrote this series of tales possibly in 230 BCE. In time, Gunadhya, the royal pandit in the court of the Andhra king Satvahana, wrote *Brihatkatha* in the first century CE.

2. *Prakrit*: In the Middle Ages of the Indo-

Aryan language, several regional languages developed, which are generally known as Prakrit. Texts composed in these languages are collectively referred to as Prakrit literature.

3. *Zend Avesta*: The language in which the literature of the original religion of Iran, Zoroastrianism or Mazdayasna, was composed is called *Avesta*. *Zend Avesta* or just *Avesta* connote both the religious language and the scriptures of the same.

4. *Yavani*: Yavani language means the language of the Yavan people. Yavan is a term used for Muslims. Arabic and Persian languages are Yavani.

5. *Latin*: The official language of

ancient Roman civilisation and ancient Roman religion is called Latin. Today this is a dead tongue. It is still the official language of the Roman Catholic Church for all its religious purposes, as also the official language of the Vatican. This is a classical language. French, Italian, Spanish, Romanian and Portuguese languages are all rooted in Latin. It is interesting to note that English is not derived from Latin. Because of the hegemony of Christianity in Europe, Latin became the international language of almost all of Europe in the middle ages and the pre-modern times. All books coming under disciplines like religious, scientific, high literature, philosophy and mathematics were written in Latin.

6. People of the Book: Christianity and Islam are called religions of the Book. They are born of the Bible and the Quran, respectively.
7. Pragjyotisha: 'Prak' means before and 'Jyotisha' means light. Pragjyotisha means the place that gets light before the others. In

India, this place has to be Assam in the Northeastern regions.

8. Vedanga: These are six in number. Their list:
 - a. Shiksha: This describes the norm for reciting the Vedas.
 - b. Kalpa: This describes which Vedic mantra should be used for which purpose. Kalpa has three branches – i) Shautasutra, ii) Grihyasutra and iii) Dharmasutra.
 - c. Vyakaran: This teaches expertise in words through the joining of 'prakriti' (nature) and 'pratyay' (concepts). It also provides the distinction between accented, unaccented and vocalised sounds.
 - d. Nirukta: This determines the meaning of words used in the Vedas.
 - e. Jyotisha: This determines the auspicious time for Vedic Yagya and rituals. Here, Jyotisha means 'Vedanga Jyotisha'.
 - f. Chhanda: This deals with the metre and metrical system used in the Vedas, such as Gayatri and Ushnik.
9. Nirukta: Vedic literature interpretation of word origins, or etymology.

This is one of the six Vedanga (six disciplines) of Hindu Dharma. It means explication, that is, explication of word origins. This mainly has the interpretation of the old origins of words that occur in the Vedas. Nirukta contains small threads to decode the meanings of words. It also has a compilation of difficult and sparingly used words in the Vedas. An ancient Sanskrit grammarian by the name of Yaska is believed to be its progenitor. The reason behind Nirukta is to clarify the meaning of difficult Vedic words.

10. Jyotisha: This is as old as the Vedas. In the ancient times, Jyotisha was the study of the planets, constellations and celestial bodies. About its mathematical aspect, we can say clearly that the Vedas have clarity in calculations described. Information on astrology comes much later. There are more than 1 lakh manuscripts on Jyotisha created by Indian instructors. In the ancient times, mathematics and Jyotisha were synonymous.

Nalanda-Knowledge Centre of Ancient India

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-Dr. Vijay Bhatkar

Panchjanya, P.47, Year 70, Issue-10, 19 August 2018 (Courtesy)

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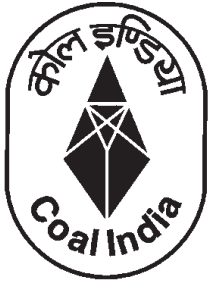
Yathe mam vacham kalyanimavdani janebhyh.

Brahm rajnyajya Shudrayacharyaya cha swaaya charnyaya.

Priyo devanaam dakshinay daturih bhuya samayajime kaamah samridhyatamupmado namatu.

(Yajurveda 26/2)

In this verse the ultimate divine element instructs the sages to impart the knowledge contained in Vedas to all Brahmins, Kshatriyas, Vaishyas and Shudras in the same way as it has been granted to them. Teach Vedas to those who live with their families in their homes, to forest dwellers and all others. (It is clear that the study of Vedas was not prohibited for anybody.) ■



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Prof. Kapil Kapoor

Faced with immense variety and multiplicity so characteristic of Indian geographical and social reality, the Indian mind has concluded that the highest form of knowledge is the knowledge of Oneness of all or 'abheda', of non-difference, of transcending the opposition between the Self and the Other(s). But this *ekatvabudhi*, synthesising intellect, is not in opposition to the different points of view – *ekatvabudhi sarvavada avirodhini*

Indian Knowledge Tradition

In Indian thought, there being no imperative of One Given Truth, a plurality of 'truths' is allowed. While allowing for the fact that there must always be a truth out there, the Indian thinkers are sceptical about the possibility of accessing or recognising it. They allow therefore 'multiple paths' to truth. The great differentia of world views of ontologies and epistemologies stems from this foundational principle. There is no requirement, therefore, to conform and the individual is not subjected to the societal or the communal.¹ Faced with immense variety and multiplicity so characteristic of Indian geographical and social reality, the Indian mind has concluded that the highest form of knowledge is the knowledge of Oneness of all or *abheda*, of non-difference, of transcending the opposition between the Self and the Other(s). But this *ekatvabudhi*, synthesising intellect, is not in opposition to the different points of view – *ekatvabudhi sarvavada avirodhini*.² Further, the goal of knowledge is not promotion of man's material comfort but the enhancement of mental and physical wellbeing of all beings, a position finally and decisively articulated by Lord Buddha in seeking *nirvan* of all the suffering humanity rather than one's own, individual *nirvan*. Knowledge thus has never been divorced from justice. In fact, it

has always been imbricated with ethics, with the dominant ethical value of dharma. All disciplines of knowledge, *vidya*, have this social-ethical imperative.

It is significant, we had noted in an earlier study³, that in the Western tradition, 'knowledge' has been opposed to innocence, is associated with 'power' and leads to the fall of man. What is common throughout the Western history of ideas is the man-centred world view. In the middle ages, God is the object of study for the sake of man, for his Redemption. Renaissance onwards, focus shifts to Nature as the object of study for the sake of man. It is interesting that a marked adversarial axis has always obtained between the Western man and his object of study. It is almost as if man is always threatened by, or is at the least in the presence of, an adversary who has to be subdued or neutralised or used in the interest of man. While through the middle ages, God entered into this adversarial relationship with man – seeking obedience from him, punishing him⁴, now Nature becomes the great adversary and the new knowledge, Science, is put to service to bend nature to man's purpose. In the nineteenth century, it is man or a class of men against man or a class of men in the class-war Marxist doctrine and now in the twentieth century, it is woman against man. The Hebraic man-centred view,

which subordinates everything to man's comfort, is the obvious foundation for this conflict model which informs practically all the Western disciplinary codes – sociological, economic, political –and is at the heart of the Darwinian evolutionary thought as well.

Knowledge is an instrument of power in this conflict model, an instrument to handle the 'adversary'. In the Old Testament, we have already noted, man is given "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth..."⁵ The Western man has been granted this 18 dominion and treated it as a matter of his right to maintain and extend this dominion. Therefore, at the Renaissance, the whole project of knowledge is to bend Nature to man's purpose, his purpose being to achieve life of comfort, something that has been promised to him by his God as a birthright. This explains the rise of sciences and the retreat of Christian ontology before the advancing empirical science which rendered much of Christian dogma indefensible and led finally to the collapse of faith with such drastic intellectual and spiritual consequences for the Western Christendom in the nineteenth century.

'Knowledge' in this paradigm is exteriorised – constituted in the empiricist mode through the senses and stored outside the mind in the 'texts' that have or acquire societal authority. The individual is its passive recipient and user. Its power consists in the control it exercises over and the conformity it extracts from the individual. And as the Western history shows, this 'organised'

In the Indian thought system, the goal of knowledge is not exercise of power over others but moksha, liberation of the self from its own constraints. The direction of governing thought is the exact opposite of what pertains in the Western framework

knowledge has often proved destructive. Its power rests in the authority of 'truth' it attains through societal and institutional support. At a given time in the Western history, there has always been a dominant 'truth' of the time. This is the consequence of the Hebraic monistic imperative – 'man' in the humanist phase, 'language' then and 'science' now. There is in the Western mind, a monistic imperative – a 'truth' at a time. Between the dichotomies, only one is true and has to be cognised and then adhered to. This imperative is driven by the uncompromising monism of the Hebraic worldview.⁶ In sum, the goal of knowledge is the gaining and exercise of 'power'. Its consequence is not always happy – in more fundamental terms, it leads to 'fall' which is tantamount to loss of freedom. Its categories (particularly metaphysical) are linguistic constructs but they are assigned 'truth' through 'legitimation' which in the case of such categories doesn't/can't come from experience but comes instead from outside itself and outside the individual who 'knows'. Such legitimation comes from some major belief-system, a master narrative, say religion or science or aesthetics or ethics. In this structure, the individual has neither any role nor freedom (to evaluate for himself the validity of these categories of thought) as he is subjected to the societally exercised imposition of 'belief'.

In the Indian thought system,

the goal of knowledge is not exercise of power over others but *moksha*, liberation of the self from its own constraints. The direction of governing thought is the exact opposite of what pertains in the Western framework. The movement is from the individual to the social/collective – a continuum, not from the social to individual in a relationship of rupture or tension. It is to be noted that while in the Western framework, knowledge is an exercise of power over the individual, to bind him and to fetter his mind, in the Indian framework, knowledge or *jnana*, is an instrument of liberation of the individual not from just the superficial, external societal constraints of a collective code, but from the very fundamental, inner, existential constraints of his own mind and self. This is true freedom, the inner freedom. The goal of knowledge in the Indian tradition therefore is so very different – it is to promote the freedom of the individual.

Of course, what constitutes 'freedom of the individual' in our thought has to be clearly understood. Indian knowledge systems, specifically *Saamkhya*, define *moksha* as liberation from *duhkha* or suffering – suffering here and now. Is this a purely individual salvation at the cost of social wellbeing? No, because the question of knowledge has always been discussed/located in an ethical framework⁷ that is accepted by all systems of thought. It is a very widely

used conceptual structure and one that again is present in the language of ordinary speakers of almost all Indian languages. It concerns the goals of all human effort – happiness or avoidance of suffering. Two of these ends pertain to worldly pursuits, *artha* and *kama*, and most life, much too often gets restricted to these two. But these ends are bracketed in this framework by two ethical imperatives – *dharma* and *moksha*. If these brackets are absent or are removed, life degenerates into a mere worldly pursuit of desires and as such may end in failure and frustration.

But above all this, ethical framework establishes the continuum between the individual and the society. For true individual freedom, the only goal has to be *moksha*. So the individual pursues his *moksha*. But the instrument or means of *moksha* is 'knowledge'. But what kind of knowledge? That which promotes *dharma*, which the Mahabharata defines as that which promotes the general welfare of mankind. So the individual has to seek knowledge that promotes what The Bhagavadgita calls *loka-sangraha*,⁸ the collective wellbeing. Knowledge informed by *dharma* binds the individual and the society. Knowledge that is argued to be the means of *dharma* is understandably an altogether different paradigm from that of 'knowledge' that is an instrument of power in the

Western tradition. 'Knowledge' in this tradition is not a synonym for information, is not sensory in its source and is not an instrument either for promoting man's comfort or for enabling him to exercise power over nature and men. This 'knowledge' is the knowledge of the indeclinable verities, of what it means to be a human being, a good human being, a knowledge that is rooted in deep meditation on the nature of human condition, a knowledge that seeks to promote 'happiness', not comfort, and a knowledge that enables man to free himself (from the narrow bounds of his own small self) rather than to limit the freedom of the other.

It is also to be noted that contrary to the popular impression, knowledge in India is not, and has not been, a repository of the few. Along with the learned, scholarly tradition, there has always been a parallel popular tradition of narration and exposition of texts, the *katha-pravachana parampara*, which has all through mediated between the learned tradition of the texts of learning and the ordinary masses. Even Adi Shankaracharya, one of the greatest minds, besides composing numerous intellectual texts was also a *pravachanakarta*, a popular expounder, who travelled through the length and breadth of India addressing village congregations and explaining to them and sharing

with them his understanding of Advaita Vedanta⁹. Similarly, Sri Ramanujacharya expounded for twelve years in Tamil, the people's language, his 'Vishishtadvait' philosophy in the village of Melkote near Mysore. There is strong reason to believe that the great, learned commentaries originated in such popular expositions.

This also explains the presence of illustration and analogies, *upamaa* and *dristant* borrowed from the activities of day-to-day ordinary life of the people – from the universe of ornaments, cooking, family relationships and obligations. Even in Indian logic, the third step in the five-step syllogism, *udaaharanam*, a real life example, the applied example that binds logic and life together "and it is characteristic of India's practical outlook and its practical conception of proof...". The two parallel traditions are thus very closely linked with each other – they mutually enrich each other and necessarily contribute in equal measure to the development of thought through processes of paraphrase, explication, verification, falsification, illustration, etc.

The effect has been that in India, contrary to the popular propaganda, Knowledge is neither a privileged discourse nor a discourse of the privileged. A definite proof that knowledge is not esoterically held and is not a prerogative of the few (elite) lies in the fact that the learned vocabulary of Indian thought is a part of the ordinary language of the people. Words such as *jada*, *chetana*, *jiva*, *atma*, *samsar*, *dhyana*, *kshama*, *daya*, *maitri*, *karuna*, *anu*, *jnana*, *jnani*,

Even Adi Shankaracharya, one of the greatest minds, besides composing numerous intellectual texts was also a pravachanakarta, a popular expounder, who travelled through the length and breadth of India addressing village congregations and explaining to them and sharing with them his understanding of Advaita Vedanta

chitta, buddhi, pratyaksha, etc., are present today as ordinary words in all Indian languages. Not only terms of philosophy, even technical terms or *sanjnas*, such as *vridhi* and *guna* of grammar, are high frequency words in the ordinary speech of

the speakers of almost all Indian languages. Even the conceptual propositions as maxims are part of the ordinary thinking of the people. It is not just a question of words being present –it is a matter of ideas being still alive. It is also an example of what may

be unequivocally termed as the true democratisation of thought in India. This democratisation makes knowledge a civilisational value in India. ■

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References:

1. Thus after explaining all the issues involved in the need to fight the Mahabharata war, a presentation of the societal point of view, one may argue, Krishna leaves it to Arjuna to take the final decision. See, *Srimadbhagavadgita*, 18.63
2. See, *Bhartrhari's Vakyapadiya*, 1.9
3. *Knowledge, Individual and Society in Indian Traditions*. Saini Memorial Foundation Lecture, Punjab University, Chandigarh. 2002 (monograph)
4. *Old Testament, Deuteronomy*, 4.10,43
5. *Genesis* 1.26
6. There is the argument now, the Post-Modernist argument that there is no one 'truth', or truth at all. This is ultimately an argument for plurality and/or nihilism and accord in a greater degree with the Hindu assumption.
7. *Dharma, artha, kama, moksha* (righteousness, material goals, worldly desires and liberation from all this). The Post-Modernist return to ethics may be recalled here.
8. *Srimadbhagavadgita*
9. In a personal conversation with Sri Shankaracharya of Sharda Peetha, Sringeri, it was confirmed that in the seventh century, apart from the fact that Sanskrit was a very widely understood language, the Indian speech.

Secularism – a Situation of Self-Exile

Needless to say that for the last 50 years, secularism was related with this another concept of religion. Not with that concept which was central to Indian civilisation. This is an historical irony that after India attained independence, our power hungry leaders enforced such a secularism on the masses, which in no way was in tune with their life. In this process, they were compelled to live in such

a secular society in which their religious beliefs were pushed towards the margins. In this sense, secularism for an Indian has become a situation of self-exile. ■

Nirmal Verma
in the essay Dharma Aur
Dharmanirpekshata
hindisamay.com (Courtesy)

Meaning of Being a Hindu?

What is the meaning of being a Hindu? Is it being anti-non-Hindu, or a frightened, aggressive Hindu preparing to defend himself against the assaults of non-Hindus, or being puffed up with the conceit of being the preceptors of the whole world — wearing the veneer of an unreal grandeur and announcing that we are Hindus. We have no idea how big a moral imperative it is, to be a Hindu! It is such an overwhelming commitment that we do not remain our 'own', but become personally 'own' to everybody. ■

Vidya Niwas Mishra
Hindu Dharma
Jiwan mein Sanatan
ki Khoj, P.137 (Courtesy)



Ranga Hari

The Concept of Hindu Politics

Aiteraya Brahman gives a detailed account of various systems of governance. The names of the rulers who ran the governments are also given. The places where such governments existed have also been underlined.

*Om Swasti. Samrajyam Bhoujyam Swarajyam Vairajyam Paarmeshthyam Raajyam
Mahaarajyamaadhipatyamayam Samaantaparyayee Syatsaarvabhoomah
Saarvaayusha Antadaaparaardhatprithiviyai Samudraparyantaya Ekaraditi. (3)
Tadapyeshah Shlokobhigeeto, Marutah Pariveshtaro Maruttasyaavasan Grihe.
Avikshitasya Kaamprevishve Devaah Sabhaasada Iti. (4)*

Aitereya Brahmin, 8th Panchika

In the contemporary world where we have about 200 sovereign states, sour and sweet experiences of the past have given shape to a political paradigm that has led to a field of studies in social sciences, where researchers feel the challenge. A comparative scientific study of ancient and modern political trends is necessary to achieve progress. Then why ignore Hindu Politics

The term 'Hindu Politics' appears to be somewhat communal in present socio-political scenario. But if we delve deeper, it is easy to see that this is a complex subject, that has association with the political life of the most ancient nation of the world, and thus is of utmost historical significance, and this makes the subject very complex. History tells us that since Ramayana era, upto the times of Harshvardhana, that means before Islamic invasion, several empires were established in India. States ruled by monarchs, republics and those governed by local bodies were in place. It was not a castle in the air. Without a profound basis, such success was unimaginable as you cannot write a word or draw a line unless you have a wall or a board to try your hand on. In the contemporary world where we have about 200 sovereign states, sour and sweet experiences of the past have

given shape to a political paradigm that has led to a field of studies in social sciences, where researchers feel the challenge. A comparative scientific study of ancient and modern political trends is necessary to achieve progress. Then why ignore Hindu Politics. In short, this subject should not be seen with a prejudiced eye and brushed under the carpet. What needs to be done is to open the eyes and internalise the truth with a wide open vision.

Attempts so far

Today, as we try to enunciate the concept of Hindu politics, it is imperative to understand that this is not the first attempt in this direction. Many people have worked to clarify the concept. Needless to say that in pre-Independence times, a book titled Hindu Polity (1924) had been published. It was written by an eminent historian and lawyer Sh. Kashi Prasad Jaiswal. A book

Rudyard Kipling
captured them
for his novel.

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for a noble cause.**



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जन-जन तक पहुँचते हुए - खुशियां बिखेरते हुए

यह एक वादा है जिसे एनएलसी इंडिया ने 1962 से विश्वसनीयता से निभाया है।



विकास का तात्पर्य विघटन से है। यह हमारे संस्थापकों की उस बुद्धिमता को श्रद्धांजलि है जहाँ उन्होंने उन लोगों की आवश्यकताओं को अंगीकृत किया जिन्होंने परियोजना की सफलता हेतु एक आरोपित जीवनशैली का त्याग कर दिया। अवसरों एवं पोषण द्वारा, एनएलसी इंडिया ने नेयवली को अपना नया घर बनाने वालों के लिए एक नवीन जीवन भी सुनिश्चित किया है। यह एक ऐसे समय पर हुआ जब सीएसआर की अवधारणा अपनी शैशवावस्था में थी। आनेवाले वर्षों में, खनन एवं विद्युत उत्पादन को अपनी मुख्य गतिविधि के रूप में जारी रखने के बावजूद एनएलसी इंडिया ने निगमित सामाजिक दायित्व का एक आदर्श स्थापित किया है जिसने अन्य संगठनों के लिए भी मानदंड निर्धारित किए हैं तथा अपने स्व-प्रतिष्ठानों के विकास हेतु समाज की सहजीवी शक्ति को पहचाना है।

परिधीय क्षेत्रों में सीएसआर पहले :

- ◆ आस-पास के गाँवों के लिए पेयजल सुविधा।
- ◆ 20,000 एकड़ के घेराव में सिंचाई अवसंरचना का निर्माण।
- ◆ विशेष बच्चों के लिए स्नेहा संस्थान तथा गरीब एवं बुजुर्ग महिलाओं के लिए वैगई की स्थापना।
- ◆ जयपुर किस्म के कृत्रिम अंग बनाने हेतु इकाई की स्थापना।
- ◆ निःशुल्क चिकित्सा शिविर।
- ◆ श्रावणी - बोलने एवं सुनने में अक्षमों के लिए एक विद्यालय।

एनएलसी इंडिया कल्याण पहलों की विशेषताएं :

- ◆ कर्मचारियों हेतु 21000 से अधिक आवासों का उपनगर।
- ◆ 350 बिस्तरों के आधुनिक अस्पताल तथा परिधीय औषधालयों के साथ चिकित्सा बीमा व्याप्ति।
- ◆ शिक्षण संस्थानों में स्वास्थ्य सेवा।
- ◆ महिला सशक्तिकरण केंद्र।
- ◆ स्मार्ट स्कूल।
- ◆ मनोरंजन की सुविधाएं - अंतर्राष्ट्रीय मानकों के क्लब एवं तरणताल।
- ◆ खेल संबंधी अवसंरचना।
- ◆ सेवानिवृत्ति पश्चात् चिकित्सा लाभ।
- ◆ बच्चों के लिए शिशु सदन तथा प्ले-स्कूल।



एनएलसी इंडिया लिमिटेड
(पूर्व में नेयवेली लिमिटेड कापॉरेशन लिमिटेड)
(भारत सरकार का "नवरत्न" उद्यम)



पंजीकृत कार्यालय : प्रथम तल, नं. 8 मेयर सत्यमूर्ति रोड, एफएसडी, भारतीय खाद्य निगम का एमोर कांप्लेक्स, चेटपेट, चेन्नै - 600031 तमिलनाडु, भारत
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भारत की दृष्टि का निष्पादन

with similar spirit is Spirit and Form of Indian Polity(1947) written by Maharishi Aurobindo.¹ The work of great Chanakya obtained from the Manuscripts Museum of Thiruvananthapuram had been published in the first half of twentieth century. What was most encouraging was that the most brilliant thinkers of our country had begun the very quest of Indian self or what we may call Indian identity, since nineteenth century itself. Somebody wrote A History of Hindu Chemistry,² and the other one wrote Fundamental Unity of India.³ Many works underlining the Indian identity were published at that time. Thinkers and researchers from Bengal and Maharashtra were on the forefront of this crusade.

Slow Pace

Afterwards, for some unknown reasons, the zeal was lost, and got confined to just the religio-spiritual spheres. A lot of intellectual space went vacant and western ideologies got an opening to occupy the minds of our thinkers. With the result intellectual work was centred on religious and spiritual spheres and the field of humanities remained untouched. It was Kashi Hindu Vishwavidyalaya that proved itself an exception and remained active in the field. Now after many decades, Indian thinking is again turning towards unlocking several aspects of Indian identity. India is not content with just the discovery of India. This land aims at the exploration of its spirit. An intense urge to leave behind the state of self-abandonment and attain an awakening has taken over. This sense of history is the inspiration behind the exploration of the phenomenon that is Hindu

We find enough descriptions of politics in Valmiki Ramayana as well. Three civilisations can be seen in Ramayana—Ayodhya, Kishkindha and Lanka. The political concepts we see in these civilisations reflect parities and disparities that need to be analysed

Politics.

Politics and Nation in Vedas

We get a vibrant account of social life of Hindus from Vedas. They touch all aspects of life from gambling to high spirituality. Politics is a part of life and Vedas do contain discussions about political life. But that must not make us infer that Vedas are political. Eminent Vedic scholar Shripad Damodar Satwalekar has made an in-depth study of Vedas and highlighted the concepts of Nation, State and Politics that are integral to the Vedic narrative. His books are available in Hindi and Marathi languages. Giving references from Vedic verses, Sh. Satwalekar gives an unequivocal exposition of the subject. 'Vedic National Anthem', 'Vedic Government', 'Vedic Military System', 'Vedic Economy', 'Vedic Socialism', 'Vedic Self-Rule', 'Nation building through ascetic practices of Sages', etc. are some subjects he has dealt with widely about. He has published a separate book on 'Motherland and self-rule'. Not a single reference from any foreign scholar is given in this book. This means that it is absolutely Veda-based. Pandit Satwalekar is, perhaps, the doyen of studies in Veda-based Hindu politics and the guiding light for further studies in the field.

Here I take just three terms put forth by him. The first one is Vairajya, a monarchless state, where Dharma itself rules. It

is about this kind of state that Bhishma Pitamaha says in Mahabharata that it is not the state, the monarch or the laws of the state that protect people, but it is only Dharma that secures the lives of all. Then comes the term Bahupayya Swarajya. He quotes a verse from Rigveda in which it is made clear that self-rule is for the welfare of all. This concept in essence is the 'welfare state' where anybody can achieve what he wants and after that can preserve what he has achieved. Achieving is Yoga and preserving what has been achieved is Kshema. Then comes the third term—Mum Satyam Yuddha. This means the battle to establish your 'vision of truth'. I have my concept of truth and your view about truth is not going to work with me and I am ready to shed blood to establish my concept. This is Mum Satyam Yuddha. Today we call it by the name of 'fundamentalist war', that straightway takes us to Syria, or the terror and bloodshed unleashed by Islamic State rushes into our memory. The crusades unleashed by Christian Popes in the Middle Ages were Mum Satyam wars. Wars fought by Prophet Muhammad in Arab states were Mum Satyam conflicts. The Vedic sage tells us that till we have intolerance, partisan attitude and arrogance in our thought and action, the possibility of Mum Satyam battles will always be there. The solution lies in the welfare state

of Bahupayya Swarajya, where tolerant, all-encompassing, harmonious environment comes into being and infrastructure for a life of co-operation and mutualness is established.

The Concept of Nation in Valmiki Ramayana

We find enough descriptions of politics in Valmiki Ramayana as well. Three civilisations can be seen in Ramayana—Ayodhya, Kishkindha and Lanka. The political concepts we see in these civilisations reflect parities and disparities that need to be analysed. If we take parities, the arrest of Hanumanji in Lanka serves as a brilliant example. He is arrested but cannot be killed as he is there as an ambassador. This principle of diplomatic immunity is proposed by Vibhishana and Ravana along with all courtiers seconds it. This sense of diplomatic immunity is a basic political element the sense of which is not available in any work preceding Ramayana. In 21st century too, no country violates this principle.

The Ayodhya Civilisation

When Bharat meets Shriram in Chitrakoot, Shriram communicates many things to him. The conversation between them, in fact, is a sermon about how to run the administration. From the point of view of political discourse, the 100th sarga or chapter of Ayodhyakanda is of

utmost importance. In the 76th verse of this chapter, Prabhu Ramchandrajai alerts his brother Bharata about the subtleties of ideal administration. He bases his sermon on following points—Security of the borders, Internal security, the system of wages, justice system, public health, the competence of ministers, alertness of the administrators, commitment of the subjects towards Dharma, chastity of life, Military power, the system of forts, etc. He sums up with the duties of a ruler, “When a king, with all his intellect, sense of justice and consciousness of Dharma, nurtures his subjects, he can rule this whole vast Earth, and is certain to attain heaven after his death.”⁵

From Ayodhya, we turn to Lanka. What Hanumana experiences there is invaluable from political point of view as well. In search of Lanka, he enters their Intelligence department. There he comes across different types of spies and feels that this department of Lanka is much advanced and efficient than its counterpart in Ayodhya. Dressed, cortex-clothed, long haired, skull wearers, unclad, ash-laden, handicapped, chapleted, ascetic-like, staff wielding, tall, dwarf, one-eyed, lame, saffron clad, magician—so many kinds of spies were there in the department he visited.⁶ As these spies represented all walks of life, their reach and penetration can be

easily imagined. This intelligence system has become lax, that is the grievance expressed by Shurpanakha. After getting a wounded nose from Lakshman, she straightway enters the court of Ravana and shouts, “Enemy is at your door and you have no idea about it. Is this how your Intelligence department works?”⁷ A competent Intelligence department is essential for an effective administration. This was an integral part of Indian politics from times immemorial. Valmiki Ramayana contains such descriptions at other places also. Here I have given just two examples.

Politics in Mahabharata

From here, we shall travel along the shore of the vast ocean of Mahabharata. To delve deep into the subject of Hindu Politics, we have this vast sea of knowledge that we call Mahabharata. Various political currents are available in it. Here also, 2-3 examples will suffice. Some prominent political personalities of the times will help us understand what Mahabharata has to say about Politics. We shall take three of such personalities.

Kanik

Kanik is the political Guru of Dhritrashtra. His principle is to get done what he wants to, with hardly any regard for moral values. It was on his suggestion that the Dhritrashtra faction conspired to burn down the lac-house of Pandavas. Kanik’s sermon deals with many aspects of the art of political camouflage —“Do not let anybody gauge your intentions. Be ever ready to draw in your feet and head like a tortoise. At that very moment, estimate everything

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about the opponent. As you get a grip on him, just pin him down completely. As per the demands of the moment, be a fool like an owl or feign total blindness. Never ever hesitate. The fear of enemy is there till he is alive. Never trust anybody. In getting things done, no relationships or associations matter. Keep all secrets bottled up in your chest. Take a step after due consideration that you may not have to repent afterwards.” Such a thinker has been referred to by Bhagwan Vyas as Rajshastravit and Mantragrahya.⁸ Kanik’s thinking is Stalinist or Machiavellian in its essence.

Mahatma Vidur

Mahatma Vidur’s thinking is totally contrary to the line of thought that Kanik follows. He advocated the politics based on moral values governed by Dharma. After a detailed sermon to Dhritrashtra, he concludes, “At last, I want to make clear to you the sacrosanct rule that never abandon your Dharma under the influence of your urges, fears or greed; even if you are threatened with death never leave your Dharma.” In his multidimensional sermons, he clarifies the duties of a king, the qualities of ministers, the military arrangement, taxation, a corruption-free chaste life etc. Vidur’s contribution towards Hindu politics is invaluable. No researcher can set him aside. Any research on Hindu politics will be

incomplete without him.

Maharishi Narad

The image of Narad is such that nobody can imagine him as a Politician. He was a great policy expert. Bhagwan Vyas explains him as an all-in-one genius, an unforgettable logician and phenomenologist who could see things from different points of view.⁹ After Indraprastha was established, his interaction regarding state administration with Yudhishtira and his brothers was not just a conversation. It was an invaluable sermon. It is available in the 5th chapter of Sabha Parva of Mahabharata. It is a long chapter of 129 verses that is indispensable for any researcher. Let us have a look on some examples from this chapter.

Man is the basic constituent of any system of government. He only is the living resource of the system and everything else is centred on him. Keeping in view the significance of man, Maharishi Narad asks Yudhishtira, “O King! Does the emphasis on means of life make you neglect the righteous path of Dharma? Or you neglect the means of life because you are committed towards Dharma? Excess of both is bad. Both must not be neglected. Wisdom must be exercised to pay equal attention to both.” After this, he underlines the special characteristics of a king

or an administrator. Narada also alerts about the abdicable vices: ‘Any king must give up these 14 vices: Atheism, untruth, anger, procrastination or evasive tactics, disregard for the learned people, carelessness, laziness, indulgence in pleasures and lust, non-collectiveness, financial consultations with incompetent people, indecisiveness, non-maintenance of secrecy, disregard for auspicious days, opening many fronts simultaneously. Are you alert about such situations?’¹⁰

While continuing his sermon about the running of government, Narada asks very pertinent questions, “O King! Do you keep an eye on the activities of your friends, foes and neutral people around you and plan accordingly? Do your ministers give wise advice to you? Are they trustworthy? Are they fully committed towards you? The victory of a king depends on the correct advice.” Narad means to say that the king should never take important decisions alone. He should discuss the problems with a small group of ministers. That group must not be a big one as that makes it difficult to maintain secrecy.¹¹ He clarifies the necessary qualities of ministers and draws attention towards honesty and non-corrupt attitude of government servants. The administration is responsible for the welfare of the family of government servants or king’s servants. All employees must be paid wages in time. No pay-cuts or delays in payment should occur. If this class feels dissatisfied the loss is of the state.”¹²

From the point of view of nurturing the subjects, Narada advises that it is the duty of the

While continuing his sermon about the running of government, Narada asks very pertinent questions, “O King! Do you keep an eye on the activities of your friends, foes and neutral people around you and plan accordingly? Do your ministers give wise advice to you? Are they trustworthy

government to make adequate arrangements for agriculture. “You should not depend on rains only. Wells, ponds, dams, etc. must be built. Seeds must reach the peasants. They should know their king face to face. The subjects should be cared for with such a spirit of love and oneness as if they are your own family. The king must not neglect the handicapped living in his state. They are his dependents and need special care.” This is an all-encompassing sermon from Narada about ideal state government and is included in form of questions in the fifth chapter of Sabha Parva of Mahabharata in verses 109-129. One can easily imagine the importance of this string of advices. No student of Hindu Politics can ignore this chapter. The great sage Narada, while making clear to the reader the results if these advices are followed, says, “In this way, one who acts with wisdom, his nation never becomes lax. Such a king rules this whole earth and gets all comforts.”

Pitamaha Bhishma

After Kanik, Vidur and Narada, firm and robust Pitamaha Bhishmacharya stands erect in the political arena that we witness in Mahabharata. Bhishma is the ultimate towering political figure. He rules the two most massive Parvas of Mahabharata—Shanti Parva and Anushasan Parva. His discourse on politics is so extensive and immense that even a summary of it will be of a significant size. So what we can attempt is to get just a glimpse of it. I feel that his 10 questions regarding politics give us the essence of a significant political activity. Yudhishtira asks 10

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questions about administration, which is referred to as Dandain Sanskrit. It is a technical term. Danda, in our times, means penalty or punishment. But that is not what it means in Mahabharata. Yudhishtira asks, “What is Danda? What does it look like? What forms does it take? Where is its abode? How can it be executed? How does it emerge? What is its constitution? How can it remain active in service of the people? Which is the positive Danda? How does it operate and progress?”¹³

Bhishma replies with his political philosophy. Before giving appropriate answers to questions, he provides a background, “There was a time when we did not need any administration of Danda. People were governed by the spiritual and emotional inspiration provided by moral values and, without any external control, they used to live a life of mutual creativity, co-operation and compassion. Nothing like a state existed and no king was needed to rule. The human activity of administration did not exist. So there was no administrator. The righteous path of Dharma governed the lives of the people. It was Dharma that kept the people in place. As the time passed, the negative traits of man took over and we lost that Dharma-oriented society. Attempts to compensate for the loss were made and in that process the system of state and the ruler emerged. Then Bhishma Pitamaha begins his

answers to the question asked by Yudhishtira.

Concepts of Polity

We find more than one accounts about polity in Mahabharata. Today what we refer to as ‘republic’ was called Ganarajya or Sangharajya by Bhishma. He, in very clear terms, explains the constitution, virtues and vices of the republican system to Yudhishtira. Mathura of Shri Krishna and afterwards Dwarika were republics. These republics had no king, but an assembly of administrators. Each member of the assembly was known as Rajanya. The Lok Sabha or the legislative assembly of Dwarika was known as Sudharma. The instructions for a competent member of the assembly are: “You attend the assembly or not, your wish! But if you attend, keep in mind that whatever you speak must be sensible and logical. If you keep mum and talk nonsense, you are either a sinner or a criminal.” This verse is so relevant today and is pasted on Lift No.2 of our Parliament. Perhaps none of our MPs takes that lift. It is not just about legislators but about the whole assembly that Mahabharata has a specific view, “An assembly is meaningless if there are no learned elders. The learned elders are meaningless if they do not emphasise the path of Dharma. Dharma has no significance if it is not truth incarnate. If truth is laden with treachery, it is of no

consequence. "Bhishma stresses the need for administration and analyses and evaluates the significance of monarchy by keeping it against anarchy. This Anarchy vs Monarchy debate is so relevant today.¹⁴

Today we talk about tapping of resources and exploitation of resources. Bhishma says that tapping the human resources maintains the power of creativity in the people and encourages him to use this power. Exploitation destroys this power and the sense to use it. Bhishma gives a beautiful explanation of this situation and illustrates it with an example. If a man cuts the teats of a cow to get the milk, he will not get any. But if he goes to the cow with love and affection, he will get sufficient milk. The discourse goes on and he clarifies the basic principles of taxation. Taxation must ensure the welfare of both – one who pays the tax and the government that demands it. The tax payer should not feel that he has lost something. Taxation must not affect his creativity. It should not cause any suffering to the taxpayer. Paying taxes must not evoke a feeling in the taxpayer that he is being deprived of something. The officer who collects taxes must be polite and there must be no bureaucratic aggrandisement. The work must be done in steps but without any breaks. To illustrate this, Bhishma takes examples from the treasure of worldly experiences that he possesses and that makes him what he is. He says that a bee sucks the nectar of flowers, drop by drop, step by step and collects honey, a calf suckles at the teats of its mother, without inflicting any pain on her, a leech

sucks blood very slowly, without giving you any pain, a mice even if hurt in the leg by an arrow, crawls and crawls and keeps working, a lioness picks up its cubs with its sharp teeth, without giving them any pain and takes them in its cave—in the same manner a government collects its treasures. What a brilliant illustration! So full of life! Ever ready to learn from nature—bees, calf, leech, mice, lioness and applying it to life! That is what makes Bhishma what he is. This is what we call today the Principles of Taxation.

In this way, Bhishma Pitamaha imparts so many enlightening teachings to Yudhishtira. Today times have changed. Science has made amazing progress. But after all man is man. His feelings are the same. The psychological reasons for his problems have not changed. From this point of view, the basic principles of tax collection are unalterable. So the path Bhishma has shown is very much relevant even today.

What now?

Till now, I have attempted to give an idea of the political thinking prevalent in the times of Vedas, Ramayana and Mahabharata. This time period, as per historians, is about 5,000 years old. After that, for about 4,000 years, the eternal righteous national Hindu life, referred to as the life according to Sanatan Dharma, continued unabated. In the meantime, great

empires like Maurya, Gupta, Chalukya, Chera, Chola, Pandya, Hoysala, etc came into existence. This was not possible without a time-tested political endeavour. Establishing a systematic, planned public life over a vast area of land was not as easy as pitching tents for a nomadic life. So there is hardly any doubt about the fact that the practical classical political life was in a high stage of development in this country and it has a long history. After many centuries, even after the Islamic invasions, the empires of Chhatrapati Shivaji and Maharaja Ranjit Singh were established. Shivaji Maharaj had prepared an encyclopaedia of Hindu Administration also. From this, we get the clear inference that the concept of Hindu Politics has been a historical truth since Vedic times till 16th century. It needs a profound study and an extensive, multidimensional research.

Criminal Negligence

It is unfortunate that we the Indians lag behind significantly in this field. As I pointed out in the beginning, this negligence occurred in the first half of the twentieth century. We were making giant leaps in the field of education. The number of universities was increasing. The monarchs of this country opened school and colleges in the states under their governance. Science was progressing.

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On the political front, the struggle for Independence was picking up. Despite that, our urge to explore deviated from the spirit of India towards some other direction. We had begun with the works like 'Hindu Polity', 'Hindu Chemistry', but the same were termed as conservative by the educationists who were influenced with English education. I am afraid that this too may have been the result of the handiwork of the cunning advocates of English education. If we examine minutely, we come to know that after 1920, the attention of intellectuals deviated from the Hindu Humanities to something else.

I feel that the attention was deliberately made to deviate. The Britishers must have directly or indirectly influenced the chancellors of the universities to brush the subjects under the carpet. The research in this direction must have been concealed under the terminologies of modernity and science. There can be only one reason behind the fact that after 1920, the original research works like 'Hindu Polity' and 'Hindu Chemistry' were very less or not published at all. The Britishers may have subjected the Hindus to a spontaneous brainwash.

The Awakewning

We got freedom in 1947. Seven decades have passed since then but the ignorance that penetrated the minds still seems to be there. But we know that every downfall has an end, from where man begins to ascend, to rise up. This exactly is the situation of India right now. In the beginning of 20th century, Swami Vivekananda lived in the areas

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from Rameshwar to Almora and sowed the seeds of the realisation of the "national self". He declared that every country has a specific sense of self or National Identity. Dharma constitutes the sense of national self for Indians. In this lies the destiny and direction of India. Within 25 years, the seed sown by Swami Vivekananda has become a nationwide massive banyan tree. Our country has a big group of intellectuals who are eager to explore the national spirit. That is why about two decades back, the communist professor of Economics Mr Bokare wrote 'Hindu Economics'. The Hindu mind gave birth to Integral Humanism that was in tune with the times. Seen in this background, Bharatiya Vichar Manch has done commendable work in the field of exploration of Indian spirit. All office bearers of the Manch deserve our warmest compliments.

Request or Expectation

Regarding research, I have a humble submission that do not indulge in cut and paste that is in vogue these days. The knowledge of Sanskrit is essential for the deep study of Hindu Politics. The researchers who want to work in this field must have a profound commitment towards this language. The scientists who go to Germany for higher scientific studies learn German language in three months. In the previous decade, the students going to Russia had to study Russian. Nothing is impossible for the

Indian brain. The research should be carried out after a proper understanding of Sanskrit words. This is unavoidable. At least the help from some Sanskrit scholar must be taken. No compromise at all! Then only a significant research will emerge, with new insights and new directions for future generations.

The learned men who have left their words for all times to come have told us that if we meditate upon just a word, it has the capability to grant all wishes like the divine wish-cow Kamadhenu. The field of research is vast and Hindu Politics is just a drop in this ocean. There are subjects like 'Indian warfare', 'The Construction of Forts in India', 'The structure of Hindu Army', 'Hindu Economics', 'Boat construction in India', 'Hindus: Marching on the Sea', 'Branches of Ayurveda: The system of Indian medicine', 'The systems of Indian Polity'.

The source material may be available from various manuscript museums in India. These are to be dealt with in a planned manner. These are the richest and the most invaluable collections of the records of Hindu life. "Arthashastra" of Kautilya, "Rajatarangini" of Kalhana are some of such records. It will be a great service if such works are translated into other languages.

Lecturers, professors, chancellors, vice-chancellors, members of Education departments can make significant

contributions in this direction. These are the people who determine research topics. By 2025, if we are able to create 1,000 researchers who can work on the subjects associated with the national identity, the results

will be amazing. This will be a great contribution to the treasure of world-thought. The intellectual legacy of this nation will get an expression. That will lend a new self-esteem to the nation and the national mission

of emancipation of the whole world again, through the motto of Krinvanto Vishwamaryam, will get a glorious boost. ■

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Semitic Culture: God vs Satan

The first phase of Semitic culture, the Western culture of today, has conflict as its driving force. God and Satan are in conflict, and man is the scapegoat. This is the first page of the story. Rest of the pages, too, operate with the same spirit. A story by Khalil Gibran carries befitting sarcasm regarding this situation. In the story, the Jesus of Nazareth and the Jesus of Christians meet once in a century in a hill garden of Lebanon. The discussion between the two goes on for hours. At last the Jesus of Nazareth says to the Jesus of Christians, "My friend, I can never agree with you..." and in the wink of an eye leaves the place. This concept of conflict forms the backbone of operative communist thought — employer and worker conflict, class conflict, etc. form the basis of communist thinking.

Conflict is all about hatred, fighting and to end up dead or alive. Harmony means togetherness, to live together, to eat together and at last to avoid death and live in peace. Harmony, and not conflict, can ensure life amid adverse circumstances. ■

Ranga Hari,

Monthly magazine 'Punarutthan Karya Ane Vichar Sandesh', 2018, p.3 (Courtesy)

Politics with Morality

Great sociologist Max Weber delivered his famous lecture "Politics is a Vocation" at Munich University in 1919. In this lecture, he mentioned just four works in which we can find an elaborate discourse about the relationships of morality and politics. Out of these four works, three are from the tradition of Indian wisdom — Upanishad, Bhagwat Gita and "Arthashastra" of Kautilya. Weber was clear about the fact that such elaborate and comprehensive exposition about the relationships of politics, action and morality is not available anywhere else. ■

-Shankar Sharan

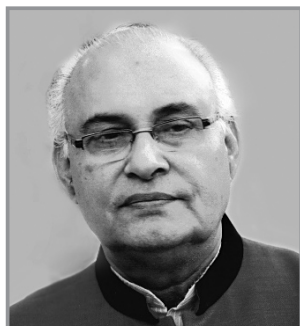
Panchjanya, p.47, issue-10, 19 August 2018 (Courtesy)

A Verse on Semitic Culture

*Sab tere siwa kafir iska matlab kya.
Sar phira dey insaan kaa aisa Khabt-e-mazhab kya.*

(every one except you is infidel what sense is in that!
The religion that makes a man crack-brained what nonsense is that!)

Mirza Wajid Hussain Changezi



Dr. Mahesh
Chandra Sharma

Integral Humanism: The Seedling of Indian Paradigm

It is a period of about 80 years from Raja Ram Mohan Rai to Deendayal Upadhyaya which has witnessed a perpetual struggle between the Western and the Indian philosophy, behaviour and knowledge. The new chemical output of this churning is 'Integral Humanism'

Integral Humanism has come into being as an offshoot of historical stream of thought. It dovetails the modern editions of ancient Greek and Indian chapters and thereby combines the Renaissance of 16-17th century of Europe with the renaissance of 20th century in India. The divine Sceptre, which was established as a consequence of 'theocratic' Roman empire, was challenged. In the light of the Greece philosophy, against 'God' and 'mysticism', 'humanism' came to be initiated. In 15th century after the fall of Constantinople, the very character of the civilisation around equator stood changed. The exploration of the terrestrial plane around globe began and Columbus invented the new world. The scientific inventions of Copernicus, Galileo and Newton changed the direction and vision of contemplations.

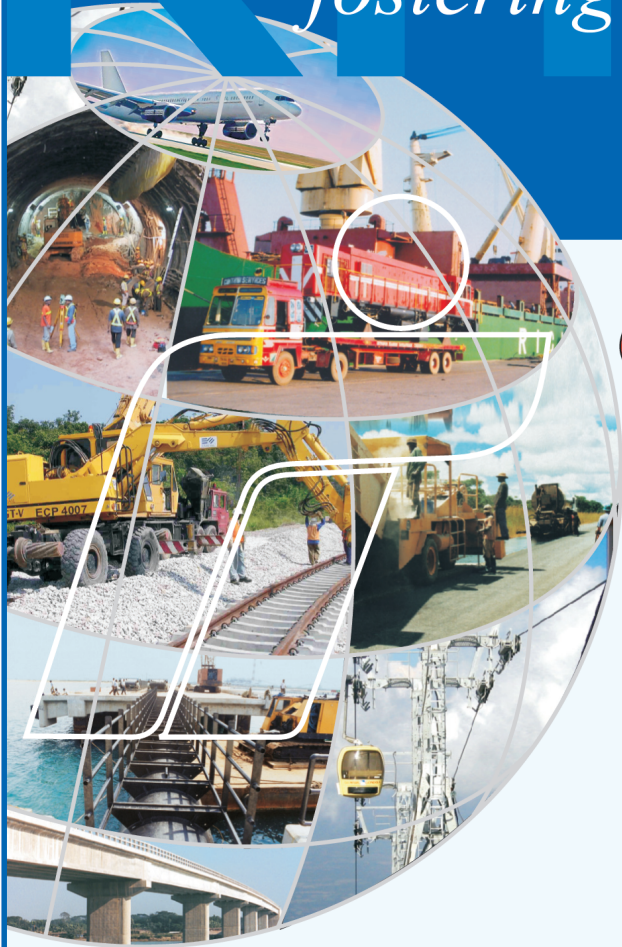
The Italian renaissance spread all over Europe. In place of invisible powers, discretion, science, deliberation and boldness came to be substituted. Scientific and sociological interpretation of the matter and its reactions began. From Machiavelli to Marx and Mill, a chain of thinkers came into existence which brought to the fore the 'material humanism' and its secular tendencies, which also led

to the birth of various new 'isms'. A new political unit 'nation state' came into existence which also created an intense mutual antagonism between individualism and socialism.

In the light of the new inventions and bold capitalism, the Europeans began their trading across the ocean. European renaissance and imperialism grew alongside. Interaction with the Europeans and the impact of imperialism and self-respect of subjects led to the renaissance of Asia in 20th century. India offered the leadership. It became the confluence of Asian renaissance, European humanism and Indian subjectivism. Personalities like Raja Ram Mohan Rai, Swami Vivekanand and Dayanand Saraswati blew the conch of this renaissance.

After his visit to America and Europe, brilliant ascetic Swami Vivekanand expressed this renaissance in the following words: "Europeans and Americans are advanced descendants of Greeks but it is sad that modern Indians are no longer the pride of ancient Aryans. But like fire buried under ashes, these modern Indians still represent the dormant power of the ancestors. When the time comes, with the grace of the super natural power, this will rise to the fore in the form of a

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Manthan

renaissance.”

Mentioning the accomplishments of Europe, Swamiji said: “That what we do not have and never possessed, and which vibration of European dynamo is propagating with mighty force and enormous velocity on the terrestrial plane, we desire to receive that. We wish to desire to achieve that very love for freedom, self-reliance, unalterable patience, same excellence in work, same unity and the longing for development. We wish to leave behind the dilemma born of the past and to nurture a vision extending to the infinite limits. And we also have the intense desire to achieve the passion which flows in human veins from top to bottom.”

The supplementary nature of the West and the East was revealed by him as follows: “There is a complete absence of passionate approach in India. Similarly, the sagacious approach is missing in the West. Therefore, it is certain that the Western world will have to depend upon the stream of self-discipline, and this is also certain that we cannot achieve material wellbeing unless we suppress the lethargy with the flow of passionate outlook. Without doing this there will be impediments in our super natural well being also.”

While giving a clarion call to establish a tandem between the two forces, Swamiji says: “...We will have to open all our doors without any fear. There should be light coming from all sides including the intense light of the Western world. Those who are weak and full of faults, have to decay. If they go, let them go. What shall we gain by remembering them? The one

who is mighty and brilliant, he is unperishable; who can destroy him?”

“Can you make a society like Europe on the basis of Indian religion (Bharatiya Dharm)? I am confident that this is possible and this should happen also,” the visionary said.

It was from this call of renaissance that the Indian freedom struggle arose. A deliberative contemplation began, which included the universalism of Rajaram Mohan Rai, all-inclusive Vedanta of Vivekanand and Aryanism of Dayanand. This very stream was reflected and developed in the form of contemplations pertaining to a “home rule-oriented action” of Lokmanya Tilak, “Vedantik home rule” and “liberal good governance” of Gokhale, Ranade and Naoroji. This was advanced further by the “Ramrajya” and “Sarvodaya” of Mahatma Gandhi, “democratic socialism” of Jawaharlal Nehru and “Indian socialism” of Acharya Narendra Dev. It also brought to the fore the Vedantic interpretations of communism. Talented Indian Marxists M.N. Roy propounded the thought of “New Humanism” as a non-communist philosophy. Vinayak Damodar Savarkar founded his political thinking on “Hindu Philosophy”. This entire stream of contemplation led to a combination of Indian renaissance of Western and Indian thoughts. During this period, India became independent. Deliberative contemplations continued. The “Integral Humanism” of Deendayal Upadhyaya is the last hook in this chain of thoughts.

Upadhyaya mentions this thought process of post-Independence era in following

words: “It will not be true to say that in the post-Independence era, the Indian political philosophy was not brooded over at all. But an integrative effort remains to be done. Taking the tradition of Gandhiji further and thinking from the Indian view point, various Sarvoday leaders propounded various significant visualisations. But Vinoba Bhave gave excessive significance to the land-donation (Bhoodan) movement and his domain of thought has got pushed to the back-burner. After Jaiprakashji became involved in various imbroglios, his programme of thoughts came to a halt. Ramrajya Parishad founder Swami Karpatriji has also theorised and put forward his thoughts on Western philosophy by writing “Ramrajya and Socialism”, but his vision being confined to the orthodoxy, he cannot fulfil the requirements of reformist aspirations. The Sarsanghchalak of Rashtriya Swayamsevak Sangh Shri Golwalkar also analysed the political questions from the angle of Indian view point from time to time. Bharatiya Jan Sangh has also made an effort to work in this direction from the angle of Integral Humanism. Hindu Sabha tried to interpret the socialism in a different way in the name of Hindu Samajwad, but it has not come to the light in a descriptive way. Whatever thoughts have been expressed by Dr Sampooranand on ‘Socialism’, that also analyses the Indian philosophy in a good manner. This direction of thoughts has got to be advanced further.”

The characteristic of India is that it has the capacity to absorb various human and cultural streams in itself. The materialism

of Europe will also not be an exception to it. In this context, Shri Aurobindo, who heralded the Indian renaissance and independence movement, was a philosopher imbued with talent. He writes in his empathetic style: "...When others started entering from the Caverns of Himalaya, India was robbed of its peace. India had to spend centuries of struggle. Hence came the period of bereavement and from its own scattered thoughts many problems were born, which returned in an obstinate manner and began to force its thoughts and sights upon that period. For India, it was in the form of an intellectual probing of its own past which was laid aside. Not only that these were forgotten tenets which were taken up again, in the new light these were brooded over again and made part of its own contemplative self. It had done the same with the Greeks. Same treatment was given to the Syrians, and Moslems. It will treat all its children who are returning back, be it Christianity or European Science and Materialism, in a similar manner. Today whatever amount of material it has to assimilate, it is unparalleled and unprecedented but this is a child play for it."

It is a period of about 80 years from Raja Ram Mohan Rai to Deendayal Upadhyaya which has witnessed a perpetual discourse between the Western and the Indian philosophy, behaviour and knowledge. The new chemical output of this churning is 'Integral Humanism'. This thought represents the divine intellect of India of this century which wants to retain India in its original form but not by detaching itself from the remaining world, which

wants to modernise India but not as a prototype of the West, an India which desires to attain the sublimity of material science but not by quitting spirituality and which wants to contribute to the latest experiments of the world but not by forgetting itself. The controversy is not about the ratiocination of elements or procedures. There are some people who want to make India more of an India and there are others who want to make it less. There are others who, in their pursuit to make India more like the remaining world, want to lay less emphasis upon the element of India. Some lay more emphasis upon modernisation, and there are others who emphasise the originality, some the spirituality and others the materialism. There are others who are more zealous about new experiment and there are others who are more attracted towards the ancient. The aspiration of every Indian philosopher has been to assimilate all of this in this controversy. None could be successful because everyone has had his own proclivities.

The background of Integral Humanism has two dimensions – Western philosophy and Indian culture. 'Humanism' is mainly a Western postulate and its 'Integral' element is Indian. The experiments of the Western world are characterised by material life. Therefore, it can be said that the process of Indianisation of Western humanism is characterised by Integral Humanism.

Western philosophy

The way the Western world underwent the experience of despots, autocracies and inhumane religious authorities, it was surely to cause an intense

reaction. Therefore, the European renaissance intensely bans the life preceding the awakening. The prestige of human life against the authority of God, the reputation of individualism against unbridled social arrangement, the prestige of secular state against religious universalism, restoration of human courage against the mercy of God, the prestige of human discretion against mystical truth and the accreditation of invention against established beliefs was embodied in European renaissance and rise of 'Humanism'.

The sectarian blind belief of the Western world made the spiritual element so mystical, providential and adumbrative that as a reaction it became materialistic. This 'materialism' made it insensitively 'mechanical' and therefore naturally 'reactionist'. Therefore, while 'humanism' is the culture of European renaissance, 'materialism' is its deformity. The deformity of 'individualism' is 'capitalism', the deformity of 'human endeavour' is 'imperialism', the deformity of 'nationalism' is 'fascism' and Nazism, the deformity of 'materialism' is 'insensitive mechanism' and the deformity of 'discretion and research' is uncontrolled 'consumerism'.

Upadhyaya accepts the good aspects of Western life. But he is completely vigilant against its deformities, because it so appears to him that the people in the Western world are completely overlooking its deformities and they are trying to make India a prototype of the Western world which is leading to confusion in the society. In this regard, he writes as follows:

“After the departure of Gandhiji, people who came to wield the power of the state, they could not understand the language and spirit of India; nor could they nurture a dream, which could have been accepted by the people as their own. We began to see our entire life and its problems from the angle of the British. That is why our politics, economic policy, social arrangement, literature and culture carry a deep imprint of the British. “Indian-ness” is visible only at the level of the surface. Different political parties, whether these are socialist or non-socialist, are influenced by the political thoughts of the West and they want to make India a prototype of someone or the other.”

In the opinion of Upadhyaya, the best features of the Western world also lack tandem with each other. Nationalism, democracy, socialism or equality carries the spirit of similarity in their roots. Similarity is different from equality. It can be deemed to be synonymous with equitability. These three tendencies have influenced the politics of Europe. All of these are ideals which are good. These are born from the divine tendencies. But none of these thoughts is complete by itself. Not only this, each one of these ideals or behaviour becomes antagonistic to each other. Nationalism endangers the world peace. Democracy combined with capitalism results in oppression. As socialism arrived after the end of capitalism, it resulted in the sacrifice of the individual freedom and democracy. Therefore, the question that stares in the face of the West is how to dovetail the best things together?”

Therefore, Upadhyaya is

against the blind following of the West, but he wants to give respect to all human efforts and wants to make use of them in all new experiments. Therefore, he wants to accept all the amendments not on the basis of Western postulates but on the basis of the postulates relating to human experiments. According to him, “The knowledge of the world is our heritage. The experience of the human race is our property. Science is not the exclusive property of any particular country. It will also lead to the resurgence of India as well.”

He does not want to imitate the progressive results of the West. He pleads to learn from the reasons which have led to the rise of the European society. This outlook of his to see the Western philosophy and disdainfulness towards European imperialism and his insistence to adopt pure nationalism of Indian establishment resulted in the fact that most of the good things of the Western world got adjusted in the account of human race and the shortcomings of the Western philosophy got underscored at the right place. Ordinarily, materialism, secluded viewpoint, reactionist outlook, the tendency to deliberate upon questions in segmented manner and consumerism were highly criticised by Upadhyaya.

While pointing out the reasons for the rejection of Western thought, he gave the following main grounds:

(i) The knowledge of the West is based upon sensoric perceptions. We cannot attain complete knowledge with the help of senses. The complete knowledge comes only from consciousness. Our ancient sages saw from inside

and could witness the integral. Our centre is the absolute and others try to attain the knowledge in a secluded manner.

(ii) The question that has been raised about the individual and the society – who is more important? This question itself is wrong. The individual and the society are indivisible.

(iii) To conquer the nature is a postulate which is based on ego. Nature is worship-able like mother. We should not milch the Nature in an undisciplined way. Capitalist exploitation and socialist dictatorship is the result of this ego.

(iv) The biological postulate of survival of the fittest – once accepted in the domain of sociology – created the law of forest. That competition and struggle lead to development was created by this postulate. This is an uncivilised phenomenon. The very basis of the development of civilisation is that the weak should also survive. The state was founded with the aim that the strong alone should not be capable of survival. The strong should not be in a position to destroy the weak and this is one reason why we establish the society and the rule of law.

(v) The duality of God and Devil is the contribution of Bible to the West. With this feeling of duality, Darwin and Marx were guided. Party-based struggle in democracy and class-struggle of communism have been born because of this outlook.

(vi) The divine characteristic of a human being were overlooked by the Western world and conceived him as a selfish person. Their political science and economics are all based on self-interest. So much so that the spirit of altruism is made acceptable

from this angle only.

(vii) The Western world has committed a crime by spreading imperialist oppression in the New World. It is on the basis of imperialist oppression and suppression that the industrial revolution of Europe became successful.

(viii) The nationalist state, constitutional state and socialist statehood are the postulates which adversely impacted the informal cultural arrangements. Politics usurped all else.

(ix) The thought of the Western world is reactionary. The material state came into existence as a reaction to the state of the Church, humanism was a reaction to the divine. The individualistic system grew as a reaction to the despotic society and as a reaction to suppression socialism got initiated. Therefore, this does not represent the positive discretion of the human being. As a result of reaction, this also bans the human positivity that grew in the preceding situations of the society. For example, religion has played a decisive role in making human beings sensitive. The banning of spirituality is also the excessive reaction of blind faith and divine mysticism which made it materialistic.

(x) Materialism cannot inspire liberty, equality and fraternity and that is one reason why humanist European nationalism as envisaged by Mazzini could not see the light till date and Europe gave way to American and Russian imperialism.

The above said analysis of the Western world as presented by Deendayal Upadhyaya is completely in agreement with the thought of modern Gandhism. Famous Gandhian

of the Western world Wilfred Wellok writes about Gandhiji as follows: "Gandhiji used to criticise the Western civilisation mainly because it oppresses the human labour as a machine for the sake of personal property and power. Consequently, it leads to the creation of a society in which mutually opposite classes and ideals are used for violent revolutions and transformations. This materialism leads to a horrible competition, international tension and eventually to world war and world revolution for the purpose of ensuring perpetual supply of commodities and services."

This outlook towards the West was believed by Jawaharlal Nehru as extreme in nature. In one of his letters, he wrote to Mahatma Gandhi: "I think that your assessment of the problem of the West is very erroneous and it's many shortcomings over-exaggerated by you. You have said somewhere that India does not have to learn anything from the West and it had reached the pinnacle of wisdom in the past. I completely disagree with this viewpoint and I don't think that Ramrajya of the ancient times was very good; nor do I want to bring it back. In my view, the Western and industrial civilisation will certainly triumph in India. It may be that we have to make various adaptations in them and add several new things, but all of this will chiefly depend upon industrialisation. You have vehemently criticised various obvious defects of industrialisation and you have barely given attention to its advantages. Everyone knows these defects. Most of the thinkers in the West have the opinion that these defects are not the result of

industrialisation, but these exist because of the capitalist mode of it which depends upon the oppression of others."

The nationalist heart with 'Hinduness' of Upadhyaya was against the Western thought as much because of its logical vices as because of its alien element. Besides, he wanted to offer a nationalist option parallel to the democratic socialism which was Nehru's postulate developed under the influence of the West, and that is why he became more vigilant and vociferous against the deformity of the West. He declared the entire thought of the West to be born of the human deformity.

He said, "If there is struggle it does not signify the struggle in nature or in culture; it is indicative of the deformity. The law of jungle and the struggle for life which was invented by the people of the West, was known to our philosophical tradition. We knew about the existence of desire and anger as two of the six vices but we never took these tendencies as the foundation of our culture or decent behaviour."

The six vices, which have been assimilated in human nature have led to the following results, are:

- Kaam (*desires*) - consumerism
- Krodh (*anger*) - reactionary thoughts
- Mada (*arrogance*) - conquest over nature and material humanism
- Lobh (*greed*) - competition based on selfishness
- Moh (*attachment*) - excessive aspirations
- Matsar (*envy*) - class struggle (*survival of the fittest*)

Thinking in a particular situation, Upadhyaya presented this darker side of the West, but he was not ignorant of its brighter side. The ideals of freedom, equality and fraternity, discretion and the inspiration for invention and bold experimentation are accountable for the superiority which has been attained by the West. These declared superiorities have not been achieved in full because of various factors. Upadhyaya believes that one of the main reasons for this is that the viced tendency of human nature was accepted by them in their procedures for achieving these goals and the result was that every good ideal became mutually antagonistic because of this tendency.

Therefore, we should be vigilant while dealing with the West and that interaction should be on an equal basis. We should be partners in the development of

human life by including our real-self and cultural values, and not depend upon anybody else.

He says: "No doubt, we may borrow from the world, but the world is not in a position to guide us. The world itself stands on the crossroads. In this kind of a situation, we cannot take any guidance from it.

We should think that in view of the progress that has come about on the terrestrial plane, is there any possibility of contributing to the world in its progress? After studying the progress that has been achieved thus far, we should also think whether we can contribute to the world by becoming its partner. If we have anything which can benefit the world, we should not have any objection to do the same. While doing this, we should not deform our pure thoughts in this period of impurity; rather we should amend them and accept after

contemplation. We should not exist by becoming a burden on the world, rather we should be helpful in getting it good riddance from its problems. We have to brood over what we can give to the culture of the world and its tradition."

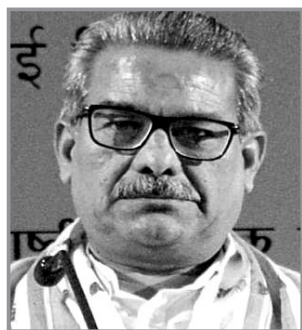
This thought of Upadhyaya about the advancement of the West and its thought process expresses the importance of our culture. He was not prepared to take a plunge into the Western culture as the main stream of human civilisation. With the tendency to enrich the stream of human civilisation by amalgamating it with the national-self, he founded his contemplations on Indian culture. It was on this basis that his 'Integral Humanism' was developed. ■

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Dr. Krishn Gopal

Indian Spirituality Flowing in Various Streams

It is really a pertinent question that why does not this nation of so many languages, dialects, creeds, cults and geographic diversities scatter as has been the case with many Western countries? The question has a simple answer – Spirituality

Last year, Catalonia, a province of Spain, announced that it does not want to be a part of the country. A referendum was held and the result was amazing! More than 90% of the people did not want to be with Spain. In 2014, Scotland faced a similar situation. People wanted to break away from United Kingdom. In a referendum, 45% of the people rejected UK. Now, Scots are making an all-out effort to ensure that their future does not go with UK. Gorbachev's times, in 1991, saw several countries breaking away from a fragmented, scattered Soviet Russia. None of them wanted to be with Russia.

Our world abounds with examples where we witness the breaking of countries. Intolerance or minor differences make the fragments to perceive themselves as separate countries. A sense of emotional togetherness does not exist in them. But when they look towards India, they get a sense of genuine amazement that how at all this nation of endless, immeasurable diversities manages to remain one. Before the independence of India, Mr. Churchill announced that within some years this country was going to break into pieces. But that proved to be a hollow forecast. India emerged and stood up

with new vigour and vitality.

It is really a pertinent question that why does not this nation of so many languages, dialects, creeds, cults and geographic diversities scatter as has been the case with many Western countries? The question has a simple answer – Spirituality. Indian spirituality is infused with such power that for thousands of years, it has been dwelling deep in the social psyche of India. The tradition of this spirituality has been preserved by Indians in one or the other form. All Indian creeds move forward with spirituality, understand it and live it. It lights up their lives and they do whatever they can to expand and preserve it.

Thus we can say that spirituality is the soul of India. This nation lives by spirituality, fights all evil, hypocrisy and vices through it and holding on to it has faced massive foreign invasions as well. This is not the spirituality that is synonymous with Western 'religion'. To understand it, we need to internalise ancient Indian literature, the tradition and history of the country and the people of India who are so spiritual. The spirituality of our country grants us a distinct place in the world. It is the spirituality we get from the most ancient text Rigveda. But what is this

‘spirituality’?

Our eternal consciousness that we call Sanatana, makes us to have faith in the fact that an ultimate divine power permeates this whole world, everything everywhere. All creation is just the extension of this divine power. Such an original philosophy instils in the Indian wisdom an extremely profound sense of integrity. The Ishavasyamidam chant of the Vedic sage brings home the fact that the ultimate divine element, the spiritual essence of every being is equally active within us – you, me and everything around. Our sages, through their elevated states of spiritual practice were able to understand that the ultimate divine element Parameshwar/Brahma/Atma despite being one, permeates everything. Just like sunlight is reflected from thousands of waterpots or the same ocean-water runs through all rivers to go back to the ocean. Despite being just one, the ultimate divine power exists within everything. Several explanations for this original metaphysical thought have been put forth, but it is not just a bookish exposition, but a genuine experience of feeling one with the divine. This is possible in a very advance stage of meditation.

The concept of an omnipotent, omnipresent God is integral to Indian consciousness and is altogether different from Western monotheism. The religions of the West and the Middle-East are centred on one God or Allah, who dwells somewhere on the seventh sky and never comes down on this earth. The concept that the same God exists within us, is quite contrary to their basic principles. This is plain

blasphemy or *kufir* and one who commits it, deserves death. Mansur-al-Hajjaz (858-922) was a learned scholar and poet from Persia. He was a seeker of the ultimate divine element and often said that he always had a vision of God in his meditation. He said that the God he saw existed within him. Mansur had to spend many years in jail and ultimately had to pay with his life. The same view that God resides within us was held by Dara Shikoh, the elder son of Shahjahan. He was declared an infidel or *kafir* by Aurangzeb. He proclaimed that Dara wanted to be a partner to Allah. That was pure *kufir*, the sin of infidelity, and thus totally unacceptable. Dara Shikoh, too, was murdered. So it is essential to keep in view the fact that Indian spirituality is completely different from Western concepts.

It is this spiritual sense that makes us chant *Sarve bhavantu sukhinah...* (Let all be in a state of easement, in every respect because all are the parts of that ultimate divine element). So, why should anybody remain uneasy or unhappy? It was this spiritual sense that made us to take this whole world as one family as is expressed in the maxim ‘Vasudhaiva kutumbakam’. All this made us to give due respect to every line of thought that existed in this world and announce that any path followed by anybody leads to the same ultimate divine element. *Ekamsat...* is the maxim followed by every Indian cult that imbues them with a sense of mutual respect.

This spiritual philosophy of India stimulates all elevated transcendental feeling within the followers and they strive to have more and more of such

feelings. Mercy, love, empathy, reverence, commitment, sacrifice, forgiveness, patience, etc. are the virtues gained spontaneously through such spiritual philosophy. Whatever may be the differences and diversities, this philosophy ties all of us together with a unifying thread. However conflicting may be the situations, this spiritual philosophy always makes visible the path of co-ordination and harmony. We can say that amid innumerable diversities that India holds within, it is our spirituality that holds us together as a profound unified entity.

This spirituality helps India sail through any tight spot and enables it to stand up against any evil practices, social morbidities and external invasions. This has been the reason behind the emergence and development of various cults from time to time. It will be apt here to have a look at the background and role of some cults and creeds.

The rise of Buddhism

Around 2,500 years ago, there was a time when the followers of the Vedic tradition began to overindulge in ritualistic practices. *Yagya*, the ritual of offering oblations into the fire, became long drawn out. Some *yagyas* demanded unusually high expenditure. The sense of lower and higher castes began to take roots. People began to ignore the basic spiritual philosophy and found it difficult to follow. Sanskrit ceased to be the language of the masses and in name of *yagya*, violence began to pick up. Then emerged Lord Buddha with his message of the great values of empathy, love, mercy, endearment, sacrifice,

non-possessiveness (*aparigraha*), etc. His thinking too followed a spiritual line. The basic elements of the eternal Sanatan Dharma were incorporated by him in his Dhamma. Buddha stood for all virtues enunciated by Vedic sages. The revolution brought about by Buddha was purely a spiritual one.

The spiritual currents emanating from Buddha penetrated the boundaries of many countries. Before the times of Christ, Buddhism embraced almost half the population of the world with its intensely spiritual philosophy. Nirvana, the ideal transcendental state, was the final goal of Buddhist spiritual practice. In his times, Buddha gave a new direction to Indian spirituality that was named as Buddhism by his followers. As per Dalai Lama, Buddhism is just a branch of the “banyan tree” of Indian spirituality.

Shrimad Shankaracharya

Shrimad Shankaracharya's birth was an extraordinary event in the history of Indian spirituality. About 300 years before Christ, this young man from Kerala in southern India was a stunningly glorious personality of Indian spirituality. He renounced the world at a very young age, wrote commentaries on principal Hindu scriptures like Bhagwadgita, Upanishads and Brahma *sutras*, stood up against all affectation and hypocrisies and with this message reached as far as Badrinath and Kedarnath. Emerging victorious in east and west, he again reached Kedarnath to give up his body. His victory was a spiritual one. He interpreted Vedic spiritual philosophy according to the needs of his times. Through his

Shri Shankaracharya, through his sheer brilliance at such a young age, hoisted high the flag of Indian spirituality which was again ready for any challenge

profound knowledge, irrefutable logic, sharp intellect and rare modesty, he proved himself to be the strongest proponent of eternal Vedic philosophy. His summing up of 72 different forms of worship prevalent in his times, into just five forms was a boon to the society. Shri Shankaracharya's gracious presence again pulled up Indian spirituality from the pits of darkness to brighten up the Indian horizon, like the sun spreading its light in every direction.

Shri Shankaracharya, through his sheer brilliance at such a young age, hoisted high the flag of Indian spirituality which was again ready for any challenge. Though he did not propound a new creed or cult, his philosophy got much acclaim by the name of Shankara *mata* or the creed of Shankara. He gave the message of Sarvatmaikya or the existence of one soul in all.

Islamic invasion and emergence of creeds in India

Islamic invasion had come to India as a great challenge. From 12th to 18th century, it was such a grave crisis that shook India to its roots, delivered shattering blows to its political, cultural, social and spiritual structure. Before coming to India, Islam had swallowed many countries. In those trying times, Indian spirituality stood its ground and many creeds and cults emerged in almost all parts of India. All these creeds acted as shields for the Hindu society along with its

spirituality.

Shri Sampradaya of Shri Ramanujacharya

In 12-13th century, Shri Ramanujacharya from South India began a movement based on the pure and serene feeling of devotion towards God, called *bhakti*, that became an integral part of Indian spirituality. He can be called the father of Bhakti movement in India. He propagated the omnipresent and compassionate form of divinity. His deity was Shri Vishnu. He established his sect with the name of Shri *sampradaya*. The Acharya through his extraordinary objective sense promoted an uncomplicated and approachable form of devotion. He established the fact that caste has no meaning in the field of spiritual practice. Everyone is equally entitled to practice devotion, that is *bhakti*. With this message of spiritual devotion, thousands of disciples of Ramanujacharya spread to every nook and corner of the country.

The waves of *bhakti* began to rise from south to north. In every part of the country, new sects began to emerge. Devotees from every linguistic group, region, caste and class began to come to the forefront. With this sacred feeling of *bhakti*, every distinction of caste and creed was rendered meaningless. The doors of devotion were wide open for everybody. After Shri Ramanujacharya, the principle of *bhakti* shined bright all over the country.

Manthan

The Vaishnava Sampradaya of Shri Ramanandacharya

Shri Ramanandacharya was from the lineage of disciples of Shri Ramanujacharya. Unparalleled he was in knowledge and spiritual practice, his Vaishnava cult opened up new vistas in the field of Indian spirituality. He created a blend of *Nirguna* (the God without attributes) and *Saguna* (the God with attributes). Till then, the scriptures and the principles of spiritual practice stood collected in Sanskrit mantras and verses. Shri Ramananda gave importance to local languages. He accepted both Brahmins and non-Brahmins as his disciples. His most eminent non-Brahmin disciples who gained extraordinary spiritual stature were Kabir and Raidas. Spiritual practices became available to all classes of the society. The Panchganga Ghat of Kashi became the centre of spiritual practice.

Kabir and his sect

Among the disciples of Swami Ramanand, Kabir was a Vaishnava raised in a Muslim home. Saint Kabir provided a solid platform and gave a powerful voice to the downtrodden. To weave cloth for the devotees of God and to work hard to support the family was the message that Kabir conveyed through his verses. Whoever was ignored by the society sought refuge in Kabir who was a devotee of Lord Ram initiated by Swami Ramanand. Affectation and hypocrisy had

taken over the society and Kabir never hesitated to launch hard-hitting attacks on such tendencies. High caste and elaborate rituals did not matter to him. He always favoured a simple, pure and selfless life. Innumerable people joined his sect and began to sing his *bhajans*, *sabads* and couplets. The saint's efforts stopped many people from turning to Islam. The weaker sections of the society got a rock solid support in him. Kabir provided them with the power of spirituality.

Santh Ravidas and Raidasi sect

Sant Ravidas too, was a disciple of Swami Ramananda. His family dealt in the hides of dead animals. After being initiated by Swami Ramananda, he bound himself with God. His famous poem with the meaning that 'God is invaluable sandal wood and we are just valueless water' is still sung in religious gatherings. There is an expression of self-esteem also in this verse. He says to God that you of course are the sandalwood but your fragrance cannot spread without water. In another verse, he says that God is a lamp full of costly ghee, the Indian clarified butter, and we are just an ordinary wick. But the lamp has no meaning without a wick. Santh Ravidas was so absorbed in *bhakti* that he walked side by side with God. Such an ardent devotee was he that he could say anything to God. Overwhelmed with devotion, he says: "O God! Chanting your

name, we may cross the ocean of this world and be free of all shackles of this world, but how can you free yourself from me?" This was the pinnacle of spiritual strength. Hindus held the hand of Raidas and the Raidasi sect held the hand of *bhakti* and advanced on its path.

Sikhs and the tradition of Gurus

As the land of Bharat stood shaken by the Islamic onslaught, Shri Guru Nanak Devji showed a new path of spirituality. Unblemished devotion towards an attributeless God, a pious life, earning through hard work was his message, besides which he launched a crusade against evil practices, hypocrisies and double-standards prevalent in the society. His way was unique that addressed to spiritual and physical aspects simultaneously. The God was to be remembered in togetherness of a group called *sangat* and the food, the provider of which is God himself, was to be received in the collective act of group called *pangat*. The scattered society began to come together. Nanak Devji gave us a blend of spirituality and collectiveness. The tradition of Sikh Gurus with its distinct spirituality was committed to eradicate all discrimination at every level. Through his journeys called *Udasis*, he effected a spiritual awakening in the country.

Besides devotion, Sikh Gurus gave the message of use of power to ensure safety and security of the country. The establishment of Khalsa Panth by the tenth Guru Shri Gobind Singhji Maharaj was a milestone in Indian history. He created an army of Khalsa soldiers to defend *dharma* and

Shri Ramananda gave importance to local languages. He accepted both Brahmins and non-Brahmins as his disciples. His most eminent non-Brahmin disciples who gained extraordinary spiritual stature were Kabir and Raidas



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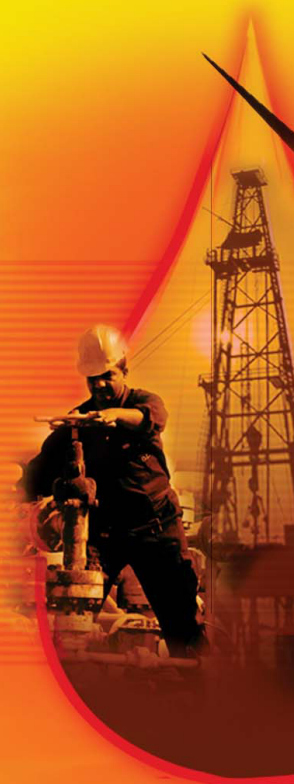


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Manthan

the country. Through Khalsa, he also worked for reformation of the society and provided new dimensions to spirituality and *bhakti*. Khalsas were ardent devotees and the soldiers of *dharma*. The blend of power and devotion gave rise to what we call Sikhi, the way of Sikhs. As he established Khalsa, Guru Gobind Singhji said in a verse, “O God! This devotee of yours, seeks your divine favour to grant your devotion wherever we are. Let the Sikh soldiers, the epitomes of pure valour, take on the Turks and render them ineffective.” Guru Gobind Singhji gave the call of such a power that, along with spirituality, it could devastate the enemy. Khalsas were the soldiers who fought to defend the country with pure devotion for an attributeless God in their hearts. Khalsas, in essence, were “spiritual warriors”.

The Gyaneshwari sect of Maharashtra

Santh Gyaneshwar, a unique saint of Maharashtra, wrote a commentary in Marathi on Bhagwadgita when he was just 16. This commentary is known as “Gyaneshwari” and lakhs of people memorised it. People used to chant Vithal... Vithal while going on pilgrimage to Pandharpur. The wisdom of Gita became available to masses in Marathi language. In Maharashtra many learned saints became the followers of saint Gyaneshwar. A vast network of saints and devotees became the characteristic feature of Maharashtra.

These saints of Maharashtra were from every caste. Gora was a potter and Savata a gardener, Namdeo was a Shimpri (tailor) and Tukaram a Kunbi (traditional

Santh Gyaneshwar, a unique saint of Maharashtra, wrote a commentary in Marathi on Bhagwad Gita when he was just 16. This commentary is known as “Gyaneshwari” and lakhs of people memorised it

labourers and land tillers). These castes had no respect in the society before emergence of these saints. The Bhakti movement established these saints in the society with all honour and respect. Spirituality, not the caste, became their hallmark.

Samarth Guru Ramdas and Ramdasi sect

It was again in Maharashtra that Samarth Guru Ramdas adopted Lords Ram and Hanuman as the deities and based his concept of spirituality. He constructed many temples of the Lords. Besides, he began establishing *akharas*, the equivalents of gymnasias of today. His followers set up thousands of *akharas* in Maharashtra. Thousands of recruits were made available to the army of Shivaji Maharaj through these *akharas*. Samarth Guru Ramdasji propagated a form of spirituality that, along with spiritual elevation, inspired people for a physical struggle to eliminate the enemy and take back the land usurped by them.

Chaitanya Mahaprabhu and Gaudiya sect

In the harrowing times of 15th century, a learned young man from Nawadweep in Bengal committed himself towards the single-minded devotion towards God. Chanting *Hari Bol...*, Sri Chaitanya would get immersed in Bhava Samadhi, an ultimate state of heightened feeling of emotion that no sense of body is

there and only the sense of the target of emotion, the ultimate divine entity exists. He went from place to place, village to village begging for Hari *bhakti*, telling people to give him the *bhakti* of the deity called Hari. Through his oratorio of musical collective chanting called Samkirtan, he brought together the scattered, dejected and depressed Hindu society. In his oratorios, literate and illiterate, rich and poor, Brahmins and Shudras, kings and subjects, all participated as equals. Unmindful of all discrimination, they would dance to the tune of *Hari bol*. Whoever joined was immersed in pure bliss. The lost Vrindavan was discovered by Chaitanya Mahaprabhu. After being initiated by Chaitanya's disciples, about 400 years ago, the tribes of Manipur became devotees of Lord Krishna. This current of pure devotion permeated even the far-flung areas of Manipur and the song of *Hari bol* filled the air there as well. Every nook and corner of the nation began to sing this song in unison. The society that had lost all enthusiasm was filled with the freshness of a new self-esteem. Just on a call for kirtan, the collective devotional song, people assembled at a place. Today also, all over the globe, even in cities like Washington, New York and Tokyo, thousands of educated young man chant *Hari bol* and tears flow from their eyes in devotion. This is nothing but the effect of the

spiritual movement initiated by Chaitanya Mahaprabhu. In our times too, Chaitanya's current of spiritual devotion is soaking our materialistic lives with the nectar of pure devotion.

The Das sect of Odisha

The Vaishnava devotees of Odisha translated the Hindu religious texts like Bhagwat, Mahabharata, Geeta and Ramayan into Odia language and with that the stream of Vaishnavite devotion gave new life to every city, every village of Odisha. Prominent among such devotees were Sarla Das, Bal Ram Das, Achyutanand Das, Jagannath Das, Yashowant Das and Anant Das. The caste names were done away with. In front of God, everybody was a Das or slave.

The main characteristic feature of Indian spiritualism was that it had a non-partisan point of view. That is why in Indian spiritual tradition, diversities and differences were viewed with respect, even praised, and whatever was found useful was taken and incorporated. Indian spirituality treated even the disagreeable and impractical diversities with compassion, then either internalised them or found out points of agreement and walked hand in hand with them on the path of change. When the Western religions act with generosity towards other lines of thought, they just show tolerance. They never honour other points of view or sects because they consider them disdainful and inferior.

Indian spiritual tradition, again and again, asserts the fact that anybody on the basis of his nature, attitude and situations can decide his path of devotion

Indian spiritual tradition, again and again, asserts the fact that anybody on the basis of his nature, attitude and situations can decide his path of devotion towards God. The same point has been put forth by Lord Krishna in Bhagwad Gita

towards God. The same point has been put forth by Lord Krishna in Bhagwadgita.

So it is clear that in every era, spiritual personalities come forward to interpret according to the needs of the time and make it acceptable among masses. But these spiritual personalities were profound theorists as despite novel interpretations, they did not alter the basic elements of spiritual philosophy. Only the interpretations kept changing. In every era, social circumstances were different, and under such circumstances, spiritual personalities came with their lines of thought. Under those adverse circumstances, the efforts of these masters enlightened the society, new paths were shown and the system reconstituted.

As examples, we may take the times of Lord Mahavira and Lord Buddha. The rise of both was relative to their circumstances, in which they played a very significant role. Similarly, Shri Shankara was a product of his circumstances and gave his everything to effect a change in the society. Shri Ramanujacharya and Shri Ramanandacharya too responded to their circumstances and gave rise to Bhakti movement when Islam brought about an unprecedented crisis. Only a response as unprecedented as Bhakti movement could provide a proper shield to defend the society and its philosophy, and make it emerge successfully from the battle.

In British era, the contributions of Maharishi Dayanand and his Arya Samaj, Raja Ram Mohan Roy's Brahma Samaj, Devendranath Thakur's Prarthana Samaj and the spiritual revival brought about by Ramakrishna Paramhansa is known to all.

The tradition of such spiritual greats in India is unique and rare in the sense that under any circumstances, it awakens on its own and stands up against all odds. Their disciples follow the master and establish a creed, cult or a sect. But their basic aim is always to secure and strengthen the spiritual tradition of India. This great tradition is the stream of life giving nectar that will keep India intact till eternity.

It is the sense of this spiritual tradition that keeps the country a unified whole. It is the lifeblood of this country. It is this spirituality that acts as the driving force behind all social activities. It is this force that determines our behaviour, actions and our everyday life.

Sometimes people get confused that what the rituals performed by these people have to do with spirituality. It must be clear to everybody that at every moment, one or the other set of rituals, customs and traditions are being followed in India. Establishing idols in temples, taking up pilgrimages, offering prayers, fasting, telling stories of gods and singing songs in their praise, circumambulation

around holy places, all are forms of rituals.

Such rituals are innumerable. But what is of consequence is that whether all such rituals evoke a spiritual feeling within us or not? If such rituals evoke love, mercy, empathy, co-operation, forgiveness, reverence, commitment, generosity etc. within us, then we are becoming spiritual. All creeds, cults and sects of India aim at the development of this spiritual sense and, through it, at the refinement of the society.

Any social system, however exceptional and extraordinary at the point of origin, becomes deformed, fragmented and

scattered as it advances through time. Then thinking people of the society stand up and a struggle for the preservation and refinement of the society begins. Though a society feels comfortable with fixations and traditions and these fixations hinder any social change. Yet the importance of that point of time cannot be undermined when stagnant dogmas and dynamic novelties enter into conflict. The most encouraging thing has been that the Hindu society has always encouraged free and healthy thinking. That is why healthy and positive traditions keep emerging. Then they replace the old traditions and the society undergoes a creative change, a

sort of renaissance. The Hindu society with its original principals of eternal truth comes up in a new form. More the situations are difficult more the spiritual tradition adjusts and comes nearer to its original nature. In every new situation, it digs up the truth to express it in newer and newer forms, from whatever covers it may be hidden under. Its search of truth will never end and its journey will continue till eternity. It is this sense of eternity, this feeling of unceasing continuity that provides the vital force for this spiritual culture. ■

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Hindu Point of View

Second type of association is with those who are from another religion or no religion at all, but incorporate Hindu spiritual practice in their lived life, be it chanting the name of the divine, the practice of music, meditation or through composing poetry. The type of people who have a Hindu point of view about their life and environment, but keep the ties with their original religion intact have always been there in our society. In Hindustan, poets like Rahim and Raskhan, musicians like Allaudin and the communities like Baul singers of Bengal come under this category. Despite their association with another religion, the Hindu society considers them as the integral part of their Dharma, and takes them as ardent devotees

of the ultimate divine element. Hindasia is a Muslim-majority country, but those Muslim actively participate in Ramlila, accepts Ganesha and Saraswati as the symbols of intellect and knowledge. That Muslim population listens to recitation of Mahabharata in their own language and gets initiated into Japa Yoga (The yoga of chanting the names of the divine) from Hindu sages of Bali. From a Hindu point of view, this population is a party to the Hindu experience to the extent mentioned above, though it remains associated with its original religion. With that religion, no conflict is seen anywhere. ■

Vidya Niwas Mishra

Hindu Dharma,

Jiwanme in Sanatan ki Khoj,
P.134 (Courtesy)

Several Ways to Reach God

*Ruchinam vaichitryadriju
kutilnanapathajusham
Nrinameko gamyastyavamasi
payasamarnav iva.*

Shivamahimna Strotam,
(Shlok-7)

By Shri Pushpdant,

This means that all seekers as per their interests, taking different paths of worship with all reverence, will reach you—the ultimate lord, in the same way as all rivers zigzagging their journey from any direction — north, south, east or west — are certain to reach the sea. ■

Medieval Cultural Continuity

When we go through the pages of the history, we find that when Turks, Afghans, Pathans and Mughals came and we lost our central capacity to rule, our culture kept the concept of unity of the country alive. A concept of integrity of the country with the welfare of man in the world as the central binding force is what we inherit. Hemadri pandit kept this identity of one Bharat alive by invoking all the mountains, forests, rivers and geographical boundaries of the nation. Even today, on occasions like Shravani Parva, such invocations are recited. One more thing needs to be remembered. Despite political defeats, our culture gave us inspiration to resist injustice. It beckoned us how to build bridges with the Islamic culture, how to influence it and how to inherit good qualities of that culture.

This cultural bridge was largely built by Yogis, bhaktas, saints, Sufis etc. Bhakti sadhna was initiated in the medieval era in the southern parts of Bharat. And it was brought to north by Akashdharmi Guru Ramanand. In accordance with the principles of Bhakti sadhna, he declared.

*Jati pati puchhe nahin koi
Hari ko bhajai so hari ka hoi*

Why should you ask for the caste of the devotee? Whosoever pays his obeisance to the God, is His. Kabir Das was his disciple. He was born in the weavers' community of Muslims. He chided both Hindus and Muslims: dui jagdees kahan te aaye, kahu kaune bharmaya, and he asserted:

Hamare Ram Rahim, karima

*kaiso alah Ramsati soi
Bismil meti bisambher ekai aur
na duja koi.*

This indeed, was a matter of courage to say it in those times when communal strife was at its peak. Kabir had an association with yogis and Sufis both, but his historical achievement was spreading principles of Nirguna Bhakti. He had his disciples in both the communities-Hindus and Muslims. Muslim disciples like Dadu, Razzab, Barwana, Wajid, Garib Das etc. made a significant contribution towards integrating Bhartiya Bhakti sadhna and Sufi sadhna.

Guru Nanak Dev also laid emphasis on Nirguna Bhakti (the unmanifested form). Shunning any distinction between Hindus and Muslims, he had disciples from both the communities. His Bhakti had a taste of Shakti (power) also. The way he rose against the cruelties of Babar and thundered, Hindustan *sambhalsi bola*, is an example of his awe-inspiring personality. Indeed, his disciples rose to the clarion call, and continuing the tradition. Guru Arjun Dev sacrificed his life protecting Guru Granth Sahib and to save the honour of Tilak and the sacred thread, indeed to defend the right of diverse faiths. Guru Teg Bahadur sacrificed his life. Guru Gobind Singh founded a martial Khalsa Panth to live up to those ideals. The martyrdom of Sikhs is an eloquent example of cultural consciousness strengthening nationality.

South-West India saw the rise of Shivaji with the inspiration of Samarth Swami Ramdas.

At the same time, a sense of



Dr. Vishnukant Shashtri

brotherhood and unity was also evolving in the Bharatiya society. Raskhan was an elite Pathan. The continuous conflict between Pathans and Mughals had a devastating effect on Delhi. Raskhan realized this and a sense of detachment arose in his consciousness. Leaving aside the eulogy of Mughal courts, he wondered.

*Chhinai Badshah Vansh Kee
Thasak Chhod Raskhan.
Prem Dev suchhavi lakhe
Bhaye miyan' Ras Khan*

(I was a vain-glorious descendent of Badshahs (emperors), a Pathan. I relinquished my vanity high state and seeing the Lovely Divine vision of Shri Krishna, the Muslim in me became a fountainhead of love). He started mingling with the religious groups. He was liberally enchanted with the dalliance of Krishna, his various sports. He wrote, *prem deva ki chhabihin lakhi bhaye mian* Raskhan. How romantic are his poems as it were the dream of a Krishna devotee has come true:

*Yaa lakuti aur kamaria par
Raaj tihon par ko taji daaron,
Aathahun siddhi navon nidhi ko
sukh Nand kee dhenu charaai
bisaaron,*

*Ras Khan kahonin aakhin son
Braj ke ban bag taraagniharon?
Kotic hoon kal dhaut ke dhaam
Kareel de kunjan ooper vaaron.*

I like to dedicate silver-places worth millions on the kareel (bush)-grove (visited by Shri Krishna). This transformation has come upon Raskhan, the representative of imperial dynasty!

Another famous example is of Abdul Raheem Khan khana. Akbar's cousin and foster relation, who wrote prayers to Ganga as a prologue to his poetical-collection:

*Achut-charan taranginee
Shiv-sir malati maal:
Hari-ne banayo surasree
Keejo Indu ke bhaal*

O Ganga! You are capable of making even Brahma, Vishnu and Shiva great-but do not make me Vishnu (the protector and preserver, make me Shiv (the redeemer) so that I may carry you on my head. And, he says about Ramcharit Manas:

*Ramcharitmanas vimal
Hinduvaran jeevan praan
Hinduvaran ko Vedsam
Javani prakat Kuraan.*

'Manas' is Veda to Hindu and Quran to Muslims (the common voice)! This is the expression, not of a devout Hindu, but Abdul Raheem Khankhana, the imperial spokesman. Overwhelmed by the expression, Bharatendu Harishchandra said, *ina masalman harijanan pai kotina Hindu variye.*

In creating awareness about Bharatiya culture in the Bharatiya Muslim society. Hindi Sufi poets like Maulana Daud, Qutuban, Manjhan, Malik Mohammed Jayasi, etc. have contributed immensely.

They presented Islamic religious messages in Hindi in a natural way. They used expressions of God, like Kartar, Alakhniranjan, Sarvvyapi, etc. making it synonymous of Allah and Khuda. They used the words Jyotiprakash for Nurul Mohammadiya, Kailash for Bahist, Puran for Quransharif, Baseeth for Rasul, unhesitatingly. Their romantic poetry depicted Bharatiya life and culture in its lively form. Bharatiya festivals, seasons and lifestyle have found an equal treatment in their poetry. Jayasi clearly accepts the Bharatiya viewpoint and says,

*Vidhanaa ke maarag hain tete
Sarag nakhat tan romaan jete*

The paths leading to the Creator are as many as the hair on the body.

Their assimilation with Bharatiya culture was absolute as is evident from the fact that he has made over a hundred references to Ram in his Padmavat, written 34 years before Ramcharit Manas. At the same time, he was a true Sufi devotee and declared without reserve that to reach the Supreme Reality, the path shown by Mohammed is the best. It is quite in consonance with the Bharatiya tradition of showing one's own faith as the best means to reach the God, even while respecting the sentiments of other faiths.

Sufi poets found faith in Bharatiya culture not because they were written in Hindi. Even in the poetry of Mir Taki Mir, the greatest modern Urdu poet, this element is found in abundance:

*Uske pharoge husna se
Jhamken hain sab chiragh-
Shamaa haram ho
Yak i Diyaa Somnaath kaa!*

All the lights come from His Beauty-whether it is the candle of

the mosque or the earthen lamp of Som Nath.

He went further to assert that God could be realized in mosque and temples alike:

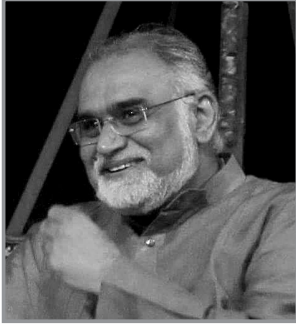
*Kabhee mandir men ho aao,
Kabhee masjid men ho aao,
Ki maqsad to use paana hai,
Jis Mahfil men ho aao.*

And the sports of Shri Krishna mesmerised Nazir Akbarabadi so much that he says in a nazma,

*Yararo suno yaa dadhi ke
Lutaiya ka balpan
Kya kya kahun main Krishna
Kanaiha ka balpan*

It is quite evident that transcending the religious fanaticism. Muslim brothers assimilated the noble Bharatiya culture in the field of spirituality and literature. Translation work of Upnishads in Persian by Darashikoh is also in line with this thought. It is indeed, unfortunate that religious bigotry of Aurangzeb tried to put obstacles in this course. The flow remain unabated albeit slow paced. Following the same course of assimilation. Sant Prannath wrote a letter to Aurangzeb and initiated a new stream of Krishna Bhakti in its unmanifested (nirakar) form. Shankar Dev of Assam also emphasized the unmanifested form of the Supreme. Similarly the influence of Persian literature is quite evident on the devotional Hindi literature. This give and take continued in the field of music and dance and painting. ■

Dr. Vishnukant Shashtri
*Geo-Culturalism:
The Core of Nationality
Deendayal Lecture,
2000, p. 24 (Courtesy)*



Dr. Sachchidanand Joshi

Bharat and Rashtra Bhaav

*Bhadram Ichchant Rishyah Swarvidah Tapo Diksham Upaseduh Agre.
Tato Rashtram Balam Ojashcha Jaatam.
Tadasmay Deva Upasam Namantu.*

“With their concern for the welfare of the world, the self-aware sages at the beginning of the creation took initiation and performed ascetic practices, to create a nation with which national power and fortitude also manifested. So all wise men must serve this nation in all humility.”
(Atharva Veda 19/41/1)

Here is a deliberate attempt to emphasise that Bharat cannot be translated as India and ‘rashtra’ cannot be translated as nation. It has been the tragedy of the modern Bharatiya thinkers that they could not even stress on some important Bharatiya terms which are not translatable in English

One would be surprised to see the title of this article. When the article is in English, one would expect the title to be “India and Nationalism” or “India and Nationalistic Feeling”. But here is a deliberate attempt to emphasise that Bharat cannot be translated as India and ‘rashtra’ cannot be translated as nation. It has been the tragedy of the modern Bharatiya thinkers that they could not even stress on some important Bharatiya terms which are not translatable in English. However, in the recent past, we have seen that people have started accepting that ‘dharma’ is not ‘religion’. Similarly, we must try to understand ‘rashtra’ is not ‘nation’.

The word ‘rashtra’ has been derived from the Sanskrit root ‘raj’ and the addition of suffix ‘shatran’ to it has made it ‘rashtra’. The meaning of the word ‘rashtra’ can be ‘rajya’ (state), ‘desh’ (country), ‘samrajya’ (empire), ‘janapad’ and ‘pradesh’ (area).

It will be relevant to note here that the word ‘nation’ came to English from old French word ‘nacion’, which

means ‘birth’ (naissance) or ‘place of origin’, which in turn originates from the Latin word ‘natio’, literally meaning ‘birth’. The word ‘nation’ is sometimes used as synonym for ‘state’ (polity) or ‘sovereign state’ or ‘country’ (a geographic territory). So when the European historians tell us that the concept of ‘nationalism’ in India emerged after 1857 in the British rule, one only can pity their ignorance and wonder at sheer lack of their knowledge about our heritage and tradition. Unfortunately, even today, if one tries to find on the internet the phrase ‘Nationalism in India’, it would display the same old European concept as results.

Before discussing ‘Rashtra Bhaav’ any further, let us consider whether Bharat is really a nation, or is merely a composite of peoples inhabiting the same country. Our fundamental unity as a nation has been denied often by prominent scholars, while its historic and cultural oneness has really never been acknowledged by the English rulers of the country. Sir John Strachey remarks, “This is the first and most essential thing to learn

about India – that there is not and never was an India, or even any country of India, possessing, according to European ideas, any sort of unity, physical, political, social, or religious: no ‘Indian nation’, no ‘People of India’ of which we hear so much.”

We believe that Sir John Strachey is profoundly wrong in his assertion that India is not a nation in the “physical, political, social, or religious” sense. On the contrary, it can be proved easily that geographically, historically, culturally and spiritually, India is fundamentally one. Cut off from the north and the east by the snow-clad Himalayas, and surrounded on the south and the west by the mighty Indian Ocean, ours is geographically one country. Every part of the interior is freely accessible from all sides. No natural boundary lines within the country divide it into different parts; nor do any high mountains obstruct the free passage from one part of the country to the other. In fact, Bharat is a physical unit, much more distinct than any other country in Europe or America.

When we take a stock of our history right from the ancient Vedic period to the modern times, we find again the whole of the Indian peninsula*, from Bengal to Gujarat, whole of the Ceylon to Kashmir, mentioned always as one motherland. “The early Vedic literature contains hymns addressed to the Motherland. The epic poems (the Ramayana and the Mahabharata) speak of the whole of BHARAT as the home-land of Aryans.” We hear nowhere any account of separate nationalities within the country. Our literature is full of thoughts about rastrabhaav and there is no mention of separate Bengal,

*not sub-continent

Madras, Gujarat, or Punjab nations, based upon geographic divisions. Powerful emperors in ancient as well as modern times have ruled over the entire peninsula in peace and security. In fact, the belief in the unity of India was so strong in ancient times that no ruler considered his territories complete until he had acquired control over the entire peninsula.

Since the Vedic period ‘rashtra’ has been referred to numerous times as one geographical, social and cultural entity. Our rich intellectual heritage in which we had universities flourishing all over the country also shows that scholars travelled and preached in different parts of the country. The second shloka of our morning prayer goes like this:

*Samudrivasane Devi
Parvatstanmandale.
Vishnupatni namastubhyam
Paadsparsam Kshamasva Me.*

It means, “O Mother Earth, who is having ocean as her garments and mountains as her bosom, who is the consort of God Vishnu (Devi Laxmi)! I bow to you, please forgive me for touching you with my feet.”

In fact, this is the feeling expressed by a ‘Bharatiya’ before setting his feet on the ground every morning. This signifies a feeling of great reverence for the Motherland on which he has taken birth and who for him is the ‘Supreme Goddess.’

The word ‘rashtra’ is deep-rooted in our culture and tradition. In the Prithvi-Sukt of the Atharva Veda (12.1.12), it is stated that *Mata Bhumih Putroham Prithivyam* which means “this earth is our mother and we are the children of this mother earth”. This can be

considered as the seedling of the rashtra and the feeling of gratitude towards rashtra.

Similarly, in another hymn of the Atharva Veda (13.35), it is prayed:

*Ye Deva Rashtrabhritobhito
Yanti Suryam.
Taishte Rohitah Samvidano
Rashtram Dadhatu
Sumanasyamanah.*

It means, “Let Rohit be pleased unto you and establish your rashtra, in association with the Gods who nourish the rashtra while encircling the Sun”.

This feeling of motherhood and its protection, stability and prosperity towards the land, where one is born, actually establishes the basic essence of the feeling of rashtra. There are several examples in our Vedic literature where we find the prayer for or the description of Motherland. Vedic literature constitutes the basis of the ‘Bharatiya tradition’. If it depicts the narratives about the Motherland, it would obviously be about Bharat and certainly not about any other country. In yet another instance, the Atharva Veda 12.1.17 states:

*Vishvaswam
Matarmoshidhinam Dhruvam
Bhumim Pruthjivim Dharmana
Dhritam.
Shivam Syonamanu Charem
Vishwaha.*

It means, “Let the Mother Earth be stable and broad; upon which the best of medicinal plants grow. Let us serve the Motherland. The Mother Earth bestows us with means of material pleasure which are full of knowledge, bravery, truth, love and other good qualities.”

This hymn clearly indicates

that such feeling towards the Motherland should be inculcated to ensure highest esteem for 'rashtra' and its betterment.

There is a prayer in the 'Atharva Veda' (10.173.5) which goes like this:

*Dhruvam Te Rajavaruno
Dhruvam Devo Brihaspatih.
Dhruvam Ta
Indrashchagnishcha Rashtra
Dharyatam Dhruvam.*

"O King Neptune, give us stability; O Jupiter, give us stability; O Lord Indra, O Lord Fire, gave us stability. Let the country be stable."

In the entire ancient literature, Bharat has been described as a land which has one culture, one belief and one unitary entity.

*Uttaram Yat Samudrasya
Himadraishchaiva Dakshinam.
Varsha Tadbhartam Nama
Bharati Yatra Samtatih.
(Bramha Purana 19.1)*

Similarly, in Vishnu Purana (chapter 2, 3.24), it has been said that

Gayanti Devah Kil
Gitkani, Dhanyastu Te
Bharatbhumibhage.
Swargapvargaspadmargabhute
Bhavanti Bhuyah
Purushah Suratwat.

which precisely means that "it is a matter of pride and great luck to be able to be born in Bharat".

These are just a few illustrations which indicate how rashtra is conceived in our traditional sources as well as how the concept of rashtra has been incorporated in our daily prayers.

Shri Aurobindo has very rightly elaborated his concept of 'nation'. For him, India was no mere geographical entity, mere

physical or material landmass, no mere intellectual concept but a Goddess incarnate, a mighty mother who for centuries has cradled and nourished her children. He further emphasised, "For what is a national? What is our Mother country? It is not a piece of earth, nor a figure of speech, nor a fiction of this mind. It is a mighty Shakti, composed of all the Shaktis of all the millions of units that make up the nation just as Bhavani Mahisha Mardini sprang into being from the Shakti of all the millions of Gods assembled in one mass of force and welded into Unity." He looked upon India as a living and pulsating spiritual entity.

For Shri Aurobindo, the concept of nationalism was much deeper and more profound than mere patriotism. He looked upon nationalism as a spiritual imperative, a virtually religious practice which was essential for the emancipation of the motherland as well as for the spiritual development of the devotee. His nationalism develops logically into an internationalism that has the elevated ideal of human unity as its goal.

Swami Vivekananda very profoundly proclaimed about India: "Our sacred Motherland is a land of religion and philosophy – the birthplace of spiritual giants, the land of renunciation, where and where alone, from the most ancient to the most modern times, these has been the highest ideal of life to man." In his famous Chicago speech, Swami Vivekanand introduced his country like this, "I am proud to belong to a religion which has taught the word both tolerance and universal acceptance. We believe not only in universal toleration,

but we accept all religions as true. I am proud to belong to a nation which has shattered the persecuted and the refugees of all religions and all the nations on the earth."

The feeling of rashtrahasan evident continuum since Vedic period to the modern period and the same can be marked in the words and works of Bal Gangadhar Tilak, Veer Savarkar, Subash Chandra Bose and Mahatma Gandhi, with slight variations. However, the essence of all was the same. For us, rashtra is a living entity, which is dynamic and progressive. We always saw rashtra as a guiding force and motivating power for our future endeavours. The thought process around rashtrahas been governed by the basic principle that what all is being done by us, is for the rashtra. So we should feel duty-bound to uphold its pride and prestige.

We have faced dominion and have undergone successive foreign rule for several centuries. Different cultures tried to dominate us and made their best efforts to impact us. There were transient phases where it appeared that we have succumbed to that pressure. But it is Bharat as a rashtra which rose to the occasion and delivered us out of that pressure. It was our deep rooted notion of rashtrabhaav, which showed us the path towards liberation. Peace, tolerance and acceptance have always been our way of life as a rashtra and that has always been reflected in our behaviour.

Pt. Deen Dayal Upadhyaya explains the Bharatiya approach to life in which he says: "For us, progress of man means simultaneous progress of the body, mind, intellect and soul



खुशियाँ बिखेरते दूर...

भविष्य उन लोगों का है जो अपने सपनों में यकीन रखते हैं और तब पूरा ब्रह्मांड उन सपनों को साकार करने के लिए एकजुट हो जाता है। हमें गर्व है कि एचपीसीएल में हम करोड़ों सपनों को सच में बदलने की कोशिशों का एक अभिन्न अंग हैं। हम, हर दिन, हर तरह से उनके जीवन को स्पर्श करते हैं।

हम रसोई को ऊर्जा प्रदान करते हैं जो मकान को घर का रूप देती है। हम उन पहियों में रफ़्तार भरते हैं जो अविस्मरणीय यात्रा वृत्तान्त लिखते हैं। हम, उन पंखों को उर्जावान बनाते हैं जिनसे सपनों की उड़ान भरी जाती है। हम, अर्थव्यवस्था को शक्ति देते हैं जो समृद्धि के पहियों को गतिमान बनाती है। हम, आपके और आपके प्रियजनों के लिए एक सुरक्षित, स्वस्थ और संधारणीय भविष्य सुनिश्चित करते हैं। हम, नवाचार से नेतृत्व और उत्तरदायित्व से दिशा ग्रहण करते हैं। हम एक 'उर्जामय कल' और 'खुशहाल जीवन' का वादा करते हैं।

एचपीसीएल में हम देते हैं खुशियों की सौगात....

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एक कदम स्वच्छता की ओर

Manthan

of a man. Often it has been propagated that Bharatiya culture thinks of salvation of the soul, and that it does not bother about the rest. This is wrong. We do think of soul, but it is not true that we do not give 'body, mind, and intellect' much importance."

He also emphasised that Bharatiya culture is holistic in nature. If we take his views into consideration then we can understand what is the basic concept of rashtrabhaav, in Bharatiya perspective and how 'nationalism or patriotism' differ from the holistic concept of rashtra. As per his observations, we always believed in adding and never in fighting or breaking. This is the essence of his "cultural nationalism".

According to Shri M.S. Golwalkar (Guruji), there are three basic elements which bring a true nationalistic feeling in a Bharatiya: 1. Strong feeling of devotion towards the country, which is our holy birth place; 2. Feeling of brotherhood and togetherness, which is an outcome of the feeling that we all are the children of this great soil; and 3. Strong feeling of national awareness, which can be generated through equal responsibility, same traditions, same history, same expectations and same ideals. These three

elements together form the strong essence of "Hindu nationalism", which is the basis of building the Bharat Matatemple.

Shri V.D. Savarkar, while dwelling upon the causation of First War of Independence in 1857, very strongly emphasised that "it could not have happened due to small reasons like cow-fat bullets etc., but there was a strong breeze blowing for 'swarajya' and 'swadharma'. It was happening because Bharat as a country was on the peak of suffocation under the British rule."

Shri Aurobindo's poem on the motherland gives an essence of the feelings of a Bharatiya towards its rashtra:

*Mother I bow to thee!
Rich with thy hurrying streams,
Bright with thy orchard gleams,
Cool with thy winds of delight,
Dark fields waving Mother of
Mighty:
To thee I call Mother and Lord!
Thou who savest,
arise and save!
To her I cry who ever her
foemen drave
Back from plain and sea
And shook herself free.
Thou art wisdom than art law,
Thou our heart, our soul,
our breath'
Thou the love divine, the awe,
In our hearts that
conquers death.*

*Thine the strength that
nerves the arm,
Thine the beauty,
thine the charm,
Every image made divine
In our temples is but thine..... ■*

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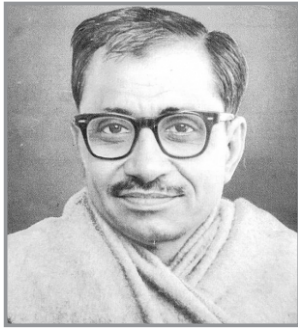
Utter Ignorance Towards Cultural Tradition

In the post-Independence era, the policies formulated by the ruling class were the result of utter ignorance and insensitivity towards our cultural tradition. Hardly anywhere in the world, such examples of intellectual bankruptcy and self-denial are

available. Under its 'secular enthusiasm' (better call it ignorance about Dharma), the ruling class has outcasted our traditional civilisational consciousness calling it reactionary and backward. Perhaps, those Christian missionaries of 19th

century too would feel amazed that the consciousness of Dharma that they were unable to eradicate from Indian psyche was despised by our own leaders with aversion and hatred. ■

-Nirmal Verma
*in the essay Dharma
Aur Dharmanirpekshita
hindisamay.com (Courtesy)*



Deendayal Upadhyaya

Wealth in Indian Culture

The truth is that the interpretation of our dharma contains a comprehensive consideration of materiality. It is said in our scriptures: “Yatobhyudayanih Shreyasasiddhi Sa Dharmah”, i.e. that by which both worldly and transcendental progress are attained is dharma. One who has forsaken this world will not be able to make his afterlife happy

One of the main reasons for looking at the West for the solution of economic problems is that there is a delusional assumption that Indian culture and *dharma* being focused on spirituality are disinterested towards the problems of material life. This delusion is the result of misinterpretation of vicious propaganda and the faulty interpretation of spirituality. The truth is that the interpretation of our *dharma* contains a comprehensive consideration of materiality. It is said in our scriptures: “Yatobhyudayanih Shreyasasiddhi Sa Dharmah”, i.e. that by which both worldly and transcendental progress are attained is *dharma*. One who has forsaken this world will not be able to make his afterlife happy. Materiality and spirituality are not mutually conflicting or varying states of being. Spiritualism is an outlook of life by which we perceive issues. If spiritualism can explain the world in the right way, there is no reason why we cannot obtain a satisfactory solution to the problems of the world through it.

Wealth is the Root of Dharma

India has contemplated not only the physical world but also wealth. Acharya Chanakya said, “*Sukhasya*

Mulam Dharmah; Dharmasya Mulamarthah”, i.e. if happiness follows from adherence to *dharma* or virtue, *dharma* flows from wealth or prosperity. *Dharma* does not last without wealth. Here, we take the broader definition of *dharma*, not a narrow and modern misleading meaning which believes *dharma* to be a sect or religion. That by which society is sustained, which aids worldly and transcendental progress, due to which the actions of human beings can be determined and acquire the name of duty, by which a person can attain all forms of progress and can be helpful in the advancement of the whole, that system contained in the system and the perception at its origin is *dharma*. This *dharma* cannot sustain in the absence of material wellbeing. It is said that once sage Vishwamitra, when he suffered the extreme pangs of hunger, ate dog’s ort flesh from the dwelling of a chandal after stealing it at night. He had violated many tenets of *dharma*. Scholars of the scriptures justified this act of the sage by terming it as ‘*apad dharma*’, meaning deviation from *dharma* is necessary in an extremely trying situation. If such a constraint in the absence of wealth is constantly there, then such deviance from *dharma* like stealing would itself become normal *dharma*. If such deviance

becomes widespread, meaning if most people are caught up in it, they will steal from each other and thus fulfill their *apad dharma* or norm of deviance. But where there is want, whom shall one steal from? In other words, society would meet its destruction with such a state of affairs.

The Influence of Wealth

Not just the absence of wealth, an excessive influence of it too destroys *dharma*. This is India's own outlook. The people of the West did not think about the influence of wealth. When wealth generates desire for itself, or the objects and pleasures derived from it, the influence of wealth is felt. One who craves only for money forgets his country, *dharma* and other happiness in life. Similarly, an individual sunk in sensual pleasures becomes detached of any endeavour and a cause destruction of self and society. In the first kind of effect, wealth ceases to be a means and itself becomes the object. In the second, wealth becomes not a means of *dharma*, but that of fulfilling sensual desires. Since desires and wants have no limits, on the one hand, such individuals will always face a shortage of wealth, while on the other, their ability to earn will also keep diminishing due to the loss of their capability to undertake endeavour.

Even when wealth becomes the yardstick of every act of society and the status of an individual, it is the influence of wealth that manifests. In such a society, the saying "*Sarve Gunah Kanchanamasrayanti*" (all qualities seek refuge in wealth) comes alive. When only the wealthy acquire fame, respect,

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political rights and a place in the society, loyalty to wealth takes hold of people. When everyone in the society become dedicated only to wealth, more and more money will be required for each task or endeavour. The influence of money creates a lack of wealth in each one's life.

The Standards of Life

The act of according a proper place for wealth by regulating both its influence and lack of meaning is called '*arthayam*' or regulation of wealth. It is essential that the norms of society should be such that everything cannot be purchased by money. Of course, all this cannot be done only on the basis of the economy. A soldier who fights for the country does not stake his life for the desire of money. The greed of money can teach him treason, not patriotism. The virtue of a woman has its own value; it cannot be measured on the criterion of wealth. On what basis is a doctor supposed to charge in exchange for the medical treatment of his patient? A teacher cannot fix the value of imparting knowledge. On what basis should a government employee charge a price for moving a file? When the police, which is supposed to protect the weak, demands money of its services, either the weak will not be protected or those who are weak in body, using their brains, will earn money through cunning and pay for their protection. It is

impossible to assess the value of effort, physical and mental, whether used in production of tangible goods or services. Further, even the rupee is not of stable value. Although both labour and remuneration have a close relationship in the field of economics, it is neither easy nor proper to determine a standard and universal value theory in the practical world. The reality is that both are evaluated on different criteria. The importance of labour is not due to the wealth yielded by it, but because of its innate virtue. Similarly, the remuneration given to any person is not the compensation for the labour done by him but the provision for his wellbeing. It is for this reason that *karma* and its fruit have been kept distinct in the *Shrimadbhagwadgita*. *Karma* is to be performed as duty unto the world and devotion to the Almighty. Krishna says in its 9th chapter:

*Yatkarosi Yadasnasi
Yajjuhosi Dadasi Yat|
Yat Tapasyasi Kaunteya
Tatkurusva Madarpanam||*

"O Arjuna! Whatever you do, consume, offer in a sacrificial ritual, give and worship; offer all that to me. The goal of our karma can only be worship unto God. The wellbeing of such devotees has been taken over by God Himself."

In the same chapter, He says:
Ananyascintyanto Mam

*Ye Janah Paryupasate|
Tesam Nityabhiyuktanam
Yogakshemam Vahamyaham||*

“I think of the wellbeing of those constant *karmyogis* who worship me with unwavering devotion.”

According to the above message propounded in Geeta, the basic motivation of karma cannot be uncontrolled competition or quest for profit. These beliefs of Western economics do not match the philosophy of India. It will not serve any purpose to say that there is a huge difference between this philosophy and our practice today. In fact, even today, most people in society are engaged in their profession and tasks with a sense of duty. The farther we go from this sense, the more acute our problems become. If we want to rebuild our nation, we must draw inspiration for it from the philosophy of our life.

The Limits of the Beliefs of Western Economics

The general assumptions, on the basis of which Western economics has presented its analysis, are mono-dimensional and incomplete. It believes that

- 1) The national economy is primarily individual, having no separate social aspect.
- 2) Unbridled and limitless competition of individuals is the only natural and secure determinant of social life.
- 3) All regulations imposed by political and social customs, encroach natural freedoms.¹

The above beliefs are far from true. Today, no one can deny the existence and necessity of the national economy. If the nation has its own identity, and it is a living body different from a mere

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conglomeration of individuals, its manifestation must be in every aspect of life accompanied by its distinctive characteristics. Even if we were to ignore these invisible characteristics, today every nation is determining all its economic relations with other nations on the basis of its existence as a distinct entity. The various UN bodies and different international conventions are examples of this.

We cannot accept unbridled and limitless competition among individuals as either a regulator of social life nor as its safeguard. This belief of economics would be akin to the propagation of the law of the jungle, where the strong devour the weak. We have never considered such a law to be virtuous. There has been reaction to this in the West too, but in order to end competition, they have adopted the path of the decimation of one class by another by engineering fierce competition among various classes. The sense of competition will prevail not only in the financial sector but in other areas too. Therefore, class destruction does not end competition. A competing class arises on another basis and continues to operate the law of the jungle. The way to avoid it is the regulation of all life on the basis of *dharma*.

Although the third principle is fundamentally true, limitations are necessary on some of the human freedoms in society.

Uncontrolled freedom is only a figment of imagination. Of course, to the extent this control is external, it would be more painful for humans. Education and values, philosophy and ideals teach humans self-control in practice. Similarly, the practices of society make man's task simple and convenient by creating a system. Wages determined according to harvesting traditions may not adhere to the rules of demand and supply of Western economics, but are beneficial for both farmer and labourer, not just socially but economically too.

Need for a Holistic Approach

All laws of Western economics proceed by imagining an economic man. Such a totally economic individual is not to be found anywhere in life. J.S. Mill has himself admitted — “There is probably no practical question, a decision on which can be given within economic boundaries. There are important political and ethical aspects of many financial questions, which cannot be ignored.” At a given point in time, human behaviour is determined by the adoption or rejection of many values of life. The scholars of various disciplines analyse the same behaviour from their own points of view. They proceed by imagining a situation in which other tendencies do not exist. But there is always a huge difference between their imaginary world

and the practical world. Even if their doctrines are correct, they are of limited use.

The Four Purusharthas (Activities of Life)

It is for this reason that India did not consider man in a compartmentalised way but holistically. Indian thought has classified the different tendencies of human beings into four broad categories, and denoted the satiation of each of them as *purusharthas* or activities. These four *purusharthas* are: *dharma* (virtue and duty), *artha* (material prosperity), *kama* (satiation of one's desires) and *moksha* (liberation from worldly bondage). These four are complementary to each other. The karma or action that will beget all these is the best or optimum. An individual who neglects any of these becomes aggrieved and disturbed.

It would also not be proper to consider any of these four as being the foremost and the others as the basis of that particular *purusharthas*. *Moksha* or liberation is said to be the ultimate *purusharthas*, because after achieving it, there remains nothing to be attained. But it is not possible to attain liberation without *dharma*, *artha* and *kama*. Maharishi Veda Vyasa has said, "*Dharmadarthashchakamashcha*", meaning *artha* and *kama* flow only from *dharma*, i.e. material prosperity and gratification of one's desires emanate only from adherence to virtue and duty. Where there is no system at all, how can material wellbeing and pursuit of satisfaction sustain? But on the other hand, we have earlier propagated that without *artha* or material prosperity, *dharma* cannot last. In actuality, these four

This holistic idea of human life cannot conceive of any kind of economic system in which humans can be made happy without the establishment of moral, social and spiritual values. Not only that, no economic system, for its own success and manifestation, can create the necessary desire, enthusiasm and ability all by itself

purusharthas are interdependent. They protect and enhance one another. Just as *prana* or life-force is strengthened by food and a strong life-force can digest food, *dharma* sustains *artha* and *kama* and in turn is sustained by *artha* and *kama*.

The Four Learnings

Explaining about the learnings in order to attain these four *purusharthas*, Kautilya writes: "*Anvikshaki Trayi Varta Dandanitishcheti Vidya*", i.e. introspection, trilogy (of scriptures), dialogue and punishment, are four schools of learning. Scholars and preceptors before him accorded importance to one, two or three of the above, but Kautilya recognised all the four as being central to the attainment of the *purusharthas*. He wrote: "*Chanastra Evam Vidya Kautilya, Tamirdharmarthauya dvi dyatta dvi dyanam Vidyatvam*." Meaning, according to Kautilya, all four, by which one acquires *dharma* and *artha*, are learnings and should be accepted as such.

This holistic idea of human life cannot conceive of any kind of economic system in which humans can be made happy without the establishment of moral, social and spiritual values. Not only that, no economic system, for its own success and manifestation, can create the necessary desire, enthusiasm and

ability all by itself. The creation of a dynamic economy by one's own momentum is impossible. In order to lend it momentum, and later on to keep it in operation smoothly with minimal interruption, the source of inspiration in the life of a person and society has to be found elsewhere other than in *artha* or material embellishment. It is the political aspirations and inspirations of the nation that are instrumental in creating and maintaining the economic structure. Therefore, we cannot consider the problems of society or the individual in parts. It may be that at a particular point of time, we might accord importance to one part, but we cannot neglect the rest. ■

Deendayal Upadhyaya

*Sampoorn Vangmaya
Khand - 5, p 182 (Courtesy)*

References:

- 1 G.B. Jathar – K.G. Jathar: Bharatiya Arthshashtra; Page 2
- 2 Explaining these teachings, it has been written: "Sankhya Yogo Lokayatam Chetyanvikshaki. Dharmadharmau Traiyyamartharathi Vartayam Nayanayau Dandanityam". That is, the whole philosophy, yoga, etc., and all liturgical systems and Lokayat literature come under anvikshaki or inquiry. We learn dharma and adharma from the Trayi or trilogy, artha and the lack of it from Varta and knowledge of politics and wielding power from Dandaniti.



Dr. P. Kanagasabapathi

Economic Practices in Indian Paradigm

But our educational institutions and much of our elite are so used to depending on others, particularly the West, that we refuse to look at India from our own perspectives. The emergence of India at the global level, even when the West is falling, could not make them look and realise the realities

The discourse on economics, like the other fields of social sciences, has long been defined and presented through the Western paradigms in our country. Even after Independence, no course correction was possible due to the domination of the Western ideologies on the Indian economists. As a result, we see university text books explaining even today that there are only two economic models namely, capitalism and communism, that are universal and hence applicable to all the countries in the world.

By now, we all know that both the above approaches, that were born in the West during the 18th & 19th centuries, have failed miserably in their own *karmabhoomi* (major countries such as USSR and US) during the last three decades. Besides, the multilateral bodies such as the World Bank and almost all the economists accept that there could be different models for different countries. Moreover, they have also begun to recognise that there could be factors such as culture that could also play a pivotal role in economic activities.

But our educational institutions and much of our elite are so used to depending on others, particularly the West, that we refuse to look at India from our own perspectives.

The emergence of India at the global level, even when the West is falling, could not make them look and realise the realities.

Our field studies conducted in different parts of the country during the past 25 years reveal a clear picture. First of all, we have to remember that India is not just another country. It is an ancient civilisation with a very long history and unique characteristics. We cannot understand India through popular text books written during the past few decades. We have to reach out to the ground reality with an objective mind to “learn” and understand.

Our studies reveal that the economic practices in India are unique. They do not fit into the popular Western paradigms; rather they are vastly different. They are rooted in the dust and soil of our nation. The culture and traditions of our land have dominant influence over them. They defy the state policies, when they are unsuitable, and find their way to success.

India was a poor, underdeveloped and less literate nation during Independence. About 45 percent of the population was living below poverty-line. The literacy rate was around 18 per cent and the average age of life was just above 32 years. But now after just seven decades, we are the fastest growing economy

in the world. All predictions unanimously point out that India is the most potential economy for the future. Earlier London Business School had estimated that we have around 85 million entrepreneurs, perhaps the highest in the world.

How was it possible? We know that for more than three decades since the 1950s, the ruling establishments followed the socialistic approach for policy making. As a result, we had to face great difficulties and at one point of time, we did not even have the funds to pay for our imports. Then beginning from the 1990s, the policy makers opted for the market approach with globalisation as the core. Again we had to face serious difficulties, especially in the critical sectors such as agriculture and MSMEs.

But in spite of the policy makers adopting the unsuitable Western approaches successively over the years, India has progressed. Studies show India has been moving forward continuously over the decades, silently but steadily, following native practices. The contemporary economic history of the world shows us that there is no other country in the world that has made such a U-turn in a period of just seven decades—from being the poorest to the fastest growing and the most potential nation in the world.

Studies reveal that Indians, by nature, possess a high economic sense. Hence, their regular economic practices are patterned on their original understanding. Let us take, for example, savings. Saving is part of life in India. People save, even without realising that they are saving. Spending more than what is necessary is considered a sin even

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today in most places and saving takes place at different levels and among different sections.

A study was conducted among the women flower vendors in the Coimbatore main flower market some 15 years ago. They did not even have the funds to buy flowers for their business; so they borrowed them from the local financiers and repaid them with high interest by the afternoon. Their daily earnings were in the range of Rs 250-300. But each of them was saving Rs 100 or even more. The annual saving of those women came to around Rs 1,73,000. We generally consider them as very ordinary uneducated women. But their sense of saving is very high.

Savings happen at different levels. In MSME centres, one could notice entrepreneurs saving as high as 90 per cent and even more of their earnings. Even at the corporate level, the reserves as a percent of share capital in the Indian companies are more than the corporates of the Western countries.

Entrepreneurship is another major economic practice that has special Indian characteristic. Indians have very high entrepreneurial abilities. Global Entrepreneurship Monitor (GEM) Report 2002 noted that India has the second most entrepreneurially active population in the World with about 19 per cent of the population engaged in entrepreneurship. In fact, this score was the highest among all

the big countries, including that of China and the US.

The story of entrepreneurship in post-Independent India would be revealing. The seeds of many of the bigger industrial and business clusters in our country were sown during the 1950s and the 60s, when Nehru was implementing policies for a “socialistic pattern of society”. Over the years, they have become prominent clusters, contributing higher shares to the national economy in their fields of activities. Beginning from the 1950s and even earlier during the colonial periods, our entrepreneurs have started working on their own without waiting for the state to make policies.

The history of each industrial and business cluster would be interesting with Indian orientation. Local factors and relationships play an important role in all these. The community called Nadars, who are dominant in southern Tamil Nadu, are a toddy-tapping community by profession since early days. They were from very ordinary backgrounds, with little access to funds. When they wanted to enter into business, they created a native community financial system, called Mahamai, through which each one in the locality contributed a minimum to a common pool. The funds so mobilised would be given to the members for their business activities.

Now they are the largest business community in south

Tamil Nadu. Sivakasi contributes around three-fourth of the cracker manufacturing in the country and make more than half of the match boxes. Besides, they have one of the best offset printing centres in India, printing high security items such as cheque books and flight tickets for international customers. Virudhunagar is the major trading centre in the state. Besides, the community has the major share of grocery shops across the state and many such shops in other major cities of our country. Moreover, the Tamil Nadu Mercantile Bank, which is one of the most successful banks, was promoted by the community decades back.

Community networks and relationships result in higher social capital. Social capital helps in economic and business activities. World Development Report 2001 published by the World Bank notes that the emergence of Tirupur as the top knitwear export centre in the country is due to social capital, through close-knit relationships. It says that the entrepreneurs are able to successfully compete in the international markets through cheaper prices, as their cost of capital is low due to cheap borrowings through community networks.

Community networks make Indian businesses successful at the global level also. The international diamond market in Belgium is dominated by Indians, with Patels and Jains playing a major role through relationships. We all know that Patels dominate the motel industry completely in the US.

The native practices make regions prosperous and vibrant, contributing larger shares to the

An important aspect of the Indian paradigm is that people prefer to be self-dependent and do not want to depend on the state. As such they continue with the activities on their own without expecting much

economy of the state and the country. The western part of Tamil Nadu, known as the Kongu region, is estimated to contribute about 45 per cent to the economy of the state. The dominant community of the region called Gounders from agricultural backgrounds are now into different industrial and business activities such as textiles, transport, engineering and exports. There are many major centres in the region such as Tirupur, Karur, Namakkal, Sangakiri, Thiruchengode and Coimbatore with each of them occupying an important place at the national and international levels.

Families remain the base for economic practices with family values dominating the economic and business decisions. Women, as mothers, wives, sisters and even grand mothers play a critical role silently. A study conducted among the largest hotel owners in Tamil Nadu showed that in about 20 per cent of the cases, married sisters helped their brothers in raising initial capital for their ventures.

Faith and trust among entrepreneurs is an important factor that helps them in smooth business activities. A study among the Karur non-corporate finance entities showed that in most of the cases, the financiers do not demand documents when they lend funds to the local businessmen. Unwritten norms and basic values systems govern the business activities to

a large extent, especially in the non-corporate centres, making transactions easy.

An important aspect of the Indian paradigm is that people prefer to be self-dependent and do not want to depend on the state. As such they continue with the activities on their own without expecting much. Studies reveal that most of the development in different economic centres has taken place without much help from the state. In fact, most of the educational institutions across the country have been promoted by the local societies. Besides, they construct and manage their temples and develop common facilities for themselves. The responsibility of the state is reduced due to the self-dependent nature of our societies.

Hence, the economic practices in Indian paradigm vary from that of the other countries, especially that of the West. Individualism, consumerism, contract-based relationships and state dependence are the major features of the Western paradigm.

The study of global economic history during the last 2,000 years conducted by Angus Maddison shows that the share of India in the global GDP was 32.9 per cent during 0 CE, the highest in the world. India remained the most prosperous country for most of the time during the last two millennia, till the eighteenth century. It only indicates that India must have had her own

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capacity to move forward even through very difficult times, besides 'Indianising' outside systems wherever necessary. ■

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Deendayalji on Decentralisation

Just as centralisation of economic or political power in one place is against democracy, the centralisation of political, economic and social power in only one individual or institution is an impediment in the path of democracy. Generally, when power in any one segment gets centered, the entity at the centre tries to acquire the power of other segments or areas too into its own hands, directly or indirectly. It is from this the dictatorships of the Caliphates and communists were born. Although man's life is one and his various tendencies complement each other, the entities representing those tendencies should remain separate. Ordinarily, various units of the state should not leave

the field of administration to enter the realm of the economy. A capitalist economy first dominates the economic zone and then indirectly takes over the state, while socialism makes the state the complete owner of all means of production. Both arrangements are unfavourable to an individual's democratic rights and his healthy development. We, therefore, have to consider the separation of powers along with decentralisation.

Indian culture has held cordiality to be the foundation of human behaviour. From the family to the whole world, the practical boundaries of this feeling of oneness of all have adhered to. It is that system where the interplay between

human beings, in accordance with their respective situations, is not artificial but based on affinity that would be appropriate for us. Centralised systems do not consider human beings as human. They have no place for diversity and distinctness. As a result, instead of elevating humanity, these systems reduce it to nuts and bolts of a machine. Man's own personality is killed. Decentralisation in our culture is such a system that an individual interacts fully. There is certainly great potential for human relations, their refinement and development. ■

Deendayal Upadhyaya:

*Sampoorn Vangmaya
Khand - 5, p 182 (Courtesy)*

Shudras in Ancient India

Atharvaveda: In the etymological descriptions (Nirukti) of the words in Atharvaveda, the people who sweat and toil to enable different types of production in the society, that means those who labour hard to produce various valuable things are known as Shudras. The etymology of the word Shudra is given as: ■

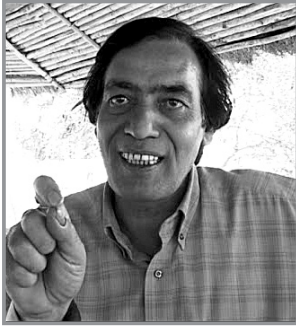
*Shramasya Swedena Utpadan
Rata Eva Shudrah*

One who produces things through sweat that comes from hard labour

Mahabharata: The abundance of productions in the country and that whole production was the result of hard work of craft-dependent Shudras and it was because of this that the Shudras owned more wealth than royal treasuries. So in Mahabharata era, Shudras were entrusted with entertaining guests. Mahabharata holds Shudras in utmost esteem by emphasising that *dharma*, the duty that emerges from the core of being of a person, of a Shudra is to entertain guests and arrange for their food, boarding and lodging. The following verse makes it clear: ■

*Sashudrah Sanshitatapa Jitendriayah
Sushrurtithim Tapah Sanchinute Mahat*

Prof. Bhagwati Prakash Sharma
Ajay Bharat, p 45 (Courtesy)



Dr. Kapil Tiwari

Nature and Environment

*Om Dyauh Shantirantariksham Shantih
Prithvi Shantirapah Shantiraushadhayah Shantih.
Vanaspatayah Shantirvishve Devaah Shantirbrahma Shantih
Sarvam Shantih, Shantireva Shantih, Saa Maa Shantiredhi.
Om Shantih, Shantih, Shantih.*

The meaning is:

O the ultimate divine essence! Make the sky be peaceful, peaceful be the vast space that surrounds us. This earth, water and whatever lives make all full of peace. May all medicinal herbs, any vegetation anywhere, the total environment be peaceful. May everything in this universe and the Supreme one Brahma be peaceful. May everything, everywhere, live together in peace. O the ultimate divine essence! Make all of us full of peace, peace and peace.

Nature in this larger, physical form, while transacting its cause-effect relationships with matter, exists in the form of *paraprakriti* (external nature). That which is free of *tattva* (element/matter) and *guna* (attribute) is hence called *tattvateet* (beyond matter) and *gunateet* (beyond attributes). Which is why it is subtle and invisible

Yajurveda 36/8

The Indian knowledge tradition has described physical nature as *apara* (material).¹ This is a combination of the *pan chātattva* (five elements), namely, earth, water, fire, air and sky. The material form of nature expresses itself as the power of life in all living creatures and plants, including humans, with the three *guna* (attributes). They are: *sat* (good/harmonious), *raj* (passion/energetic), and *tamas* (dark/chaotic). Time wields power over this, constantly enforcing change that is inevitable, in the form of creation, development and destruction, so that the world retains the stem on which all new creation forms.

Nature in this larger, physical form, while transacting its cause-

effect relationships with matter, exists in the form of *paraprakriti* (external nature). That which is free of *tattva* (element/matter) and *guna* (attribute) is hence called *tattvateet* (beyond matter) and *gunateet* (beyond attributes). Which is why it is subtle and invisible. It is founded on the *satguna* (good attribute) and the element of the sky. In one sense, sky is not an element; its boundless extent encompasses in its infinity an ensemble of the four remaining elements. Likewise, *satguna* (good attribute) is not a *guna* (attribute) in the same way that *raj* (energetic) and *tamas* (dark) are *guna* (attribute); instead, it is the innate disposition of all animate and inanimate forms of existence. Therefore, the colossal entity is seen as *satyaroop*

(truth form) by the *gyanmargis* (pursuers of the knowledge path), but the *bhaktimargis* (pursuers of the devotional path) call it *premroop* (love form).²

From para (the great beyond) to *apara* (the material), the colossal existence of nature functions through a grand balance. The subtle nature manages the earthy nature; the constituents of the earthy – oceans, rivers, mountains, deserts and plateaus, extended plains and frozen expanses – manage each other. Innumerable types of trees and vegetation are the foundation of incalculable creatures; all these together make human existence possible. This living power of existence is constituted of the *tattva* (element) and *guna* (attribute) of nature. This is the reality of the world expressed in many forms, in which mutualism/reciprocity is coordinated by a great principle. No entity is autonomous or self-determined. The life of each entity is bonded to others, and yet it is also free.³

The para and *apara* in totality account for grand nature. The Indian knowledge tradition calls this *characharsatta* (existence of the living and the inanimate). The great principles that govern this, called *rita*, are incorporated within it. This also creates the term *ritu* (meaning season, among other things). Which is why in the material world, the wider natural order is called *ritu*-based nature.⁴

Its *gunadharmas* (*dharma* according to attributes) is to create *parinam* (consequence/transformation). Although nature is a living entity, it has been divided into two parts; we know it as *jada* (inanimate) and *chetan* (animate) nature. From a

This “selfishness” and “concern” move together and in parallel, because the grand tragedy of destruction of life on earth seems distant and implausible to the average human being, just as death seems distant and impossible

materialist perspective, nothing in the world is entirely inanimate; what we regard as inanimate is, from the perspective of refined knowledge, minimally conscious, because all physical forms are essentially *urja* (energy).⁵

More recently, it has come to be called *paryavaran* (environment), because it relates to “humans and human life in the context of Nature”. This eyes the natural world with utilitarian values, seeing the natural world as an environment that human being require, whereby they can destroy the vegetative world. It has little space for the abundance of innumerable animal forms and floral splendour. That’s the modern scientific and technological argument of development. Now that unhindered development has endangered human life itself, we see nature as a “modern environmental concern” confronting us. Holding man as the centre of all creation, this perspective has perverted the meaning of nature to terms and concerns such as “environment” and “the environmental crisis”.

In this tragic story of the destruction of life, selfishness and greed conquer environmental concern. This “selfishness” and “concern” move together and in parallel, because the grand tragedy of destruction of life on earth seems distant and implausible to the average human being, just as death seems distant and impossible.

In the past century, there has

been a dramatic perversion of the wider meaning of nature. It is now used overwhelmingly in the sense of environment. Many organisations are working towards saving trees, water management, maintaining ambient air quality, preventing soil erosion. Till humans considered themselves immune from the consequences of their actions, no wrong was seen in the destruction of the natural world for ‘development’. When this unhinged exploitation of the planet’s resources came to threaten human life, however, then came concerns of saving forests, rivers, ponds and other water sources. Alongside came concerns of sustainable management. Only after it became difficult to breathe due to ceaseless contamination of the ambient air were efforts initiated to do something for the sake of clean, pure air.

Because humans consider the right to life their monopoly without recognise that this grand and varied natural world is also entitled to live, an inexorable tendency is allowed the free run to destroy all other life forms. Humans fail to acknowledge that life is the natural entitlement of not just their own species, but of each and every creature born in the diversity of the natural world. Just as a tree has a natural right to life, likewise land, rivers, mountains, forests, as all existing life – aquatic, terrestrial and aerial.

A while ago an ideological

movement gained currency in Europe, which talked of a “return to nature”.⁶ What did it mean? What motive and what thought drove it? Did some sensitive and thoughtful people in the West realise that humans are moving away from nature? Did they see the possibility of returning into nature and living an unstrained and blameless life?

If this conviction is credible, then it inherently means that humans have adopted a way of life antagonistic to nature – antagonistic to life itself. Possibly this was the truth. Running in that direction, modern civilisation has come a full circle. It has reached the consequence, with portentous omens. Many thinkers, litterateurs and scientists have issued warnings over the past two decades that the planet is in danger and life does not hold a future. Nevertheless, nothing has been done to alter the form and method, direction and objective of development.

This anti-life version of development is empowering not just governments across the world, but also markets and transnational corporations and elites; they profit from this destruction and turn a deaf ear to each cry coming from the living world. They have consolidated all scientific and technological ability in their control, and put it to work for the exclusive goal of delivering development from scientific and technological progress into profit and unrestricted state power.

It is impossible to return to nature. Once destroyed, life cannot be regained. To live alongside nature as a ‘blameless animal’ is, in the end, existence reduced to it bare essentials. Such naturalness is meaningless. Another way is of harmony and respect, under which we exist not merely as instruments of nature, but in mutualism, under an order subject to the possibilities of life.

Without differentiating ‘nature’ and ‘environment’, we cannot understand how the Indian Knowledge Tradition’s fabric of meaning with regard to nature. One is the foundation of human existence, the other is its life ecology or ecological state.

The Knowledge Tradition’s second contestation is regarding the non-differentiation of nature and humans.

The *panchtattvas* (five elements) and three *gunas* that combine to make the *aparaprakriti* (material nature) also make human existence possible. Along with the material human existence is the man (mind), the *buddhi* (intellect) and the *chetna* (consciousness) of not only *ahankar* (ego/self) but also of the *antartam* (innermost), all of this present in the form of a *divyaatma* (divine soul). The Knowledge Tradition describes this as the *jivatma* (life-soul).⁷

From the physical body to ‘man’ (mind), the material basis of existence is operative in humans. ‘Man’ is the mechanism that accomplishes ‘*vichar*’ (thought)

and ‘*swapna*’ (dream). In a sense, *vichar* is also a material force. Modern science has also accepted this. The force of *kaal* (time) is believed to extend up to the man (mind). Up to this point, humans are constituted of *aparaprakriti* (material nature). Beyond this is *paraprakriti* (nature beyond) which transgresses *tattva* (matter) and *gunas* (attributes); the laws of transformation due to the action of time and direction do not apply here.

This consciousness is *tattvateet* (beyond matter) and *gunateet* (beyond attributes), hence it is also *kaalateet* (beyond time).

The non-difference between nature and the human, and between the human and the consciousness, must be understood in this totality. Nature and the human are not two different things. The human is one dimension of millions, billions of animate living entities. If the material world is destroyed, then human life will be destroyed also. If the environment of nature is unbalanced, then humans will lose their balance also. To understand this mysterious and magical balance is the Indian perspective of non-difference between nature and humans.

The Knowledge Tradition completes itself in India in two forms. One, as *shashtra* (science/scriptures) and two as *lok* (folk). This is not a duality of two different streams of knowledge; rather, it is the wondrous sum total of knowledge acquired through experience and practice. The knowledge of the *shastra* (scriptures/science) has been possible through the special practice in special conditions, in the form of the ‘experience of lucidity’. The knowledge of the *lok* (folk), meanwhile, is related

It is impossible to return to nature. Once destroyed, life cannot be regained. To live alongside nature as a ‘blameless animal’ is, in the end, existence reduced to it bare essentials. Such naturalness is meaningless

to the experiential learning from life. India has always called experience knowledge; the remaining is information.

We need a deep understanding of the *Aranyak*⁸ and folk communities, as also their comprehension of the natural world. Parallel to the knowledge tradition of the *shastra* (science/scripture) is viewpoint of India's tradition-oriented life. *Aranyank* (forest-dwelling) society exists in non-difference from nation. They don't see themselves as the objective observers of nature, but rather as an indissoluble and

inseparable part of it. The entire cultural and religious foundation of these communities is implicit in the natural world. Their deities, goddesses, religious rituals and ceremonial occasions, everything is centred around the forests and trees. Village-dwelling societies, meanwhile, consider themselves different from nature and imagine themselves seeing it from the outside. Nevertheless, even these societies regard nature as *pujya* (worthy of worship) and *pavitra* (sacred).

There are six fundamental mother forms (*satmatrikayen*)⁹

in how the *lok* (folk) comprehend the world; namely, *prithvi* (earth), *prakriti* (nature), *stree* (woman), *nadi* (river), *gau* (cow) and *matribhasha* (mother tongue). These six form not just the core of the *lok* (folk) recognition of nature, but also expand the meaning of *lok* (folk) and give it an actual description. We should understand nature, now reduced to environment, through this consummation of *shastra* (science/scripture) and *lok* (folk). ■

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Nature Worship: The Soul of Our Culture

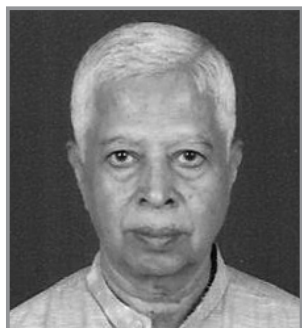
Kuanpoojan, worshipping a well, and Teej, celebrated as a festival of greenery, have been the welcome celebrations for rainwater. With these began the celebrations of festivals round the year, and Gangaur marked the completion of the series. As the saying goes: "The fullness of festivals like Teej got drowned in Gangaur."

Cultures never go extinct. The festivals of Diwali and Holi in their essence are associated with agriculture. Onam, Baishakhi, Pongal and Bihu have numerous stories of water behind them, all this is an incessant story in itself. Water was an asset, so was agriculture and donation of a cow was the greatest charity. But now, *dharma* has become something altogether different. End has become the means and the means have been turned into end. ■

-Ashutosh Joshi

in Rahiman Pani Rakhiye,

the editorial of the book by ShriAnupam Mishra



Ravindra Mahajan

Daishik Shastra: An introduction to the Essence of India

Daishik Shastra tells us that any society awakens its spirit in light of that universal consciousness called Chiti that gives any nation its basic nature. It is this very basic nature that enables the nation to defend its glory and to ensure its well-being and prosperity. This is the essence that makes us act in this world

Background of an extraordinary book

Daishik Shastra is an extraordinary book, published in 1921 from Pune as Tilak Memorial Souvenir. It was published by Shri Badrisah Tuldharia under the guidance of Shri Sombari Baba, a revered saint of Kumaon region in Uttarakhand. This book aims to bring together the people as the constituting elements of the society, to appreciate and understand the basic elements of the system of the state administration of India that is the expression of eternal Hindu culture. It paves the way to awaken the spirit of India, in light of the universal consciousness called *Chiti* that has manifested itself in form of the nation that is India.

Badrisah Tuldharia: The author

The first visit of Swami Vivekananda to Almora was in 1890. He had not attained his fame till then. Badrisah Tuldhariaji lived in Khazanchi Bazar area of Almora. He was a renowned personality of Almora and was addressed with reverence as Lala Badrisah. He invited Swamiji to his place. During that visit and when he visited again in 1897, Swamiji stayed in Almora with Badrisahji only. They used to discuss many things. One day, Swamiji said, "We should set aside the idol of our deity

for sometime. Society itself is our God. The worship of the society and the nation is the worship of God. "Badrisahji asked a blunt question: "Is there any reference about it in Vedas, Upanishads and Puranas? If not then why should we take your statement as final? "Swamiji immediately gave references from Vedas and Upanishads. This was absolutely amazing for Badrisahji. He wrote down all references given by Swamiji and went to Varanasi to study the books himself. What Swamiji had said was there, in those books.¹ Tuldhariaji had the blessing and guidance of the reverend saint Shri Sombari Baba in this intellectual endeavour. He was also inspired by Karmayoga Shastra (Geeta Rahasya) written by Lokmanya Tilak. Tilakji had himself given the blessings for one of the volumes of Daishik Shastra.²

Why is the book important?

Daishik Shastra tells us that any society awakens its spirit in light of that universal consciousness called *Chiti* that gives any nation its basic nature. It is this very basic nature that enables the nation to defend its glory and to ensure its well-being and prosperity. This is the essence that makes us act in this world. From this point of view, the book brings home to us the level of understanding and

commitment of the leadership of the freedom struggle of India. It was a spontaneous urge of the leadership that India, as a free land, attains her 'self-rule' as early as possible. The leaders were certain about the fact that Europe has progressed in accordance with the thought of Aristotle and Plato and social, economic and political systems have developed there. India too had progressed on the basis of the essence that makes it what it is, and that will be the guiding light for her future. Daishik Shastra has the evocative power to propel us in this direction.

As per Indian wisdom, for the overall elevation and bliss of the society we need some social, economic and political principles. All such principles are outlined in this book that makes it the only work of its kind. Systems change and as per the changing requirements we have to make necessary improvements. To give due consideration to this phenomenon of change, this book is among the most adequate texts. Proper references for the ideas included in the book have not been given. So it is difficult to find the original sources. Only a thorough research can lead us to those sources.

The main thrust of the book

The author makes it clear that the book aims at making our people aware of our Daishik Shastras.³ The term "Daishik

Shastra" means the collection of the knowledge that enables us to make our nation secure in every possible way. The book is divided into five chapters on Nationalism, the National Faith or *Dharma*, Independence, Nation as a whole and the Divine assets (Yoga, the attainment, and Ksham, the preservation of the attainment). These chapters are divided into 18 sub-chapters or *Ahniks*. The elements and systems responsible for a happy, prosperous national life have been explained very clearly there. Let us have a look at some of the main concepts.

Easement (*Sukha*): The book begins with a discussion of the concept of easement. This is because whatever a creature does, it does with the aim of easement and all his activities are for the attainment of easement. When your aim is fulfilled, there is a sense of ease, comfort and happiness. That is what humans call easement or *sukha*. To make life easy and comfortable through easement four things are required—a good source of income, peace, independence and manliness. The word used for manliness in the original work is *Paurush*. But in essence, it is the valour and commitment to secure your life that is meant by manliness here. These four elements, if not present in the society at the collective level, may not exist at individual levels also and if by some divine grace, these are seen in an individual, no results can be obtained and

the elements themselves cannot last long.⁴

The Significance of the Collective

Man is a social animal. What a leaf is to a tree, an organ is to a body, a man is to the society. When we pray for the attainment of something to Savita or other deities in Gayatri Mantra or other Vedic Mantras, we pray for the collective, not for an individual.⁵

Selfishness leads to degradation

We the children of such a fertile land that is India, are going through the times of a grave food crisis. Why? Why is the easement, the comfort of life evading them to this extent? The reason is not far to find. India has ignored the collective welfare of her children and just aimed at individual gains. This one great vice erased the whole treasure of virtues that India possessed.⁶

Devotion towards the Nation

Nation is a collective phenomenon. So when we are devoted towards it, we ignore individual gains so that collective welfare is enabled. Any action contrary to this leads to degradation of easement or *sukha* as it is referred to in Indian languages. The question is that how does the sense of keeping the individual gains at bay to ensure collective welfare, emerge in a man and how does he act under the influence of it? All this occurs due to the awakening of the universal consciousness called *Chiti*, the light of which stimulates the awakening of the macro-collective called *Virat*. The light of *Chiti* and the awakening of *Virat* must be taken as the foregrounding of a perennial

Nation is a collective phenomenon. So when we are devoted towards it, we ignore individual gains so that collective welfare is enabled. Any action contrary to this leads to degradation of easement or sukha as it is referred to in Indian languages

Manthan

august and community meaning, a sense of a national goal or aim. The primary easement or *sukha* for many is in nothing but the devotion towards the nation as the aim of that devotion is the welfare of the collective.⁷

The Nation

The land that identifies the community or race that depends on it is called nation. The concept of community or race is inherent in the concept of nation. As you cannot have a cloth without strands, but strands do exist without a cloth, similarly without a community or a race, we cannot have a nation but the community or race does exist without a nation. No land can be called a nation till some community or race gives it a maternal stature. To call a land a nation, the community or race that lives on it must love it like a child loves its mother.⁸

Society: Self-manifested Entity

As per Daishik Shastra, a community or a race is a spontaneous and multifaceted creation the constituting elements of which are biological in nature. This means that through artificial means, a race or community cannot be created or destroyed. As the creation began, several asexual (not through male-female interaction) communities⁹ of creatures, with a specific attitude, came into existence. This asexual reproduction continued for sometime. The individuals whose

attitude matched with each other came to live together. In this way, the community that got similar natural elements, within which to lead their life, were termed as *Jati*, in Daishik Shastra. This *Jati* is referred to as 'community' in English.¹⁰

Chiti: Universal Consciousness

Since the beginning of the creation, the specific attitude that an asexually created community has got and what passes on to the sexually created offsprings through inheritance¹¹ is called *Chiti*. This *Chiti* dwells in every individual of a community, as a feeling of ultimate easement or *Param Sukha*. Every other easement or comfort is considered inferior to it. Everybody is ever ready to abandon any other easement to acquire the easement of *Chiti*. What soul is to the body, *Chiti* is to the nation.¹²

Virat—The Consciousness of Macro-collective or Totality

The natural power of all encompassing vast macro-collective, or what we call totality of the power of consciousness of which secures us against any untoward occurrence, is termed as *Virat*. This power of *Virat* awakens from *Chiti*. Nature has bestowed upon the social creatures the special power of empathy that inspires the individual to keep his welfare at bay for the wellbeing of the society. This ensures mutual

respect among the individuals, who become more or less unified and centred for the overall protection of the collective that is 'society'. This *Virat*, the consciousness of macro-collective, is stimulated within the individual with the light of the universal consciousness that has manifested around in form of creation, of which the society is a part. If this sense of *Chiti* is internalised and not expressed, the sense of macro-collective called *Virat* gets thinned. This *Virat* is the soul of the body what we call the community or race.¹³

Independence or Swatantrata:

Independence is that state when your welfare does not depend on anybody but your own self, always and everywhere. But as long as we dwell in a human body, this state is not completely achievable as Mother Nature has granted us an existence that is midway between divine and animal states. The human independence has three aspects: 1. Administrative. 2. Economic. 3. Behavioural. Without these three states of independence, no human can achieve the state of natural welfare.¹⁴

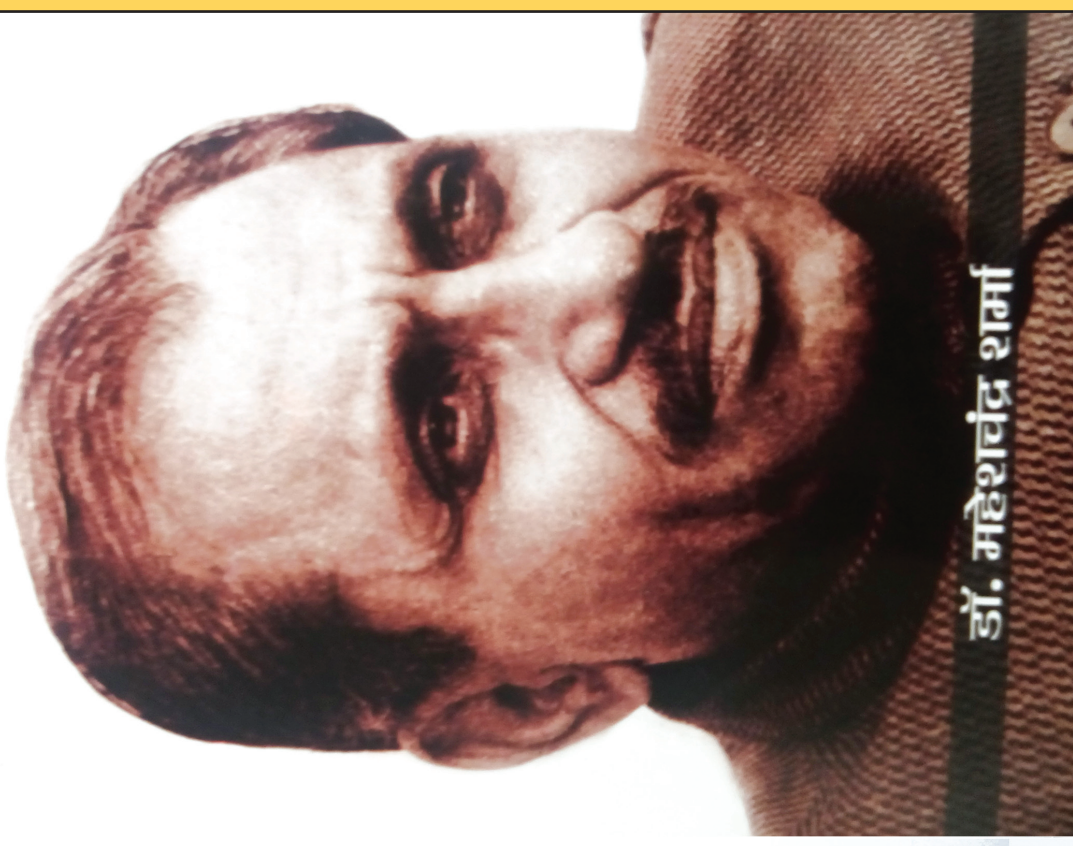
Other Highlights of the book:

The author has laid special emphasis on the knowledge gained through meditation or *samadhi*.¹⁵ Though the book is based on ancient Indian wisdom, yet it includes a comparative study of Western thinkers as well. Plato, Aristotle and Nietzsche are studied along with the Indian thought. This ensures impartiality of the narrative. Special emphasis has been laid on the 'devotion towards the nation'.¹⁶ It has been

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पं. दीनदयाल उपाध्याय

कर्तृत्व एवं विचार



डॉ. महेशचंद्र शर्मा

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कर्तृत्व एवं विचार

डॉ. महेशचंद्र शर्मा



“पंडित दीनदयाल उपाध्याय के विषय में जानकारियाँ बहुत ही सीमित हैं। डॉ. महेशचंद्र शर्मा ने इस विषय पर गवेषणात्मक अध्ययन किया है। इस शोध-ग्रंथ का प्रकाशन न केवल जनसंघ की राजनीति व विचारधारा के प्रति लोगों को लाभदायक जानकारियाँ देगा वरन् राजनीति शास्त्र की वैचारिक बहस को भी आगे बढ़ाएगा। दीनदयाल उपाध्याय व भारतीय जनसंघ को समझने के लिए यह शोध-ग्रंथ प्रामाणिक आधारभूमि प्रदान करता है।”

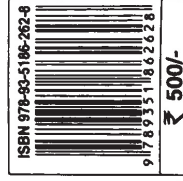
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—डॉ. श्यामा प्रसाद मुखर्जी

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made clear that devotion towards the nation is the remedy that lessens the passion and increases moral purity. It is the path that leads towards self awareness and ultimately opens the gates to salvation. Without devotion towards the nation, we may need many births to reach the state of salvation but through intense devotion towards the nation, it may be achievable in just one birth.

The significance of Karma—the action performed with the whole continuity of being, has been established. It has been emphasised that without the awakening of *Chiti* and *Virat*, no community can ensure its advancement. So the conclusion is that the karma that enables us to comprehend *Chiti* and *Virat*, is in fact, the Daishik Dharma or what we can call the righteous path of the nation or the community. It is the love of the dynamic consciousness of the land, not a passion for the stagnant land or its welfare. We should never forget that the word *Dharma* indicates the commitment towards *Karma*, that already has been explained as the action performed with the whole continuity of the being. It is not just a mental state. Just having an urge for the welfare of the nation is not what we can call Daishik Dharma. Daishik Dharma is a *Karmayoga* of the highest order, in which we attain the unity of thought and action with no consideration for the outcome.

The author has deliberated upon the system of *Varnas* also. The system of *Varanas* has been sufficiently distorted. In place of the system of *Varnas*, the *Varna* or caste distinctions have crept in. The situation has

become such that old systems are shattered and out of practice. As per reverend Vinoba Bhave, a system, as profound as the *Varna* Ashram system, exists in no other society in the world. This system still exists to some extent. It has undergone changes with the time but it still has its utility.

The relevance of some things also needs to be examined. For example, if there are more producers than consumers, the finances abound in the society. Such economic situation is always good for the society. If there are more consumers than producers, the society always lacks finances and that leads the society towards doom (p.107). More the flow of currency in rural areas, more the dwellers are prone to laziness and luxury.¹⁷

Opinions about the book

A part of Daishik Shastra was written long before its publication and sent to Lokmanya Bal Gangadhar Tilak. He felt absolutely delighted and wrote about the book: "I have read your book with great pleasure. My view is entirely in accord with yours and I am glad to find that it has been so forcibly put forward by you in Hindi..."¹⁸ Tilak was supposed to write the foreword to this book but unfortunately passed away before he could do so. Mahatma Gandhi wrote in Navjeevan that Daishik Shastra should be a part of the school curriculum.¹⁹

As a part of the same stream of the freedom movement, Pandit Deendayal Upadhyaya took several cues from Daishik Shastra and analysed the situations prevalent in oriental and occidental world. On the basis of this analysis, he gave

the path-breaking philosophy of Integral Humanism to India in which a new vision of social, economic and political constitution of the country has been put forward.²⁰

How is the book Useful today?

The situation in the country changes with the time. All things cannot be applied as we find them in the book. But the essence can be understood and reformulated as per the needs of our times. Some ideas given in the book are so significant even today.²¹ ■

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Dharma in Hindutva

The word *Dharma* is the primary concept found only in Hindu or Indian culture. Except in Sanskrit and other Indian languages it is almost impossible to find an equivalent word in any western or foreign languages. In common parlance the word *Dharma* gives many meanings, some of which are duty, righteous behavior, virtuousness. According to hindu view of life spiritual pursuits like offering prayers or any other modes of worship are the matters of personal faith. *Dharma* is the behaviour and thought that we adopt for the welfare of humanity. The ten characteristics of *Dharma* we find in Manusmritibear no reference to any deity or any mode of worship. These ten characteristics are:

*Dhritih Kshama Damosteyam
Shauchami Ndriyanigraham.
Dhirvidyasatyamkrodhodashakam
Dharmalakshanam.*

Dhriti (patience), *kshama* (forgiving nature, if somebody does something wrong unintentionally he should be forgiven), *Dam* (keeping passions under control), *Asteya* (committing no theft), *Shaucha* (internal and external purity), *Indriya Nigraha* (Control over senses), *Dhi* (using intelligence to work), *Vidya* (attaining more and more knowledge), *Satya* (commitment towards truth through mind speech and action), *Akrodh* (keeping anger at bay). These are the ten characteristics of *Dharma*. ■

-Prof. Bhagwati Prakash Sharma
Ajeya Bharat, p. 35 (Courtesy)

The Significance of Daishik Shastra

The need of the time is to make people aware of the fact that in the materialistic sphere the ancient Indian thinking has a lot to offer. About 40 year ago, under the guidance of the great visionary saint Shri 108 Sombari Babaji Maharaj, late Badrisah Tuldharia acquired the knowledge of these ancient principle and published his work *Daishik Shastra*. The book was inspired by Lokmanya Tilak's work *Karmayoga Shastra*. Tilak's exposition of *Karmayoga* on the basis of Geeta took Indian spirituality out of the sphere of relinquishment into the active space of propensity. He took the true elements of Indian culture out of the cave of Himalayas and made them stand erect on the path of a life of action. *Dharma* and culture of India do not belong just to some thinkers, ascetics, philosophers or devotees, but are among the most valued possessions of every Indian, home dweller, social reformer, politician, peasant, labourer, businessman, industrialist, teacher and pupil. It provided immense power to the National Movement of India.

But Tilak gave a philosophy. He was practically involved in the freedom movement. He did not reflect like a practical man on the infrastructure we could adopt after the attainment of independence. This has been done to a remarkable extent in *Daishik Shastra*. In this work, the original principles of the code of conduct for a nation have been dealt with. The Lokmanya went through the manuscript of the book and was all praise for it. It can be easily said that *Karmayoga Shastra* and *Daishik Shastra* are complementary works. Both are essential readings for a person involved in nation building. These can be of great help to provide solutions to problems and to make us rise above of them. Panchjanya deserves all commendation that in a series of articles 'India of the dreams of Lokmanya', it attempted to make available to people the ideas put forth by the author of *Daishik Shastra*. ■

-Deendayal Upadhyaya
*Deendayal Sampurn Vangmaya,
Khand 7, p 176 (Courtesy)*

Sanskrit- Language of Knowledge

Even 14 German universities teaching India's ancient language fail to meet growing global demand, courses begin in Italy & Switzerland

SANSKRIT FEVER GRIPS GERMANY

EXCLUSIVE

By **Aditya Ghosh** in Heidelberg

WILL Germans be the eventual custodians of Sanskrit, its rich heritage and culture?

If the demand for Sanskrit and Indology courses in Germany is any indication, that's what the future looks like. Unable to cope with the flood of applications from around the world, the South Asia Institute, University of Heidelberg, had to start a summer

‘Reading original texts in Sanskrit is essential as these are some of the earliest thoughts and discoveries.’

— **PROF. AXEL MICHAELS**

Head of Classical Indology, University of Heidelberg



school in spoken Sanskrit in Switzerland, Italy and — believe it or not — India too.

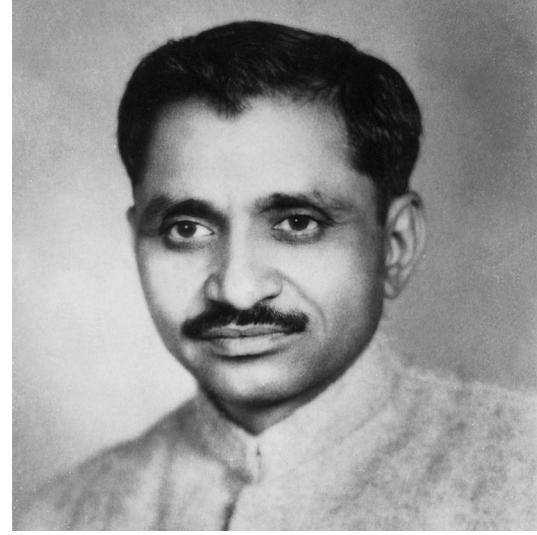
“When we started it 15 years ago, we were almost ready to shut it after a couple of years. Instead, we had to

increase strength and take the course to other European countries,” said Professor Dr. Axel Michaels, head of classical Indology at the university.

In Germany, 14 of the top universities
Turn to page 14

Our *Chiti*

Vibhishan left his brother Ravana's side and found favour with Lord Ramachandraji. Vibhishan has been praised for this. By the way Ravana was knowledgeable about the Vedas and was a Brahmin from an exalted family. But there is no acclamation for Ravana. Lord Ram alone is our favourite and ideal God. In the same way in the Mahabharata we worship Lord Krishna for being a reincarnation; Krishna, Who defeated Kans, his real maternal Uncle and attempted the destruction of so many Generals of the Kauravas. In this context, every Indian attributes the victory of the Pandavas to their favouring dharma [duty] and the defeat of the Kauravas to their siding with injustice. In the same way, in context to several other matters, we wish to view the native humans of India in a state of extraordinary unity. The relationship between the soul and God, the objective of human life, the selection of the resources of the most superior qualities of character to achieve that objective and to accord reverence and respect to those great men who characterise these qualities etc., so many such things appear before one, which can be assessed in equal terms, in volumes available in abundant literature in different languages where diverse glimpses of a single strand of thought can be found. Undoubtedly when we see this uniformity, we are dumbstruck for a moment and we start thinking, what is the basis for the similarity in this kind of critical reasoning? When was this premise built and how? When did we determine this barometer for the nation? And despite the countless changes filled in this centuries-long period, what was that decisive element that had the capability of successfully making each external upheaval a part of its will power? This perpetual strength in the life of a nation has been called 'chiti'. ■



Deendayal Upadhyaya

*Deendayal Upadhyaya Sampurn Vangmaya
Khand 15, p. 17-18 (Courtesy)*