Angrezon ke Pille
The pro-British imperialism ‘Hindu’
Taliban: RSS, its parivaar and associates
- Traitors intent on destroying India

I agree with Romila Thapar that RSS and its offshoots should be called terrorist organisations.

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Preliminary Draft 18 August 2018

Happy to receive input at sabhlok@gmail.com

NOTE: IF YOU ARE USING THE VERSION AVAILABLE AT http://sanjeev.sabhlokc.blogspot.com/Misc/Pro-British-rule-RSS.doc PLEASE SWITCH TO THIS ONE WHICH IS UP TO DATE: https://onedrive.live.com/download?resid=CDF44DE552B7D7B18143&authkey=!AGNbK9oPYeUXeg&ithint=file%2cdoc

This ‘booklet’ is intended to help me summarise my findings about RSS and affiliates. I’ve mainly compiled information from this blog post of 2009 which was updated from time to time. I’m going to freeze that post and any further information will be directly incorporated into this booklet.

Please send me any relevant information you may come across at sabhlok@gmail.com. Note that these continue to be my preliminary views, which I’ll continue to refine as I find more time.
Hindutva, a sword-carrying destructive political ideology, must be sharply distinguished from the amorphous and multifarious group of religious ideas known as Hinduism.

Hindutva is a political ideology that aims to subvert Hinduism by distorting it, eliminating its diversity and making it a monocultural 'national' belief. For instance, Hinduism has not just one god or ideology, Ram is not even widely recognised by many Indians as an important god.

Its founders were (and its proponents are) not saints, but hardcore self-seeking politicians prepared to kill thousands of people in their search for power.

“Back in 1948, the banned RSS began to give birth to new and sometimes “legitimate” organisations that remained controlled by the parent body. The first to emerge was the student wing, the Akhil Bharatiya Vidhyarthi Parishad, formed in 1948. In 1951, the Jan Sangh was created to engage in electoral politics. In 1964, the Vishwa Hindu Parishad or the World Hindu Council that recruited both nationally and internationally, reaching out to a well-heeled but poorly informed Indian diaspora. In 1952, the Vanwasi Kalyan Ashram to proselytise amongst adivasis. In 1984, the Bajrang Dal to target the 16th-century Babri mosque. Together along with ever emerging newer outfits they form the hydra-headed, multi-armed and multi-tongued, Sangh Parivar.” [Source]
Great Nationalists of the Sangh

“Hindus, don’t waste your energy fighting the British; save your energy to fight our internal enemies that are Muslims, Christians and Communists.”

Madhav Sadashiv Golwalkar
Second Sarsanghchalak of the RSS

Vinayak Damodar Savarkar, the author of Hindu Rashtra and one of the founding fathers of the Hindutva ideology, pleaded with the British colonial rulers of India for clemency and betrayed the freedom movement by turning into King’s witness.

Nathuram Vinayak Godse was the sole assassin of Mahatma Gandhi, who shot Gandhi in the chest three times at point blank range in New Delhi on 30 January 1948. He was a member of the Rashtriya Swayamsevak Sangh (RSS) and Hindu Mahasabha.

Jan Sangh leader and RSS member Atal Bihari Vajpayee acted as a British spy in Uttar Pradesh during the Quit India movement against the colonial occupation in 1942 and exposed many freedom fighters to the British.
“Hindus, don’t waste your energy fighting the British. Save your energy to fight our internal enemies that are Muslims, Christians, and Communists.”

MS Golwalkar

[Source: As the–then RSS chief MS Golwalkar said: “Hindus, don’t waste your energy fighting the British; save your energy to fight our internal enemies that are Muslims, Christians and Communists.” – cited by Prafulla Bidwai]
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1. Introduction


This is work in progress. Sometime in 2009 I spent some time researching the RSS. I also studied this issue while writing DOF.

I am now (for my own ready reference) compiling my notes a booklet, a task that will continue as I find time.

1.1 RSS has no heros, only zeros. A bunch of fools

RSS has no heros, only zeros. A BUNCH OF FOOLS.

With a forked tongue, it misleads, misrepresents, lies, and tries to grab the work done by OTHERS for India.

Because it did NOTHING for India's independence. Its leaders CONDEMNED the 1857 mutiny. Its leaders ACTIVELY SUPPORTED THE BRITISH.

There is not a single line challenging, exposing, criticizing or confronting the inhuman rule of the British masters in the entire literature of the RSS from 1925 to 1947.

As late as March 1947, when the British had decided to go away from India, Guruji while addressing the annual day function of the RSS at Delhi, declared that leaders with narrow vision were trying to oppose the state power of the British.
1.2 If Hindutva = Liberty, then I’m its greatest fan, else I’m its GREATEST enemy.

The USA was founded on the concept of LIBERTY, the idea that every American could lead his or her life as he chooses in the pursuit of happiness.

Regardless of what ill-informed barbaric people from India often say, the USA is NOT a Christian country. Never was.

Its foundation is in John Locke, whose signature idea is tolerance. Locke is best considered a kind of agnostic and was a close friend of Isaac Newton, a pantheist.

Every sect, as far as reason will help them, make use of it gladly; and where it fails them, they cry out, “It is a matter of faith, and above reason.” – John Locke, An Essay Concerning Human Understanding (1690)

Although Locke's natural law refers to God, he insisted on the separation of the Church and the State.

It was Locke's idea that influenced Jefferson, and therefore created USA as the world's first nation committed only to PRINCIPLES – of liberty, tolerance and equality.

It is because USA is committed to liberty in its Constitution that even Obama the socialist is unable to destroy it entirely. If the USA will survive as a great nation it will do so because of Locke and Jefferson. And LIBERTY.

Unlike this idea of liberty, the idea of Hindutva is fraught. It claims that there is something different about Indians – their "Hindutva". This idea takes inspiration not from Locke and Jefferson but from Hitler's racist idea of a German (Aryan) identity.
Hindutva is a FUNDAMENTALLY ILLIBERAL IDEA. Reading Savarkar, Golwalkar and others who founded this idea makes it clear that they were not looking for liberty but for RACIST AGGRANDISEMENT.

Hindutva is a collectivist idea, a group idea, an idea also based on religion – the so-called "Hinduism". I use the term "so-called" because it Hindutva has NOTHING to do with Hinduism as I know it (and yes, I do know a bit about the religion into which I was born). Hindutva is a shallow racist and hateful idea that makes use of mythologies (such as Ramayana) not to promote good behaviour and good character, but because that's the way for its promoters to gain political power. Hindutva has NO basis in either the history or philosophies of India.

No matter how one looks at this idea, it is DANGEROUS AND HARMFUL.

Let's oppose Hindutva and BJP tooth and nail.

Let's insist on liberty for all Indians in India – regardless of their beliefs (if any), gender (if any) or language/colour/other superficial distinction/s.

Hindutva, I'm your GREATEST ENEMY. This dangerous and vicious idea must LEAVE my motherland. Let's revert India to the state of liberty when it was genuinely a great place to live. [Source]

1.3 BJP/VHP/Sangh Parivar are Muslims/Christians who pretend to be “Hindu”

My blog post here.

An amazing phenomenon has come into India over the past few decades: there are bunch of people who have forgotten everything about India's glorious philosophical past, and started COPYING the worst elements of Islam and Christianity.

We know that Christianity was the WORST "religion" of the world for nearly 2000 years. Almost no religion comes even close to it in terms of intolerance. Burning books, burning anyone with a different view – these were regularly practiced in this "religion".

Only after many determined attacks against its brutality, including from people like Locke and Voltaire, did Christianity become a somewhat civilised religion. Even in the 20th century, it was deeply involved in the killing of millions of people, including in Nazi Germany.

Similarly, Islam has a troubled history. Although liberal in its foundations, it grew increasingly intolerant and book burning was part of its regular practice.

Therefore there is no surprise when we hear of Muslims going on a rampage against anyone they don't like.

These monothesitic religions are intellectual dead-ends. There is no life/fertility of thought in them.

Christianity led to the Dark Ages where the light of science was completely blocked for 1000 years. Without non-believers like Newton, Europe would have remained in the Dark Ages for ever.
Similarly, Islam could NEVER have produced any of the discoveries of modern science on its own. Oil would have remained below the ground on which they lived like barbaric, uncouth tribals interested only in loot and plunder.

These are the 'dark' religions of mankind. No light of knowledge can shine through them into the human mind. Either you believe in their 'books', or you are an apostate.

Not so was India.

Hinduism (by which I mean the entire conglomeration of philosophies and schools of thoughts of ancient India) was an OPEN 'religion'.

Everything was up for discussion/debate. NO BOOK WAS EVER BURNT OR DESTROYED IN INDIA.

Till recently.

Recently a bunch of Muslims and Christians, calling themselves "Hindu" and leading organisations called "Vishwa Hindu Parishad", BJP and the like, have started destroying Hinduism from within. Like a Trojan Horse.

These Muslims and Christians are aping the WORST characteristics of Christianity and Islam and have commenced the destruction of books.

I object to these people who want to destroy Hinduism as I know it.

1.4 Two nation theory demolished
First, let me say that the very idea of a 'two nations' is nonsense on stilts. The fact that India is driven by many identities meant that the ‘two nations’ split instantly into three:
"East Pakistanis intensely identified themselves as Bengalis and “Bengaliness” represented their culture not religion." [Source]

1.5 One India with a liberal constitution
I also vigorously differ from views that believe the partition was good. There was no reason why Hindus and Muslims (and atheists, etc.) could not have lived together in a LIBERAL UNITED INDIA. That is still a possibility, but not with bigoted RSS on the ascendant. [Source – my FB blog post]

1.6 India: Soldiers of Swastika (A.G. Noorani)

1.7 Saffron Fascism by Sham Chand
Review: Acerbic account of caste system & saffronisation by D.R Chaudhry
1.8 How The RSS Tried To Rewrite History On Godse And Gandhi - And We Bought It

Article: http://www.huffingtonpost.in/karam-komireddy/how-the-rss-tried-to-rewr_b_7281264.html

1.9 Eight principles of RSS

 Equip Ideologically To Challenge The Anti-National RSS

By Shamsul Islam, 13 August, 2015

This document underlines the following cardinal principles of the RSS world view:

(1) RSS IDOLIZES FASCISM & NAZISM.

(2) RSS WANTS MANUSMRITI TO REPLACE DEMOCRATIC-SECULAR CONSTITUTION OF INDIA.

(3) RSS HAS ETERNAL BELIEF IN CASTEISM.

(4) RSS DENIGRATES THE NATIONAL FLAG.

(5) RSS AGAINST DEMOCRACY AND FOR TOTALITARIANISM.

(6) RSS AGAINST FEDERALISM.

(7) RSS’ HATRED FOR MUSLIMS & CHRISTIANS.

(8) RSS AGAINST COMPOSITE INDIAN NATIONALISM.

(1) RSS IDOLIZES FASCISM & NAZISM

Doubtlessly Hitler is a great hero for RSS. The RSS as great champions of Hindutva want to deprive minorities of their all civil and human rights shamelessly and openly adhering to the totalitarian models of Hitler. This fascist outlook towards minorities specially Muslims and Christians was clearly elaborated by the senior ideologue of the RSS, MS Golwalkar, in his book, We or Our Nationhood Defined. This book published in the year 1939, gives an insight into the thinking of the RSS leadership. We find Golwalkar in this book idealizing the Nazi cultural nationalism of Hitler in the following words:

“German Race pride has now become the topic of the day. To keep up the purity of the Race and its culture, Germany shocked the world by her purging the country of the Semitic Races—the Jews. Race pride at its highest has been manifested here. Germany has also shown how well-nigh impossible it is for Races and cultures, having differences going to the root, to be assimilated into one united whole, a good lesson for us in Hindus than to learn and profit by.” [MS Golwalkar, We Or Our Nationhood Defined, Bharat Publications, Nagpur, 1939, p. 35.]

Golwalkar unhesitatingly wanted to model his Hindu Rashtra or Nation on Hitler's totalitarian and fascist pattern as is clear from the following words of his in the same book:
“It is worth bearing well in mind how these old Nations solve their minorities [sic] problem. They do not undertake to recognize any separate element in their polity. Emigrants have to get themselves naturally assimilated in the principal mass of the population, the National Race, by adopting its culture and language and sharing in its aspirations, by losing all consciousness of their separate existence, forgetting their foreign origin. If they do not do so, they live merely as outsiders, bound by all the codes and conventions of the Nation, at the sufferance of the Nation and deserving no special protection, far less any privilege or rights. There are only two courses open to the foreign elements, either to merge themselves in the national race and adopt its culture, or to live at its mercy so long as the national race may allow them to do so and to quit the country at the sweet will of the national race. That is the only sound view on the minorities [sic] problem. That is the only logical and correct solution. That alone keeps the national life healthy and undisturbed. That alone keeps the nation safe from the danger of a cancer developing into its body politic of the creation of a state within a state.” [MS Golwalkar, We Or Our Nationhood Defined, Bharat Publications, Nagpur, 1939, p. 47.]

(2) RSS WANTS MANUSMRITI TO REPLACE DEMOCRATIC-SECULAR CONSTITUTION OF INDIA

RSS and its fraternal organization, Hindu Mahasabha were very angry when Indian Constituent Assembly adopted a democratic-Secular Constitution under the supervision of Dr. BR Ambedkar. VD Savarkar as leader of Hindutva believed:

“Manusmriti is that scripture which is most worship-able after Vedas for our Hindu Nation and which from ancient times has become the basis of our culture-customs, thought and practice. This book for centuries has codified the spiritual and divine march of our nation. Even today the rules which are followed by crores of Hindus in their lives and practice are based on Manusmriti. Today Manusmriti is Hindu Law”. [VD Savarkar, ‘Women in Manusmriti’ in Savarkar Samagar (collection of Savarkar’s writings in Hindi), vol. 4, Prabhat, Delhi, p. 416.]

The democratic-secular Indian Constitution was adopted by the Constituent Assembly on November 26, 1949, RSS English organ, Organizer in an editorial on November 30, 1949, complained:

“But in our constitution there is no mention of the unique constitutional development in ancient Bharat. Manu’s Laws were written long before Lycurgus of Sparta or Solon of Persia. To this day his laws as enunciated in the Manusmriti excite the admiration of the world and elicit spontaneous obedience and conformity. But to our constitutional pundits that means nothing”.

How loyal the RSS is to the Constitution of India can be known by the following statement of Golwalkar:
“Our Constitution too is just a cumbersome and heterogeneous piecing together of various articles from various Constitutions of the Western countries. It has absolutely nothing which can be called our own. Is there a single word of reference in its guiding principles as to what our national mission is and what our keynote in life is? No!” [MS Golwalkar, *Bunch of Thoughts*, Sahitya Sindhu, Bangalore, 1996, p. 238.]

(3) RSS HAS ETERNAL BELIEF IN CASTEISM

Golwalkar, the most prominent ideologue of the RSS like Savarkar, believed that Casteism was a natural integral part of Hinduism. In fact, Golwalkar went to the extent of declaring that Casteism was synonymous with the Hindu nation. According to him, the Hindu people are none else but,

“the *Virat Purusha*, the Almighty manifesting himself... [according to *purusha suktta*] sun and moon are his eyes, the stars and the skies are created from his *nabhi* [navel] and *Brahmin is the head, Kshatriya the hands, Vaishya the thighs and Shudra the feet*. This means that the people who have this fourfold arrangement, i.e., the Hindu People, is [sic] our God. This supreme vision of Godhead is the very core of our concept of ‘nation’ and has permeated our thinking and given rise to various unique concepts of our cultural heritage.[Italics as in the original] [MS Golwalkar, *Bunch of Thoughts*, Sahitya Sindhu, Bangalore, 1996, pp. 36-37.]

(4) RSS DENIGRATES THE NATIONAL FLAG

The English organ of the RSS, *Organizer* (dated August 14, 1947) carried a feature titled ‘mystery behind the bhagwa dhawaj’ (saffron flag) which while demanding hoisting of saffron flag at the ramparts of Red Fort in Delhi, openly denigrated the choice of the Tri-colour as the National Flag in the following words:

“The people who have come to power by the kick of fate may give in our hands the Tricolour but it never be respected and owned by Hindus. The word three is in itself an evil, and a flag having three colours will certainly produce a very bad psychological effect and is injurious to a country.”

Thus the National Flag was declared to be inauspicious and injurious for India!

(5) RSS AGAINST DEMOCRACY AND FOR TOTALITARIANISM

The RSS since its inception loves absolute power. Golwalkar while addressing the 1350 top level cadres of the RSS at its headquarters at Nagpur in 1940 declared:

“The RSS inspired by one flag, one leader and one ideology is lighting the flame of Hindutva in each and every corner of this great land.” [MS Golwalkar, *Shri Guruji Samagar Darshan* (collected works of Golwalkar in Hindi), Bhartiya Vichar Sadhna, Nagpur, nd, vol. I, p. 11.]

This slogan of one flag, one leader and one ideology was directly borrowed from the programmes of the Nazi and Fascist Parties of Europe.
(6) RSS AGAINST FEDERALISM

On federalism Golwalkar sent the following message to the first session of the National Integration Council in 1961. It read:

“Today’s federal form of government not only gives birth but also nourishes the feelings of separatism, in a way refuses to recognize the fact of one nation and destroys it. It must be completely uprooted, constitution purified and unitary form of government be established.” [MS Golwalkar, Shri Guruji Samagar Darshan (collected works of Golwalkar in Hindi), Bhartiya Vichar Sadhna, Nagpur, nd, vol. III, p. 128.]

These have not been some stray ideas of the RSS ideologue on the Indian Federalism. The Bible of the RSS, Bunch of Thoughts, has an exclusive chapter titled, ‘Wanted a unitary state’ in which Golwalkar presenting his remedy to the federal set-up of India wrote:

“The most important and effective step will be to bury deep for good all talk of a federal structure of our country’s Constitution, to sweep away the existence of all ‘autonomous’ or semi-autonomous ‘states’ within the one state viz., Bharat and proclaim ‘One Country, One State, One Legislature, One Executive’ with no trace of fragmentational [sic], regional, sectarian, linguistic or other types of pride being given a scope for playing havoc with our integrated harmony. Let the Constitution be re-examined and re-drafted, so as to establish this Unitary form of Government...” [MS Golwalkar, Bunch of Thoughts, Sahitya Sindhu, Bangalore, 1996, p. 227.]

(7) RSS’ HATRED FOR MUSLIMS & CHRISTIANS

Organizations like the Vishwa Hindu Parishad (VHP), Hindu Jagran Manch (HJM) and Bajrang Dal (BD), and other affiliates of the RSS after using Gujarat as a laboratory for religious cleansing of minorities specially Christians and Muslims for last so many years are spreading their tentacle throughout India. The leaflets containing highly provocative statements like,

“‘Muslims are filth of the gutter, don’t let them enter in your houses’, or ‘Wherever Christian priests have gone in the world, they loot the people. Lies and deceit are their religion. The Christian priests teach people to tell lies, to steal in the name of religion...They curse Hindus, and decry the Hindu religion. Awaken Hindus and struggle against these thieves who lie, who rob you of your rights, and bring these people to their senses and put their pride in place’, or ‘One addition in the population of Christians or Muslims is not only the addition of anti-Hindu but anti-national person.’” [Leaflets circulated by the RSS offsprings like VHP, Hindu Jagaran Manch, and Bajrang Dal]

The ‘Holy’ book for the RSS cadres Bunch of Thoughts, has a long chapter titled as ‘Internal Threats’ in which Muslims and Christians are described as threat number one and two respectively. This chapter opens with the following statement:
“It has been the tragic lesson of the history of many a country in the world that the hostile elements within the country pose a far greater menace to national security than aggressors from outside.” [MS Golwalkar, Bunch of Thoughts, Sahitya Sindhu, Bangalore, 1996, p. 177.]

While treating Muslims as hostile element number one he goes on to elaborate,

“Even to this day there are so many who say, ‘now there is no Muslim problem at all. All those riotous elements who supported Pakistan have gone away once for all. The remaining Muslims are devoted to our country. After all, they have no other place to go and they are bound to remain loyal’....It would be suicidal to delude ourselves into believing that they have turned patriots overnight after the creation of Pakistan. On the contrary, the Muslim menace has increased a hundredfold by the creation of Pakistan which has become a springboard for all their future aggressive designs on our country.” [MS Golwalkar, Bunch of Thoughts, Sahitya Sindhu, Bangalore, 1996, pp. 177-78.]

He goes on to spit venom against common Muslims in the following words:

“... within the country there are so many Muslim pockets, i.e., so many ‘miniature Pakistan’... The conclusion is that, in practically every place, there are Muslims who are in constant touch with Pakistan over the transmitter...” [MS Golwalkar, Bunch of Thoughts, Sahitya Sindhu, Bangalore, 1996, p. 185.]

While deliberating on the ‘Internal Threat’ number two, he says,

“such is the role of Christian gentlemen residing in our land today, out to demolish not only the religious and social fabric of our life but also to establish political domination in various pockets and if possible all over the land.” [MS Golwalkar, Bunch of Thoughts, Sahitya Sindhu, Bangalore, 1996, p. 193.]

Golwalkar, finally, following into the footsteps of Hitler had the following solution of the minority problem in India:

“From this stand point, sanctioned by the experience of shrewd old nations, the foreign races in Hindusthan must either adopt the Hindu culture and language, must learn to respect and hold in reverence Hindu religion, must entertain no idea but those of the glorification of the Hindu race and culture, i.e., of the Hindu nation and must lose their separate existence to merge in the Hindu race, or may stay in the country, wholly subordinated to the Hindu Nation, claiming nothing, deserving no privileges, far less any preferential treatment not even citizen’s rights. There is, at least should be, no other course for them to adopt. We are an old nation: let us deal, as old nations ought to and do deal, with the foreign races who have chosen to live in our country.” [MS Golwalkar, We Or Our Nationhood Defined, Bharat Publications, Nagpur, 1939, pp. 47-48.]

The RSS hatred for Muslims and Christians does not mean that it accords equality to other religious Indian minorities like Sikhs, Buddhist and Jains. It does not accord the status of
independent religions to Sikhism, Buddhism and Jainism and treats them as part of Hinduism.

(8) RSS AGAINST COMPOSITE INDIAN NATIONALISM

Importantly, the RSS organ Organizer in its issue on the very eve of Independence, dated 14 August, 1947, rejected the whole concept of a composite nation (under the editorial title ‘Whither’):

“Let us no longer allow ourselves to be influenced by false notions of nationhood. Much of the mental confusion and the present and future troubles can be removed by the ready recognition of the simple fact that in Hindusthan only the Hindus form the nation and the national structure must be built on that safe and sound foundation [...] the nation itself must be built up of Hindus, on Hindu traditions, culture, ideas and aspirations”.

Shamsul Islam is a former professor of Delhi University

1.10 How RSS originated

How An Inability To Stomach Gandhi’s Overtures To Muslims Led Hedgewar To Set Up The RSS - HARTOSH SINGH BAL 10 June 2018
2. PRO-BRITISH RULE RSS

What has put me off PERMANENTLY AND TOTALLY from RSS is that it actively SUPPORTED the British. Not one word against them, and all its criticism for the freedom fighters and martyrs. This is it.

RSS is over.
They were the *pille* (puppies) of the British.

2.1 RSS wanted two nations WELL BEFORE Jinnah

*See: Guilty Men of Two-Nation Theory: A Hindutva Project Borrowed By Jinnah by PROF SHAMSUL ISLAM*

NO other fascist organization, in the present world, can beat Rashtriya Swayamsevak Sangh (RSS) in demagoguery, double-speak and unabashed use of conspiracies. A leading Indian English daily, in the aftermath of 2002 genocide of Muslims in Gujarat, candidly wrote that in case of the RSS, what George Orwell termed as “doublespeak” would be an understatement.[i] It stands true always in the case of RSS. So far as its conspiring mind-set is concerned, it was none other than Dr. Rajendra Prasad, who became the first President of independent India, who brought to the notice of the first home minister of India, Sardar Patel that,

“I am told that RSS people have a plan of creating trouble. They have got a number of men dressed as Muslims and looking like Muslims who are to create trouble with the Hindus by attacking them and thus inciting the Hindus. Similarly there will be some Hindus among them who will attack Muslims and thus incite Muslims. The result of this kind of trouble amongst the Hindus and Muslims will be to create a conflagration.”[ii]

These above mentioned nasty characteristics of the RSS are in full flow in the case of the recent Hindutva hoodlums’ attack on Aligarh Muslim University (AMU) in the name of Mohammed Ali Jinnah, the founder of Pakistan. Here is a brief recap of the attack: The former Vice President of India, Hamid Ansari was to address students of AMU as part of awarding the life-time membership of the Aligarh Muslim University Students’ Union (AMUSU) ceremony on May 2, 2018. This programme of Ansari, the former VP of India had the clearance of the intelligence agencies and local state administration as per the protocol.

According to Ansari, his programme at AMU was publicly known and the authorities concerned had been officially intimated about the standard arrangements, including security for the occasions. Despite all this “the access of the intruders to close proximity of the university guesthouse where I was staying remains unexplained”. [i] The Hindutva hoodlums justified the attack arguing that in AMUSU a photo of founder of Pakistan was displayed. Jinnah’s photo was there as he was conferred life-time membership in the year 1938. It never bothered the Hindutva gang for more than 80 years but resurrected this issue as Hindutva rulers in power in UP were losing fast support of the common Hindus. Ansari,
rightly said that precise timings of the attack on AMU and “the excuse manufactured for justifying it” raises serious questions. The Hindutva arsonists demanding removal of Jinnah’s portrait thought that nation did not know that Jinnah, the founder of Pakistan, ran coalition governments with the Hindu Mahasabha in 1942-43, as we will see later.

**Few facts about Jinnah we Must know**

It is pertinent to know the past of Jinnah before he became a prophet of Muslim separatism. He was a die-hard secularist and part of Congress leadership, including, Dada Bhai Naoroji, Gopal Krishan Gokhale, Annie Besant, MK Gandhi, Nehrus (Moti Lal Nehru and Jawaharlal Nehru), Maulana Azad, Sardar Patel and other such icons who led the freedom movement against the British rule.

Jinnah was not supporter of the militant activities against the British but when Bhagat Singh was jailed and judicial process to hang him started in his absence, he delivered a powerful speech against his trial in the Central Assembly (the then Parliament of India), on September 12, 1929. Jinnah said:

> “the man who goes on hunger strike has a soul. He is moved by that soul, and he believes in the justice of his cause. He is no ordinary criminal, who is guilty of cold blooded, sordid wicked crime... I do not approve of the action of Bhagat Singh... I regret that rightly or wrongly the youth of today is stirred up... however much you deplore them and however much you say they are misguided, it is the system, this damnable system of governance, which is resented by the people.” [ii]

Earlier, in 1916, he was the leading defence counsel of Bal Gangadhar Tilak (a favourite of the Hindutva clan) in a sedition case against him; punishment for which could be death penalty. Jinnah won the historic case against the British government to the terrible humiliation of the foreign rulers.

Around 1935, there arose a serious religious conflict between Sikhs and Muslims of Lahore over possession of a religious site which was claimed to be a [shaheedee/of martyrs] Gurudwara and a mosque by Sikhs and Muslims respectively. The Muslim party approached Jinnah to fight legal battle on its behalf. Jinnah refused the brief and kept away from the case. He parted with the Gandhi led Congress in 1920-21, as former was against mass politics, specially, involving religious leaders in national politics. Congress tried to isolate him and instead of fighting back, he chose to take a path which led him to lead the same Muslim League which he had described as representative of feudal and aristocratic elements of the Muslim community. In his personal habits and religious beliefs, he could not be counted as a practicing Muslim. Incidentally, he did not know how to read or write Urdu, being proficient in English and Gujarati.

Importantly, when Jinnah was apostle of the Hindu-Muslim unity and stood for the freedom of a united India, he was denigrated by the Hindutva camp; Gandhi, Motilal Nehru, Azad being the other victims.

**Hindu nationalists and not Jinnah propounded the Two-Nation Theory**
Long-long before the appearance of Muslim advocates of the Two-Nation theory, Hindu nationalists had propounded this idea. Muslim League practitioners of the Two-Nation theory were late comers. In fact, in this case, they borrowed heavily from the Hindutva school of thought.

**Bengali Brahmins were the first to visualize India as a Hindu nation**

The ball was set rolling by Hindu nationalists at the end of the 19th century in Bengal. In fact Raj Narain Basu (1826–1899), the maternal grandfather of Aurobindo Ghosh, and his close associate Nabha Gopal Mitra (1840-94) can be called the co-fathers of Two-nation theory and Hindu nationalism in India. Basu established a society for the promotion of national feelings among the educated natives which in fact stood for preaching the superiority of Hinduism. He organized meetings proclaiming that Hinduism despite its Casteism presented a much higher social idealism than ever reached by the Christian or Islamic civilization.

Basu not only believed in the superiority of Hinduism over other religions but also was a fervent believer in Casteism. He was the first person to conceive the idea of a Maha Hindu Samiti (All India Hindu Association) and helped in the formation of Bharat Dharma Mahamandal, a precursor of Hindu Mahasabha. He believed that through this organization Hindus would be able to establish an Aryan nation in India.[1] He visualized a powerful Hindu nation not only overtaking India but the whole world. He also saw,

“the noble and puissant Hindu nation rousing herself after sleep and rushing headlong towards progress with divine prowess. I see this rejuvenated nation again illumining the world by her knowledge, spirituality and culture, and the glory of Hindu nation again spreading over the whole world.”[iii]

Nabha Gopal Mitra started organising an annual Hindu Mela (fête). It used to be a gathering on the last day of every Bengali year and highlighted the Hindu nature of all aspects of Hindu Bengali life and continued uninterrupted between 1867 and 1880. Mitra also started a National Society and a National Paper for promoting unity and feelings of nationalism among Hindus. Mitra argued in his paper that the Hindus positively formed a nation by themselves. According to him,

“the basis of national unity in India is the Hindu religion. Hindu nationality embraces all the Hindus of India irrespective of their locality or language.”[iv]

1. C. Majumdar, a keen observer of the rise of Hindu nationalism in Bengal, had no difficulty in arriving at the truth that

“Nabha Gopal forestalled Jinnah’s theory of two nations by more than half a century.”[v] And since then “consciously or unconsciously, the Hindu character was deeply imprinted on nationalism all over India.”[vi]

**Role of Arya Samajists**

The Arya Samaj in northern India aggressively preached that Hindu and Muslim communities in India were, in fact, two different nations. Bhai Parmanand (1876–1947), a leading light of
the Arya Samaj in northern India who was also a leader of both Congress and Hindu Mahasabha, produced an enormous anti-Muslim literature which stressed the fact that India was a land of Hindus and Muslims should be relocated.

Long before V. D. Savarkar (1883-1966) and M. S. Golwalkar (1906-73), who laid down elaborate theories of Hindu Rashtra allowing no place for minorities, it was Bhai Parmanand who declared in the beginning of the twentieth century that followers of Hinduism and Islam in India were two different peoples because Muslims followed a religion which originated in Arab lands. Parmanand specialized in writing popular literature in Urdu in which the main emphasis would be on Hindus being true sons of India and Muslims as outsiders.[1] As early as 1908-9, Parmanand called for the total exchange of Hindu and Muslim populations in two specific areas. According to his plan, elaborated in his autobiography,

“The territory beyond Sind should be united with Afghanistan and the North-West Frontier Province into a great Musalman kingdom. The Hindus of the region should come away, while at the same time Mussalman in the rest of India should go and settle in this territory.”[vii]

Lajpat Rai (1865-1928), a renowned leader simultaneously of Congress, Hindu Mahasabha and Arya Samaj,

“long before Mohammad Ali Jinnah pronounced his poisonous Two-nation theory in 1939 and demanded a ruinous partition of India in 1940, the Mahasabha leaders like Lala Lajpat Rai and Savarkar had openly advocated this theory...”[viii] In 1989, Lajpat Rai while writing on the theme of the Indian National Congress in the Hindustan Review declared that “Hindus are a nation in themselves because they represent all their own.”[ix]

By 1924 he was more articulate in summarizing his Two-nation theory. He wrote:

“Under my scheme the Muslims will have four Muslim States: (1) The Pathan Province of the North Western Frontier (2) Western Punjab (3) Sindh and (4) Eastern Bengal. If there are compact Muslim communities in any other part of India, sufficiently large to form a Province, they should be similarly constituted. But it should be distinctly understood that this is not a united India. It means a clear partition of India into a Muslim India and a non-Muslim India.”[x] [Italics as in the original]

Lajpat Rai proposed the partition of Punjab in the following words,

“I would suggest that a remedy should be sought by which the Muslims might get a decisive majority without trampling on the sensitiveness of the Hindus and the Sikhs. My suggestion is that the Punjab should be partitioned into two provinces, the Western Punjab with a large Muslim majority, to be a Muslim-governed Province; and the Eastern Punjab, with a large Hindu-Sikh majority, to be a non-Muslim governed province.”[xi]

It may be noted that Muslim flag-bearers of Two-nation theory had fair knowledge of theories propounded by Lajpat Rai and others. However, instead of challenging this anti-national and anti-Muslim theory, they simply copied it.
Hindu nationalists Moonje, Har Dayal, Savarkar and Golwalkar as prophets of Two-Nation Theory

Dr. B. S. Moonje was another prominent Congress leader (who equally dabbled in organizing the Hindu Mahasabha and later helped the RSS in its formation) who carried forward the flag of Hindu Separatism long before Muslim League’s Pakistan resolution of March 1940. While addressing the third session of the Oudh Hindu Mahasabha in 1923, he declared:

“Just as England belongs to the English, France to the French, and Germany to the Germans, India belongs to the Hindus. If Hindus get organized, they can humble the English and their stooges, the Muslims...The Hindus henceforth create their own world which will prosper through shuddhi [literally meaning purification, the term was used for conversion of Muslims and Christians to Hinduism] and sangathan [organization].”[xii]

It was sheer semi-illiteracy of Moonje that he presented England, France and Germany as justification for India for Hindus. The English, the French and the German identities had nothing to do with religions, these were secular identities of the people living in those countries.

Lala Har Dayal (1884–1938), a well-known name in the Ghadar Party circles, too, long before the Muslim League’s demand for a separate homeland for Muslims, not only demanded the formation of a Hindu nation in India but also urged the conquest and Hinduisation of Afghanistan. In a significant political statement in 1925, which was published in the Pratap of Kanpur, he stated:

“I declare that the future of the Hindu race, of Hindustan and of the Punjab, rests on these four pillars: (1) Hindu Sangathan, (2) Hindu Raj, (3) Shuddhi of Muslims, and (4) Conquest and Shuddhi of Afghanistan and the Frontiers. So long as the Hindu Nation does not accomplish these four things, the safety of our children and great grandchildren will be ever in danger, and the safety of Hindu race will be impossible. The Hindu race has but one history, and its institutions are homogenous. But the Mussalman and Christians are far removed from the confines of Hindustan, for their religions are alien and they love Persian, Arab, and European institutions. Thus, just as one removes foreign matter from the eye, Shuddhi must be made of these two religions. Afghanistan and the hilly regions of the frontier were formerly part of India, but are at present under the domination of Islam [...] Just as there is Hindu religion in Nepal, so there must be Hindu institutions in Afghanistan and the frontier territory; otherwise it is useless to win Swaraj.”[xiii]

All such ideas of declaring India as a Hindu nation and excluding Muslims and Christians from it were further crystallized by Vinayak Damodar Savarkar in his controversial book Hindutva as early as 1923. Interestingly, he was allowed to write this polarizing book despite being in the British jail. According to his definition of the Hindu nation, Muslims and Christians remained out of this nationhood because they did not assimilate into Hindu cultural heritage or adopt Hindu religion. Savarkar decreed:

“Christians and Mohamedan [sic] communities, who were but very recently Hindus and in majority of cases had been at least in their first generation most willing denizens of their...
new fold, claim though they might a common fatherland, and an almost pure Hindu blood and parentage with us cannot be recognized as Hindus; as since their adoption of the new cult they had ceased to own Hindu Sanskriti [culture] as a whole. They belong, or feel that they belong, to a cultural unit altogether different from the Hindu one. Their heroes and their hero-worship their fairs and their festivals, their ideals and their outlook on-life, have now ceased to be common with ours.”[xiv]

Savarkar, the originator of the politics of Hindutva, later developed the most elaborate Two-nation theory. The fact should not be missed that Muslim League passed its Pakistan resolution in 1940 only but Savarkar, the great philosopher and guide of RSS, propagated the Two-nation theory long before it. While delivering the presidential address to the 19th session Hindu Mahasabha at Ahmedabad in 1937, Savarkar declared unequivocally, “As it is, there are two antagonistic nations living side by side in India. Several infantile politicians commit the serious mistake in supposing that India is already welded into a harmonious nation, or that it could be welded thus for the mere wish to do so. These our well-meaning but unthinking friends take their dreams for realities. That is why they are impatient of communal tangles and attribute them to communal organizations. But the solid fact is that the so-called communal questions are but a legacy handed down to us by centuries of cultural, religious and national antagonism between the Hindus and Moslems. When time is ripe you can solve them; but you cannot suppress them by merely refusing recognition of them. It is safer to diagnose and treat deep-seated disease than to ignore it. Let us bravely face unpleasant facts as they are. India cannot be assumed today to be a Unitarian and homogenous nation, but on the contrary there are two nations in the main: the Hindus and the Moslems, in India.”[xv]

The RSS, following into the footsteps of Savarkar, rejected out rightly the idea that Hindus and Muslims together constituted a nation. The English organ of the RSS, Organiser, on the very eve of Independence (August 14, 1947) editorially chalked out its concept of nation in the following words: “Let us no longer allow ourselves to be influenced by false notions of nationhood. Much of the mental confusion and the present and future troubles can be removed by the ready recognition of the simple fact that in Hindusthan only the Hindus form the nation and the national structure must be built on that safe and sound foundation...the nation itself must be built up of Hindus, on Hindu traditions, culture, ideas and aspirations.”

Dr. B. R. Ambedkar, a keen researcher of the communal politics in pre-independence India, while underlying the affinity and camaraderie between Hindu Mahasabha and Muslim League on the issue of the Two-nation theory wrote: “Strange it may appear, Mr. Savarkar and Mr. Jinnah instead of being opposed to each other on the one nation versus two nations issue are in complete agreement about it. Both agree, not only agree but insist that there are two nations in India—one the Muslim nation and the other Hindu nation.”[xvi]
Ambedkar agonized by the evil designs of Savarkar regarding the Two-nation theory and Hindutva rhetoric over it, wrote, as early as 1940, that,

“Hindu nation will be enabled to occupy a predominant position that is due to it and the Muslim nation made to live in the position of subordinate co-operation with the Hindu nation”.[xvii]

**Hindu Mahasabha led by Savarkar ran coalition governments with Muslim League**

The children of Hindu nationalist, Savarkar ruling India presently are oblivious of the shocking fact that Hindu Mahasabha led by Savarkar entered into alliances with the Muslim League in order to break the united freedom struggle, specially, the 1942 Quit India Movement against the British rulers. While delivering Presidential address to the 24th session of Hindu Mahasabha at Cawnpore (Kanpur) in 1942, he defended hobnobbing with the Muslim League in the following words,

“In practical politics also the Mahasabha knows that we must advance through reasonable compromises. Witness the fact that only recently in Sind, the Sind-Hindu-Sabha on invitation had taken the responsibility of joining hands with the League itself in running coalition Government. The case of Bengal is well known. Wild Leaguers whom even the Congress with all its submissiveness could not placate grew quite reasonably compromising and socialable as soon as they came in contact with the Hindu Mahasabha and the Coalition Government, under the premiership of Mr. Fazlul Huq and the able lead of our esteemed Mahasabha leader Dr. Syama Prasad Mookerji, functioned successfully for a year or so to the benefit of both the communities. Moreover further events also proved demonstratively that the Hindu Mahasabhaits endeavoured to capture the centres of political power only in the public interests and not for the leaves and fishes of the office.”[xviii]

Hindu Mahasabha and Muslim League also formed a coalition government in NWFP also.

**Muslims against Partition of India**

One of the greatest lies concerning Partition of India, continuously spread by the Hindutva gang is that all Muslims of India in unison demanded Pakistan and they got the country divided. This lie believed as truth by the Hindutva cadres has become the most important cause of persecution of Muslims in India. It is true that India was partitioned in 1947 due to Muslim League’s demand for a separate homeland for Muslims. And there is no denying the fact that the Muslim league was able to mobilize huge mass of Muslims in favour of its demand. But it is also true that very large sections of Indian Muslims and their organizations stood against the demand for Pakistan. These Muslims against Partition challenged the Muslim League theoretically and confronted the latter on streets. Such Muslims fought heroically, many times paying with their lives. The lie of culpability of all Indian Muslims for Partition continues to be spread not only due to the nasty anti-Muslim politics of Hindutva but also due to the fact that Indian Muslims are not aware of the great heritage of their ancestors who challenged the politics of the Muslim League, politically, religiously and physically.
Within weeks of the Pakistan resolution of the Muslim League at Lahore, Indian Muslims organized MUSLIM AZAD CONFERENCE in Delhi (Queen’s Park, Chandni Chowk) between April 27-30, 1940 (it was to conclude on April 29 but was extended by one day due to tremendous participation and pressure of the work) with 1400 delegates from almost all parts of India attending it. The leading light of this conference was former Premier of Sind, Allah Bakhsh who presided over the conference. was one of such heroes.

The major Muslim organizations represented in this conference were All India Jamiat-ul-Ulema, All India Momin Conference, All India Majlis-e-Ahrar, All-India Shia Political Conference, Khudai Khidmadgars, Bengal Krishak Proja Party, All-India Muslim Parliamentary Board, the Anjuman-e-Watan, Baluchistan, All India Muslim Majlis and Jamiat Ahl-e-Hadis. The Azad Muslim Conference was attended by duly elected delegates from United Province, Bihar, Central Province, Punjab, Sind, NWF Province, Madras, Orissa, Bengal, Malabar, Baluchistan, Delhi, Assam, Rajasthan, Delhi, Kashmir, Hyderabad and many native states thus covering the whole of India.[xix]There was no doubt that these delegates represented “majority of India’s Muslims.”[xx]

Apart from these organizations a galaxy of leading intellectuals of Indian Muslims like Dr. Mukhtar Ahmed Ansari (who was in the forefront of struggle against the communal politics of Muslim League, died in 1936), Shaukatullah Ansari, Khan Abdul Ghaffar Khan, Syed Abdullah Brelvi, Shaikh Mohammed Abdullah, AM Khwaja and Maulana Azad were associated with this movement against Pakistan. Jamiat and other Muslim organizations produced large number of booklets in Urdu against Two-nation theory and in support of co-existence of Hindus and Muslims in India.

Allah Bakhsh, in his presidential address declared the Pakistan resolution as suicidal for Muslims as well as India. Stressing the inclusive nature of Indian society and polity he said:

“as Indian nationals, Muslim and Hindus and others inhabit the land and share every inch of the motherland and all its material and cultural treasures alike according to the measure of their just and fair rights and requirements as the proud sons of the soil. Even in the realm of literature one finds common classics like Heer Ranjha and Sassi Pannu, written by Muslim poets, equally and proudly shared by Hindus, Muslims and Sikhs in the Punjab and in Sind; to quote but only one example. It is a vicious fallacy for Hindu, Muslim and other inhabitants of India to arrogate to themselves an exclusively proprietary right over either the whole or any particular part of India. The country as an indivisible whole and as one federated and composite unit belongs to all the inhabitants of the country alike and is as much the inalienable and imprescriptible heritage of the Indian Muslim as of other Indians. No segregated or insolated regions, but the whole of India is the Homeland of all the Indian Muslim and no Hindu or Muslim or any other has the right to deprive them of one inch of this Homeland.”

Allah Bakhsh murdered by assassins hired by the Muslim League

How many of us know that long before MK Gandhi’s murder by the Hindu nationalists, Allah Bakhsh was murdered on May 14, 1943 by professional assassins hired by the Muslim nationalist (Muslim League leaders) at Shikarpur town in Sind. Allah Bakhsh had become a
symbol of unity amongst against the Muslim League and its demand for Pakistan. He needed to be liquidated as Gandhi had become the biggest stumbling block in the Hindutva project of converting India into a Hindu rashtra.

The Muslim League terror

All leading leaders of anti-Pakistan movement were physically attacked, their houses looted, family members attacked, mosques where they stayed or addressed Muslims were damaged, Shiekh-ul-Islam, Maulana Hussain Ahmad Madani was victim of violent attacks in UP and Bihar. Maulana Azad, Ahrar leader, Habeebur Rahman, Maulana Ishaque Sambhali, Hafiz Ibrahim, Maulana M. Qasim Shajahanpuri and many other leading ulama faced murderous attacks. At places ulama were attacked with daggers causing severance of body parts, they were shot and office of the Jamiat at Delhi was set on fire. Momin Conference meetings were special targets of attack, its cadres killed and Conference had to warn the Muslim League of war.

According to a contemporary document,

“It is painful to describe how respected nationalist ulama (scholars) and leaders throughout the country were treated by ML. It was despicable, heartbreaking and inhuman. In villages, towns and cities meetings of nationalist were showered with stones and attacked regularly in the most criminal manner. MNG, the volunteer force of ML indulged in unspeakable violence against nationalist Muslims. It was difficult for nationalist Muslims to travel as they were attacked ferociously while undertaking journeys. All those opposing Muslim League were scared and if any dared to challenge them had to bear terrible consequences.[xxi]

Hindu Nationalists who believed in the Two-Nation Theory paraded as Indian Nationalists

Despite all these facts only Muslims are branded as guilty men of Partition and originator and perpetrator of the Two-nation theory. The leading Hindu nationalist leaders like Bal Gangadhar Tilak, Lajpat Rai, Madan Mohan Malviya, M. S. Aney, B. S. Moonje, M. R. Jayakar and N. C. Kelkar, Swami Shardhanand etc. (some of whom were also Congress leaders) did not subscribe to an all-inclusive India but were committed to the building of an exclusive Hindu nation. They believed that India was primordially a Hindu nation and should be nurtured as one. Nevertheless, they went around as great Indian ‘Nationalist’ leaders.

In fact, the majority community had the advantage of disguising their communalism under the cloak of nationalism. Take one glaring example, Madan Mohan Malviya. While he was President of the Indian National Congress which stood for a composite India, in 1909, 1918 and 1933 he also presided over the sessions of Hindu Mahasabha in the years 1923, 1924 and 1936. He was the originator of the most divisive slogan ‘Hindi-Hindu-Hindusthan.[xxii] Despite his history of spreading communal hatred he continues to be known as a great Indian nationalist leader.

If Muslim leaders can be distinguished on the basis of whether they believed in a multi-religious India or in the creation of Pakistan as a homeland for Muslims, then the same distinction should apply to Hindu leaders. When we study Indian nationalism we are generally told that all Hindus were nationalists whereas there were few patriotic Muslims
and the rest were with the anti-national Muslim League. In order to clear the air we need to define what nationalism meant in Indian context. If Indian nationalism had been about creating a multi-religious secular nation state, only those who shared this commitment would be called nationalist or patriotic. But this is rarely the case when we discuss communal Hindus or Hindu Nationalist leaders. Despite their being decidedly against a multi-cultural India, they are still held up as nationalist icons. The truth is that the Hindu nationalist leaders were decidedly anti-patriotic or anti-national, in precisely the same way as the Muslim League was.

In the same way that not all Hindu leaders were patriotic by this standard, not all Muslims were anti-patriotic. A large number of Muslim individuals and mass-based Muslim organizations opposed the Two-nation theory and the creation of Pakistan with all their resources, often laying down their lives. The saddest part is that the children of the Hindu nationalists, inheriting the politics of Two-nation theory are ruling India. This ruling elite whose political ancestors like Moonje, Savarkar and Golwalkar played no role in the freedom struggle, cooperated with the Muslim League and the British rulers are questioning the patriotism of the Indian Muslims.

**Task for Indian Muslims**

The Indian Muslims instead of getting defensive against this onslaught by the anti-national Hindu nationalists, must aggressively challenge the propaganda against Muslims. The history is with them. Indian Muslims are children of those fearless Muslims who waged a glorious fight against the Muslim League and its demand for Pakistan. They did not agree to Pakistan but were helpless victims of a deal amongst the British rulers, the Muslim League and the Congress for partitioning India. The following statement of Khan Abdul Ghaffar Khan, the Frontier Gandhi to MK Gandhi in June 1947, after Congress had agreed to the partition of India, symbolized the pervasive sense of betrayal of anti-Pakistan Muslim. He wrote:

“We Pakhtuns stood by you and had undergone great sacrifices for attaining freedom. But you have now deserted us and thrown us to the wolves...”[xxiii]

Whereas the children of Savarkar and Golwalkar who rule India today, hail from a heritage which propounded Two-nation theory and allied with Jinnah. The Muslims against partition of India had a solid case for not dividing the country on the basis of religion. It was clear from the anti-Pakistan poem titled, ‘Pakistan chahne walon se’ (To those who want Pakistan) penned by renowned poet, Shamim Karhani which became Indian Muslim’s anthem against the Muslim League. Since Muslim League had converted into a religious project, Shamim Karhani responded in the same vocabulary. Every Indian Muslim should be proud of it.

*Humko batlao tau kiya matlab hae Pakistan kaa*

*Jis jagah iss waqt Muslim haen, najis hae kiya who ja.*

[Tell me, what does Pakistan mean? Is this land, where we Muslims are, an unholy land?]

*Nesh-e-tohmat se tere, Chishti kaa seena chaak hae*
jald batla kiya zameen Ajmer kee na-paak hae.

[Your slur has wounded Chishti’s breast; Quick, tell me, is Ajmer impure?]

Kufr kee vaadi maen imaan kaa nageena kho gaya

Hai kiya khak-e-najis maen shah-e-meena kho gaya.

[Can you say the precious jewel of Islam ‘Shah Meena’ has lost in the unholy valley of Infidelity?]

Deen kaa makhdoom jo Kaliyer kee abaadi maen hae

Aah! Uskaar aastana kiya najis vaadi mae hae.

[Is the place of high dignity at Kaliyar where Makhdoom (Master of Din/religion) is resting is an unholy valley?]

Haen imamon ke jo roze Lucknow kee khaaq per

Ban gaye kiya tauba-tauba khitta-e-napak per.

[Whether the Mausoleums/Shrines of Imams at Lucknow are built on impure land?]

Baat yeh kaisee kahee tu ney kee dil ne aah kee

Kiya zameen tahir naheen dargah-e-Noorullah kee.

[A deep sigh came out over your statement. Can you say the Shrine of Noor-ul-lah (at Agra) is not pious?]

Aah! Iss pakeezah Ganga ko najis kehta hae tu

jis key paany see kiya Muslim shahidon ne wazoo.

[Alas! You call the holy Ganga water impure, which was used by martyrs for the ablution (wazoo).]

Nam-e-Pakistan na le gar tujhko pas-e-deen hae

Yeh guzishta nasl-e-Muslim kee badi tauheen hae.

[Don’t take the name of Pakistan if you have least respect for your faith because demanding Pakistan is immense disrespect to our Muslim predecessors.]

Tukre-tukre ker nahin sakte watan ko ahl-e-dil

Kis tarah taraj dekhen gey chaman ko ahl-e-dil.

[Those who have a sensible heart cannot split the country and how will they dare to see a ruined and plundered motherland?]

Kiya yeh matlab hae ke hum mahroom-e-azadi rahen
Munqasim ho ker Arab kee tarah faryadi rahaen.

[Do you want us to remain devoid of freedom and lament like divided Arabs?]

Tukre-tukre ho kay Muslim khasta-dil ho jayegaa

Nakhl-e-jamiat sarasar muzmahil ho jayegaa.

[By division Muslims will split and the tree of community will wilt.] [xxiv]


[vi] Cited in Majumdar, R. C., Three Phases of India’s Struggle for Freedom (Bombay: Bharatiya Vidya Bhavan, 1961), 8.

[vii] Ibid.

[viii] Ibid.


[xi] Ibid., 53.


[xix] Ibid., 143.


[xxi] According to records available with the reception committee of the Conference the number of delegates from major Provinces was as follows: United Provinces 357, Punjab 155, Bihar 125, Bengal 105, N.W.F. Province 35, Sind 82, Baluchistan 45, Bombay 60, C. P. 12, Madras 5, Orissa 5, Ajmer-Mewar 12, Assam 25, Delhi 112, Indian States 12. *The Hindustan Times*, April 28, 1940.


(Shamsul Islam is a retired Professor of University of Delhi. The views are personal and Caravan does not necessarily share or subscribe to them.)

2.2 Summary by Shamshul Islam

See my blog post here.

It is very important that all Indians fully understand that the RSS was actively in support of the British, and did ABSOLUTELY NOTHING to fight for India’s independence from colonial rule.

Also RSS is not just antithetical to Muslims, but to a democratic-secular India as well

Extracts from UNDOING INDIA THE RSS WAY, By Shamsul Islam
The Prime Minister of India, Atal Behari Vajpayee issued a commemorative postage stamp to mark the 110th birth anniversary of the ‘freedom fighter’ and founder of the RSS, Dr. K. B. Hedgewar, on March 18, 1999 in New Delhi. It was the first instance since India’s independence that a postage stamp was issued commemorating the birthday of the founder of the RSS or any other leader of this organization. On this occasion, the Prime Minister, while addressing mainly a gathering of the RSS cadre, took credit for the fact that by issuing the postage stamp his government had corrected an injustice whereby the great freedom fighter and patriot Hedgewar was denied his due place in the history of Independent India. Rajendar Singh, the then chief of the RSS, and the Union Home Minister L. K. Advani too spoke on the occasion and described Hedgewar as a great revolutionary. [The Hindu, Delhi, March 19, 1999.]

The Prime Minister, the Home Minister, and the RSS chief were talking dishonestly about the contribution of Hedgewar in the freedom struggle. They were trying to pass off a pre-independence political trend represented by the RSS as a legacy of the anti-colonial struggle whereas in reality the RSS was never part of the anti-imperialist struggle. On the contrary, since its inception in 1925, the RSS only tried to disrupt the great anti-imperialist struggle of the Indian people against the British colonial rulers.

Interestingly, the ‘contribution’ to the freedom struggle for which the BJP Government honoured Hedgewar was made by him as a Congressman long before he founded the RSS in 1925. It may not be known to many that he went to jail for the first time for giving an inflammatory speech in support of the Khilafat Movement (1920-21). He was subsequently sentenced to one year’s rigorous imprisonment. According to his biography published by the RSS: “The experiences gained by him in the freedom movement till now, gave rise to a number of questions in his mind. He felt that some other way should be found”. [CP Bhishikar, Sanghavarikh Ke Beej: Dr. Keshav Rao Hedgewar (Hindi), Suruchi, Delhi, 1994, p. 9.] In the same book, it is further mentioned that Hedgewar was attracted by ‘Hindutva’ towards 1925 and “through his talent he found a new method of Shakha (the drill), different from the ways then prevalent, of doing public work and the type of efforts then being made for gaining freedom.” [Ibid, p. 11.]

The truth is that Hedgewar by then had openly taken the path, which Mohammed Ali Jinnah was to take later, of breaking the united movement of the Indian people against the British rulers and splitting it along religious lines.

Hedgewar was sent to jail a second time by the British government; the last time he went to jail. The reason for his second imprisonment has been described in the same biography in the following words:

“[In 1930] Mahatma Gandhi had called upon the people to break different laws of the government. Gandhiji himself launched the Salt Satyagraha, undertaking the Dandi Yatra. Dr. Saheb [Hedgewar] sent information everywhere that the Sangh will not participate in the
Satyagraha. However those wishing to participate individually in it were not prohibited. This meant that any responsible worker of the Sangh could not participate in the Satyagraha.”[Ibid, p. 20.]

However, rather surprisingly, Hedgewar decided to participate in Gandhiji’s Dandi Salt Satyagraha as an individual. Of course, he had an ulterior motive behind this participation. We learn about this from the same biography published by the RSS:

“Dr. Saheb had the confidence that with a freedom-loving, self-sacrificing and reputed group of people inside with him there, he would discuss the Sangh with them and win them over for its work.”[Ibid, p. 20.]

In this context it is further stated in the biography, “Doctor Saheb did not let the work of the Sangh get away from his mind (aankhon se aujhal nahin hone diya) even for a moment during his imprisonment. He established close links with all the leaders and activists [of the Congress] who were in prison, made them understand the work of the Sangh and obtained from them promise of cooperation in work for the future. He came out of the prison only after making plans for a big leap for work expansion.”[Ibid, p. 21]

It is clear that Hedgewar chose to go to jail this time not because he was committed of the cause but in order to break and disrupt the ranks of the Congress cadres. These cadres were participating in the Non-Cooperation Movement and going to jails upholding the banner of the united struggle of the people of all religions of the country. In fact, the Congress leadership soon realized that communal and sectarian organizations were bent upon using the cadre of the Congress for their vicious designs. In order to thwart such designs, the All India Congress Committee passed a resolution in 1934, forbidding Congress members from becoming members of the RSS, the Hindu Mahasabha, and the Muslim League.

... the only ‘contribution’ for which he could claim credit was that of propagating the communal and disruptive ideology of the Hindu Rashtra (Nation), an ideology which divided and undermined the Freedom Movement.

The people of this country have every right to know about the movements which were launched by the RSS before 1947, to free India from the clutches of British imperialism. They must share with the nation the information about its leaders and cadres who suffered repression under the colonial rule. They must tell us who amongst them went to jail or became martyrs for the cause of the freedom of the country?

**GOLWALKAR’S SUPPORT FOR BRITISH RULE**

it has not been possible to locate any material in contemporary records including Press, which would shed light on the anti-British role of [RSS]. Today we have to rely exclusively on what we are told by the RSS propagandists in their publications citing no historical proofs.

The reality is that so far RSS has not been in a position to produce even a single volume containing documents that could show that the organization played any role in the freedom struggle.
The contemporary writings and speeches of the RSS leaders have a very different story to tell. These leaders showed little enthusiasm for the anti-British struggle. Golwalkar, while deliberating about the attitude of the RSS towards the freedom struggle said:

“There is another reason for the need of always remaining involved in routine work. There is some unrest in the mind due to the situation developing in the country from time to time. There was such unrest in 1942. Before that there was the movement in 1930-31. At that time many other people had gone to Doctorji. This delegation requested Doctorji that this movement will give independence and Sangh should not lag behind. At that time, when a gentleman told Doctorji that he was ready to go to jail, Doctorji said: ‘Definitely go. But who will take care of your family then?’ That gentleman replied: ‘I have sufficiently arranged resources not only to run the family expenses for two years but also to pay fines according to the requirements’. Then Doctorji told him: ‘If you have fully arranged for the resources then come out to work for the Sangh for two years’. After returning home that gentleman neither went to jail nor came out to work for the Sangh.” [Shri Guruji Samagar Darshan, (collected works of Golwalkar in Hindi), Vol IV, Bharatiya Vichar Sadhana, Nagpur, nd, pp. 39-40. Hereafter referred as SGSD.]

This incident clearly shows that the RSS leadership was bent upon demoralising the honest patriotic persons, making them run away from the cause of Freedom Movement.

Non-Co-operation Movement and Quit India Movement were two great milestones in the history of the Indian Freedom Movement and here is the great thesis of the great Guru (Golwalkar) of the RSS on these two great happenings of the Freedom Movement. While deliberating over these two great anti-British movements led by the Congress Golwalkar stated:

“Definitely, there are bound to be bad results of struggle. The boys became unruly after the 1920-21 movement. It is not an attempt to throw mud at the leaders. But these are inevitable products after the struggle. The matter is that we could not properly control these results. After 1942, people often started thinking that there was no need to think of the law”. [Ibid, p. 41.]

Thus Golwalkar wanted the Indians to respect the draconian and repressive laws of the inhuman British rulers! Golwalkar admitted that despite universal condemnation of the RSS attitude towards Quit India Movement of 1942, the then RSS leadership did not budge from its stand of keeping aloof from the freedom struggle. He admitted:

“In 1942 also there was a strong sentiment in the hearts of many. At that time too the routine work of Sangh continued. Sangh vowed not to do anything directly. However, upheaval (uthal-puthal) in the minds of Sangh volunteers continued. Sangh is an organization of inactive persons, their talks are useless, not only outsiders but also many of our volunteers did talk like this. They were greatly disgusted too.”[Ibid, p. 40.]

However, there is not a single publication or document of the Sangh which could throw some light on the great work the RSS did indirectly for the Quit India Movement.
As we have seen, Hedgewar participated in the Salt Satyagraha in his individual capacity. But after this the RSS leaders kept away completely from the anti-British struggle. The RSS scrupulously avoided any political activity which might have been construed as being against the British authorities. According to a publication of the RSS:

“After establishing Sangh, Doctor Saheb in his speeches used to talk only of Hindu organization. Direct comment on Government used to be almost nil.”[ Sanghavriksh Ke Beej, p. 24.]

It may be interesting to note that the RSS literature available on Hedgewar so far has absolutely no reference of any ‘indirect’ comment of his on the barbaric and de-humanized, ‘white rule’ or ‘Gorashahi’ in India. Even close scrutiny and scanning of the nationalist Press of the times of the freedom struggle throw no light on any role played by the RSS.

Though it is possible, given the mass upsurge of that period, that some members of the RSS might have individually participated in some anti-British movement, these would have been isolated instances. However, the RSS as an organization never launched any struggle or campaign against British colonial rule or for the rights of the oppressed Indian masses. Nor was the top leadership of the RSS ever part of the freedom struggle. The RSS documents of the period make it very clear.

Golwalkar, as the Sarsanghchalak of the RSS, was never able to hide his opposition to any movement against foreign rule. As late as March 1947 when the British rulers had decided in principle to go away from India, Golwalkar while addressing the annual day function of the RSS at Delhi declared that leaders with narrow vision were trying to oppose the state power of the British. While elaborating the point he said that it was wrong to hold the powerful foreigners responsible for our ills. He decried the tendency of “initiating the political movements on the basis of our hatred towards our victors”. [SGSD, Vol.1, p. 109.] While narrating an incident in the course of his speech he got more original on the issue:

“Once a respectable senior gentleman came to our shakha (the drill). He had brought a new message for the volunteers of the RSS. When given an opportunity to address the volunteers of the shakha, he spoke in a very impressive tone, ‘Now do only one work. Catch hold of the British, bash them and throw them out. Whatever happens we will see later on’. He said this much and sat down. Behind this ideology is a feeling of anger and sorrow towards state power and reactionary tendency based on hatred. The evil with today’s political sentimentalism is that its basis is reaction, sorrow and anger, and opposition to the victors forgetting friendliness.”[ Ibid, pp. 109-110.]

In all fairness to Golwalkar, he did not claim that the RSS had been opposed to the British rule. During the course of a speech delivered before the top-level cadres of the RSS drawn from whole of India at Indore on March 5, 1960 he said,

“Many people worked with the inspiration to free the country by throwing the British out. After formal departure of the British this inspiration slackened. In fact there was no need to have this much inspiration. We should remember that in our pledge we have talked of the
freedom of the country through defending religion and culture. There is no mention of departure of the British in that.”[SGSD, Volume IV, p. 2.]

The RSS was not even willing to regard colonial domination as an injustice. In a speech of June 8, 1942, at a time when India was reeling under unprecedented British repression, delivered at the conclusion of the all India training programme of the cadres at the Nagpur RSS headquarters, Golwalkar declared:

“Sangh does not want to blame anybody else for the present degraded state of the society. When the people start blaming others, then there is basically weakness in them. It is futile to blame the strong for the injustice done to the weak...Sangh does not want to waste its invaluable time in abusing or criticizing others. If we know that large fish eat the smaller ones, it is outright madness to blame the big fish. Law of nature whether good or bad is true all the time. This rule does not change by terming it unjust.”[ Ibid, Vol. 1, pp. 11-12.]

Interestingly, Golwalkar or RSS will not treat Mughal rulers or other rulers with Muslim names with the same generosity even if they decided to be part and parcel of the Indian society.

The RSS thus can be seen as having played an extremely treasonous role throughout the freedom struggle. All evidence points towards its disruptive activities and the fact that the organization and its leadership were never a part of the freedom struggle. The single most important contribution of the RSS was to consistently disrupt the emerging unified struggle of the Indian people against British imperialism through its extreme exclusivist slogan of Hindu Rashtra.

2.3 RSS were hands in glove with the pro-British Princes of India

They also supported the King’s of the princely states on the ground that they were descendents of the Hindu Kings. These kings were fifth column and Stooges of British in India. We all know that only those Hindu Princely states who supported British in suppressing the first war of Indian independence in 1857, were allowed to survive post suppression. Infact the Royal Maratha Bhosle families of Nagpur, helped RSS and Hindu Mahasabha to place their roots in Nagpur. Whenever the RSS founder visited Poona and Aundh, he statlyed in royal palaces. [Source]

2.4 RSS RIDICULED the 1857 mutiny

The RSS "guru" Golwalkar ridiculing the 1857 Mutiny:

The last Mughal ruler of India, Bahadur Zafar, had emerged as the rallying point and symbol of the Great War of Independence of 1857. Golwalkar wrote thus while making fun of him: “In 1857, the so-called last emperor of India had given the clarion call – Gazio mein bu rahegi jub talak eeman ki/takhte London tak chalegi tegh Hindustan ki (Till the warriors remain faithful to their task/Indian swords will reach London.) But ultimately what happened? Everybody knows that”.30 [ The Freedom Movement & The RSS: A Story of Betrayal, by Shamsul Islam]
RSS DID NOT WANT THE BRITISH TO LEAVE INDIA

Modi’s RSS ACTIVELY DID NOT WANT THE BRITISH TO LEAVE:

During the course of a speech at Indore in 1960 he said, “Many people worked with the inspiration to free the country by throwing the British out. After formal departure of the British this inspiration slackened. In fact there was no need to have this much inspiration. We should remember that in our pledge we have talked of the freedom of the country through defending religion and culture. **These is no mention of departure of the British in that**”. As late as March 1947 when the British had decided to go away from India, Guruji while addressing the annual day function of the RSS at Delhi, **declared that leaders with narrow vision were trying to oppose the state power of the British.**

While narrating an incident in the course of his speech he got more original on the issue: “Once a respectable senior gentleman came to our shakha (the drill). He had brought a new message for the volunteers of the RSS. When given an opportunity to address the volunteers of the shakha, he spoke in a very impressive tone, ‘Now do only one work. Catch hold of the British, bash them and throw them out. Whatever happens we will see later on’. He said this much and sat down. Behind this ideology is a feeling of anger and sorrow towards state power and reactionary tendency based on hatred. The evil with today’s political sentimentalism is that its basis is reaction, sorrow and anger, and opposition to the victors forgetting friendliness. Somebody went to the extent of saying that, ‘it is through opposition that national life builds up and only through it power of organization appears’. And if a question is put before them that what is the basis of the opposition? Then the reason is told that we are being exploited economically. We get fewer jobs in armed forces, government offices. Freedom is required so that lot of wealth is gotten, there is no shortage of employment and food and water. In other words ‘freedom is freedom from poverty’ in other words if get rich we will be free. If a dog procures lots of fresh bread then it is sufficient. Their ideal is that India should become dog of a rich person, and face no shortage of food water and shelter”.26

The RSS was not even willing to regard colonial domination as an injustice. In a speech of June 8, 1942, Golwalkar had declared: “Sangh does not want to blame anybody else for the present degraded state of the society. When the people start blaming others, then there is weakness in them. It is futile to blame the strong for the injustice done to the weak... Sangh does not want to waste its invaluable time in abusing or criticizing other. If we know that large fish eat the smaller ones, it is outright madness to blame the big fish. Law of nature whether good or bad is true all the time. This rule does not change by terming it unjust”.27


RSS wrote NOT ONE WORD criticising British Rule

**Which organisation (now in power) wrote NOT ONE WORD criticising British rule from its inception to 1947?**

You guessed it! Modi’s RSS, which is living off the work of Gandhi and other freedom fighters.
“there is not a single line challenging, exposing, criticizing or confronting the inhuman rule of the British masters in the entire literature of the RSS from 1925 to 1947” [The Freedom Movement & The RSS: A Story of Betrayal, by Shamsul Islam]

Indeed:

Golwalkar’s Super Hindu Race seemed to have no antagonism towards the British rulers who in fact were foreigners in the real sense of the term and who had given only misery, hunger, poverty, and death to multitudes of Indians, the vast majority of whom were Hindus. [ibid]

This is also something I’ve noticed in my readings on Golwalkar and Savarkar.

A commentator Shantanu Nadkar on FB:

“I once interacted with an RSS worker and asked him why the RSS did not join the Quit India movement or any other freedom movements. He said that the RSS did not cater to view that India was under foreign rule only under the British; it considers that the foreign rule was for more than 1000 years old. He was, off course, referring to the rule of Muslim invaders and kings. The RSS was in fact grateful to the British for comprehensively removing Muslim rule over India. The Muslim rule was a greater evil, for the RSS, than the British rule. This answer explained lot of questions, as to why it did not oppose the British, but apposed partition. Anything that creates Muslim hegemony over Hindu population is anathema to RSS. In present times, hence it could be found that the BJP does not give representation to the Muslims in legislature and cabinet.”

2.7 RSS denigrated Bhagat Singh and Chandrashekhar Azad

Which organisation (now in power) denigrated Bhagat Singh and Chandrashekhar Azad?

You bet. It is Modi’s RSS – a parasitical FALSEHOOD-BASED organisation that is trying to even take over the Gandhi jayanti after having DISTRIBUTED SWEETS UPON HIS MUREDER.

There is ample proof in the documents of the RSS which conclusively establishes the fact that RSS denounced movements led by revolutionaries like Bhagat Singh, Chandrashekhar Azad and their associates. Not only that, they hated even the reformist and moderate movements conducted by leaders like Gandhiji against the British rulers.

Here is a passage from Bunch of Thoughts decrying the whole tradition of martyrs: “There is no doubt that such men who embrace martyrdom are great heroes and their philosophy too is pre-eminently manly. They are far above the average men who meekly submit to fate and remain in fear and inaction. All the same, such persons are not held up as ideals in our society. We have not looked upon their martyrdom as the highest point of greatness to which men should aspire. For, after all, they failed in achieving their ideal, and failure implies some fatal flaw in them”.14 Could there be a statement more insulting and denigrating to the martyrs
than this? [The Freedom Movement & The RSS: A Story of Betrayal, by Shamsul Islam]

2.8 Not one martyr even as Muslims like Ashfaqulla Khan were martyred

Not many of us remember Ashfaqulla Khan, but his name should not be forgotten – along with the thousands of Muslim martyrs who – before things got bad mainly as a result of RSS/Hindu Mahasabha – gave their lives so we could have ONE united India.

. He was later caught and hanged on 19 December 1927.

NOT ONE MARTYR DID RSS HAVE DURING THE ENTIRE INDEPENDENCE MOVEMENT. THEY DID NOT RAISE A SINGLE FINGER AGAINST THE BRITISH. ONLY CRITICISED PEOPLE LIKE GANDHI WHO WERE FIGHTING THE BRITISH.

And ultimately killed Gandhi.

The COWARDS.

2.9 RSS deliberately did NOTHING in the 1942 Quit India movement

After RSS doing NOTHING (EVER) against the British, who said during Quit India 1942 “the Sangh decided not to do anything directly”?

Golwalkar.

Modi’s RSS IS A SOLELY ANTI-MUSLIM ORGANISATION.
It never did ONE bit to support the struggle against the British. [See this]. Instead it KILLED the greatest leader of the freedom struggle: Gandhi. It not only celebrated the killing of Gandhi by distributing sweets, it continues to praise Nathuram Godse and recently wondered why Godse didn't kill NEHRU, instead.

99.999999 per cent of its violent activities are directed at Muslims, and Hindus who want a peaceful, united India.

"In 1942 also there was a strong sentiment in the hearts of many. At that time too the routine work of Sangh continued. Sangh decided not to do anything directly". [Golwalkar, in Shri Guruji Samagra Darshan, Vol. IV, Nagpur, n.d., p. 41, cited in The Freedom Movement & The RSS: A Story of Betrayal, by Shamsul Islam]

NOTHING. NOT ONE IOTA OF WORK THE RSS OR HINDU MAHASABHA DID AGAINST THE BRITISH. ALL THEIR EFFORTS WERE TOWARDS DIVIDING THE COUNTRY AND HATING THE MUSLIMS.

He specifically said that RSS was NOT anti-British:

Guru Golwalkar in fact made it clear that the variety of nationalism which the RSS espoused had no anti-British or anti-imperialist content whatsoever: “The theories of territorial nationalism and of common danger, which formed the basis for our concept of nation, had deprived us of the positive and inspiring content of our real Hindu Nationhood and made many of the ‘freedom movements’ virtually anti-British movements. Anti-Britishism was equated with patriotism and nationalism. This reactionary view has had disastrous effects upon the entire course of the freedom movement, its leaders and the common people” [M.S. Golwalkar, Bunch of Thoughts, Bangalore, 1996, p. 138, cited in The Freedom Movement & The RSS: A Story of Betrayal, by Shamsul Islam]
3. No internal democracy, no tax reporting

3.1 No internal democracy

The RSS is indeed a hierarchical, militaristic organization that actively practices regimentation. 28 RSS has a "Sarsanghchalak" (Supreme Leader) who is never elected (for that matter, no other leaders are elected-there is no system of internal elections in the organization)-the supreme leader's commands are obeyed without question. Further, Dr. Keshavrao Baliramrao Hedgewar, the founder of the Sangh and Madhavrao Sadasivrao Golwalkar, the second and most well-known supreme leader of RSS, are remembered in Sangh circles with a sense of divinity and admiration that reaches the level of God-worshipping. Indeed, these two men are officially given the status of Avatars (reincarnation of God) by the RSS. [Source]

A meeting of prominent RSS workers was held on November 9 and 10, 1929. It decided against the 'cumbersome clap-trap of internal democracy' and opted for a centralized authority-based structure... The principle was called "Ek Chalak Anuvartitva" (following one leader) and was explained to the swayamsevaks by V. V. Kelkar who told them that it was on the lines of the traditional Hindu joint family system and was most appropriate for an organization wedded to reviving and rejuvenating the Hindu way of life. It is rather difficult to distinguish this arrangement from what has been called the "Fuehrer Principle" followed by the Fascists in Italy and Nazis in Germany in the decade leading up to WWII. Quoted from D. R. Goyal: Rashtriya Swayamsevak Sangh. Radha Krishna Prakashan, New Delhi. 1979. [Source]

3.2 RSS doesn’t pay taxes, doesn’t report income, doesn’t audit accounts

4. Lies, lies, lies

4.1 Allegedly this is a cultural organisation!
So what explains the explanation RSS has sought from BJP? All BJP ministers paraded before it, to discuss NOT CULTURE, but public policy!
http://www.thecitizen.in/NewsDetail.aspx?id=4992&WHAT%2FWILL%2FTHE%2FRSS%2FAND%2FPM%2FTALK%2FABOUT

4.2 Terrorist organisation
RSS involved in terror blasts in India, says Home Secretary
5. Petty thieves

5.1 Ram Temple in Ayodhya: Hindu Mahasabha claims VHP ‘pocketed’ Rs 1,400 cr; Singhal rubbishes charge


Hindu organisation Akhil Bharatiya Hindu Mahasabha (ABHM) has accused Vishwa Hindu Parishad (VHP) and its associate units of pocketing more than Rs 1,400 crore in cash and “quintals of gold bricks”, which were collected from across the world as donations for construction of Ram temple in Ayodhya. The charge has been vehemently denied by the VHP.

“According to the design that Ram Janmabhoomi Nyas and VHP leaders have prepared, the temple can be built by using only Rs 4 crore. There is anomaly in the use of donations that was collected for the temple’s construction. More than Rs 1,400 crore, apart from quintals of gold bricks, was collected as donation but VHP is claiming that the fund has been utilised in mere carving of stones,” said ABHM national spokesperson Devendra Pandey.

On behalf of ABHM, Pandey had written separate letters to Rashtriya Swayamsevak Sangh (RSS) chief Mohan Bhagwat, VHP patron Ashok Singhal, and Prime Minister Narendra Modi accusing the VHP of misappropriation of funds.

Pandey said that while Singhal has replied to his letter and Bhagwat has acknowledged receiving it, he was yet to receive any communication from the Prime Minister or his office. In his reply to Pandey, dated July 6, Singhal rubbished the ABHM’s allegations claiming that only Rs 8.25 crore was collected through donations in 1989 and the entire money has been spent on carving one lakh cubic foot stones for Ram temple at Karsevakpuram in Ayodhya. Singhal also stated that the work of carving stones was stopped five years ago after the entire fund was utilised. The VHP patron said, in a recent meeting the Ram Janmabhoomi Nyas has decided to seek another 1.25 lakh cubic foot of stones in donation and restart the carving work. While Singhal was not available for comment, VHP national spokesperson Surendra Jain said “irresponsible people” have made such baseless allegations in the past, too. “Details of entire collection of donation and expenditure is available with the Nyas at Karsevakpuram workshop and any body can check it. Audit of these expenses is also done regularly and any anomaly is impossible,” Jain said. In a meeting held at Mani Ram Das Chhawni in Ayodhya on June 16, where Singhal was also present, Ram Janmabhoomi Nyas, which was formed to promote and oversee development of Ram temple, had decided to make an appeal to the devotees to donate stones. “Entire society is ready to contribute for the construction of the temple. We will soon start collection of stones,” Jain added. VHP spokesperson in Ayodhya, Sharad Sharma said the work came to halt at the Karsevakpuram workshop in 2007 after supply of stone was stopped from Rajasthan. “But, a major quantity of stone arrived in 2010 and later carving work was started with a few artisans. This is continuing but we are yet to get stones as donation from devotees.”
6. Foreign funded

6.1 Proof of foreign funding of RSS

New report shows how Hindutva groups operate in US, send money to India


6.2 Foreign funding of VHP – Income Tax Dep. Commissioner suspended for asking

This video is circulating on the internet. I’ve seen it before but don’t recall its source.
Providing the links:
https://www.youtube.com/watch?v=8gfgzvDwZ4U
https://www.youtube.com/watch?v=Sc7ileAV3WY
https://www.facebook.com/dejas.ehmad/videos/10153296806044580/

6.3 Where does RSS get funding from?

Where do RSS funds come from?

NEW DELHI: For the last 13 years, the India Development and Relief Fund (IDRF), a US-based charity has reportedly misused American corporate philanthropy to fund RSS-affiliated organisations here. For instance, the IDRF obtained vast sums from CISCO, a leading technology company in the US with a substantial number of NRIs on its rolls by saying its activities are "secular" since company rules explicitly prohibit donations to organisations of a "religious" nature.

These are some of the findings presented in a 91-page report by The Campaign to Stop Funding Hate (TCTSFH), a coalition of professionals, students, workers, artists and intellectuals. In the first phase of its campaign, "Project Saffron Dollar", the TCTSFH plans to write to large American corporates to guard against funding the IDRF, Biju Mathew, a spokesman for the TCTSFH said.

The report, explaining the dynamics of IDRF’s corporate funding, says that as professional Indian migration to the US boomed over the last decade, especially in the software sector, Sangh operatives in large hi-tech firms with liberal giving policies worked to put IDRF on the corporations’ list of grantees. They then pushed IDRF as the best and only way to provide funding for development and relief work in India, resulting in other unsuspecting employees, as well as the corporation itself to fund the Sangh in India.

RSS spokesperson Ram Madhav, when contacted, said: "There is no specific organisation which collects funds for the RSS. However, certain projects run by RSS-affiliated organisations do get money from NRIs for specific projects such as the Ekal Vidyalaya scheme (one-teacher schools run in tribal areas). This organisation (that you have mentioned) may have given some money, too. I have not heard much about it."

The TCTSFH report says that though the IDRF claims to be a non-sectarian, non-political charity that funds development and relief work in India, the IDRF filed a tax document (at its inception in 1989) with the Internal Revenue Service of the US Federal government,
identifying nine organisations as a representative sample of organisations it would support. All nine were Sangh organisations.

The report also says that 82 per cent of IDRF’s funds go to Sangh organisations. It documents the fact that 70 per cent of the monies are used for “hinduisation/tribal/education” work, largely with the view to spreading the Hindutva ideology among tribals. Less than 20 per cent is used in "development and relief" activities, but the report concludes that since there is a sectarian slant to how the relief money is disbursed, these are sectarian funds, too.

6.4 An unnoticed fact: the RSS, India’s biggest NGO, gets foreign funding too

Modi’s wariness of foreign-funded NGOs evidently does not extend to the RSS, of which he has been a member since 1971. In 2002, a report titled *The Foreign Exchange of Hate: IDRF and the American Funding of Hindutva*, put together by a group called The Campaign To Stop Funding Hate, documented how the India Development and Relief Fund, a charity based in the US state of Maryland, was funnelling funds to Sangh institutions in India. It claimed that the IDRF had sent more than $3 million to Sangh institutions in the seven years before the report was published. [Source]
7. The thoughts of key thinkers/leaders of the Hindu Taliban movement

7.1 VD Savarkar 1883-1966

Although not an RSS member, Savarkar and his Hindu Mahasabha were very closely affiliated with members of the parivaar. Two thousand RSS workers gave his funeral procession a guard of honour. [Source]

More on Savarkar: http://www.frontline.in/static/html/fl1915/19151160.htm

Savarkar was an EXTREME RELIGIOUS BIGOT. Almost every word he wrote insisted on religious DISTINCTIONS among the people of India. He muddled up the idea of a nation with religion. Liberty and constitutional principles were entirely foreign to his mental make up. His vicious writings continue to influence India, with the current ruling party BJP being his greatest fan.
7.1.1 Savarkar’s works
I’ve compiled these here.

7.1.2 Promoter of two-nation theory
“When Savarkar propounded his two-nation theory—the first to explicitly do so in South Asia—it was a clear sixteen years before the Muslim League embraced the idea of the Hindus and the Muslims as two distinctive nations” [The Demonic and the Seductive in Religious Nationalism: Vinayak Damodar Savarkar and the Rites of Exorcism in Secularizing South Asia by Ashis Nandy, February 2009]

Savarkar’s Hindu Mahasabha was the first major organisation to promote a two-nation theory (See also details in my manuscript DOF).

Extracts below:

19th Session – at Karnavati – 1937
‘Let us bravely face unpleasant facts as they are. India cannot be assumed today to be a unitarian and homogeneous nation, but on the contrary there are two nations in the main; the Hindus and the Moslems, in India.’

Note: This was at the 1937 session of the Hindu Mahasabha, being the FIRST PUBLIC DECLARATION IN INDIA BY A MAJOR ORGANISATION OF THE DEMAND FOR TWO NATIONS IN INDIA

Further: “there are two antagonistic nations living side by side in India” (PRESIDENTIAL ADDRESS - AKHIL BHARATIYA HINDU MAHASABHA 1937)
Later, in 21st Session Calcutta-1939
‘in India we Hindus are marked out as an abiding Nation by ourselves. Not only we own a common Fatherland, a Territorial unity, but what is scarely found anywhere else in the world we have a common holyland which is identified with our common Fatherland.’

7.1.3 Hate monger unmatched

“In a public speech in 1925, Savarkar said that Indians had to learn to eschew soft values like ‘humility, self-surrender and forgiveness’ and cultivate ‘sturdy habits of hatred, retaliation, vindictiveness’.” [The Demonic and the Seductive in Religious Nationalism: Vinayak Damodar Savarkar and the Rites of Exorcism in Secularizing South Asia by Ashis Nandy, February 2009]

7.1.4 India is reserved for Hindus, he insisted
He was a man dripping with hatred for Muslims, Jews and Christians. In his "Presidential" address at the Akhil Bharatiya Hindu Mahasabha in Nagpur in 1938, he said:
With every sympathy with the Jews outside India, the Hindus must therefore, oppose the present Congressite proposal of inviting or allowing any new Jewish colony to settle in India. **India must be a Hindu land, reserved for the Hindus.**

So far as the Moslem minority is concerned, I have already dealt with it at length. **In short we must watch it in all its actions with the greatest distrust possible.** Not only while we are engaged in our struggle for liberating India but even after India is free **we must look upon them as suspicious friends** and take great care to see that the Northern Frontiers of India are well guarded by **staunch and powerful Hindu forces** to avoid the possible danger of the Indian Moslem going over to the alien Moslem nations across the Indus and betraying our Hindusthan to our non-Hindu foes. [**Source**]

“an Indian Moslem if he is a real Moslem-and they are intensely religious as a people-cannot faithfully bear loyalty to India as a country” [PRESIDENTIAL ADDRESS - AKHIL BHARATIYA HINDU MAHASABHA 1938]

Also, “**our state must raise a mighty force exclusively constituted by Hindus alone, must open arms and munitions factories exclusively manned by Hindus alone...**”(Samagra Savarkar Wangmaya Writings of Swatantrya Veer V.D. Savarkar (Poona, 1964) (cited, Politics of Violence, p.185)

7.1.5 **Promoter of rape of Muslim women**

“In 1965 at the age of 82, Savarkar wrote in the wake of the India-Pakistan war that took place that year: ‘Pakistan’s barbaric acts such as kidnapping and raping Indian women would not be stopped unless Pakistan was given tit for tat.’” [The Demonic and the Seductive in Religious Nationalism: Vinayak Damodar Savarkar and the Rites of Exorcism in Secularizing South Asia by Ashis Nandy, February 2009]

This was not an isolated example:

To spite admirers who might think this to be an aberration, in 1965 at the age of 82, Savarkar wrote in the wake of the India-Pakistan war that took place that year: ‘Pakistan’s barbaric acts such as kidnapping and raping Indian women would not be stopped unless **Pakistan was given tit for tat.**’ [**Source**]

7.1.6 **Promoter of Nazi ‘soutions’**

“A nation is formed by a majority living therein. What did the Jews do in Germany? They being in minority were driven out from Germany” [cited in Maria Casolari, Hindutva’s foreign tie-up in the 1930s: Archival evidence, Economic and Political Weekly, January 22, 2000]

7.1.7 **Traitor and avid supporter of British rule**


‘Hindu interests’ were to be protected at all costs even if it be at the cost of collaborating with the British government. It was believed by the leading proponents of Hindutva that if the confidence of the British government could be won then they might feel inclined to be more favorably disposed toward protecting the ‘Hindu interests’.

‘Veer’ Savarkar was asking Indians to join the British military at a time when Congress has launched the Quit India Movement and ‘Netaji’ was exhorting Indians to revolt
against the British rule in order to support the impending attack upon India by the INA!

Note from FB: The article clearly brings out anti-national stand of Savarkar and Hindu Mahasabha. But it contains 2 factual errors:- 1) It is mentioned that Congress ministries resigned after the launch of Quit India Movement. The fact is Congress Ministries resigned in 1939 when the Viceroy declared participation of India in World War.2) It is suggested that the formation of INA by Subhash Chandra Bose with the aid of Japan was prior to Quit India Movement. It was not. Subhash Chandra Bose went to Japan in a German Submarine in 1943 and the INA was formed in October 1943 ie after the launch of Quit India Movement.

7.1.8 Involved in the murder of Gandhi

“If only Savarkar’s bodyguard and his secretary had testified against him in court, he would have been convicted for Gandhi’s murder” [Savarkar and Gandhi’s murder], by A.G. Noorani.

“In the first week of January 1948, Karkare and a Punjabi refugee boy came to see Savarkar and they both had an interview with Savarkar for about half an hour or 45 minutes. Neither of them came to see Savarkar again. Apte and Godse came to see Savarkar about the middle of January 1948, late at night. The statements of both these witnesses show that both Apte and Godse were frequent visitors of Savarkar at Bombay and at conferences and at every meeting they are shown to have been with Savarkar. …. This evidence also shows that Karkare was also well known to Savarkar and was also a frequent visitor. Badge also used to visit Savarkar. Dr Parchure also visited him. All this shows that people who were subsequently involved in the murder of Mahatma Gandhi were all congregating sometime or the other at Savarkar Sadan and sometimes had long interviews with Savarkar. It is significant that Karkare and Madanlal visited Savarkar before they left for Delhi and Apte and Godse visited him both before the bomb was thrown and also before the murder was committed and on each occasion they had long interviews. It is specially to be noticed that Godse and Apte were with him at public meetings held at various places in the years 1946, 1947 and 1948.”

Had the bodyguard and the secretary but testified in court, Savarkar would have been convicted.

This video summarises things:
https://www.facebook.com/sjohnkingsley/posts/10157522651320607

7.1.9 Noorani’s assessment

From a review of his book Savarkar and Hindutva .

Savarkar and Hindutva throws fascinating new light on V D Savarkar, the main ideologue of the idea of Hindutva – his worldview and the love-hate relationships he shared with the RSS in general and specifically with M S Golwalkar, the second sarsangchalak, or supreme chief, of the RSS. Revered as a fighter for Indian independence by the right, and reviled as a fascist ideologue by the left and secular forces, Savarkar has long been a controversial figure. Noorani succeeds in bringing to the fore the tremendous gap between the precepts and
The practice of the Hindutva icon. On the one hand, Savarkar ‘mourned’ the lack of unity and bravery shown by Hindus in history; yet on the other, he had no qualms in exhibiting cowardice in times of adversity. For instance, Noorani writes, in November 1913 Savarkar swore that he was ready to “serve the government in any capacity they like” in return for the colonial regime commuting his life sentence. Likewise, several decades later, he was ready to eschew politics completely when he was arrested for his alleged role in Gandhi’s assassination.

As for that allegation of involvement, Noorani discusses the J L Kapur Commission, set up in 1966 to revisit Savarkar’s role in the conspiracy to assassinate Gandhi. That Savarkar had died a few years before the Commission finalised its report demonstrates the weakness of the prosecution that, in 1948, had allowed Savarkar to go free despite his clear role in Gandhi’s murder.

Although Noorani discusses the tensions between Savarkar and the RSS, the point seems to warrant a far more detailed analysis. Few people know that Savarkar castigated the RSS in no uncertain terms on multiple occasions, and that the RSS responded in kind. On one such occasion, Savarkar said, “The epitaph for the RSS volunteer will be that he was born, he joined the RSS and died without accomplishing anything.” Of course, that did not stop Savarkar and the RSS from joining hands to pay obeisance to the British in 1942 during the ‘Quit India’ movement, even as thousands of government employees resigned en masse. During this time, while the RSS preferred not to join the overwhelming anti-British campaign, instead concentrating on its ‘cultural’ agenda, Savarkar went one step further: undertaking a tour of India, he exhorted Hindu youth to join the British military, with the call Militarise the Hindus, Hindu-ise the nation!

During the early years of this decade, the Sangh Parivar suddenly ‘re-discovered’ Savarkar after a tactical silence around this controversial figure. In fact, in 2002, L K Advani, then the BJP’s foremost exponent of Hindutva, mustered enough courage to laud Savarkar as a national hero. Noorani suggests this was another attempt on the part of the Sangh “to displace Gandhi from his position as a symbol of Indian nationalism”. The chasm between these two figures is indeed yawning, yet both have had huge impacts on the fabric of modern India. While building a case for the unifying potential of Hindutva, Savarkar never questioned the caste system and its attendant violence, nor the manner in which Hinduism, in Noorani’s words, “fashions and romanticises caste unity through regulating caste hierarchy to bolster power, even as class, culture and gender interrupt the verticality of caste.” Yet the ascendance of Hindu hegemony has trivialised the idea of secular reform within the Indian polity, and ensured that Hindutva-isation is not noted as a threat to mainland national security – the ban on the RSS on a few occasions notwithstanding.

7.2 KB Hedgewar (1889-1940) [Doctorji]

1) “The RSS was founded in 1925 by Keshav Baliram Hedgewar, a doctor from the central Indian town of Nagpur in Maharashtra, who agitated for both independence from the British crown and the strict segregation of Hindus and Muslims.” [Palash Ghosh: Hindu Nationalist’s Historical Links to Nazism and Fascism]

2) “The first head of the RSS, Keshav Baliram Hedgewar (1889-1940), too, could hardly be called a run-of-the-mill, believing Hindu. An urban, well-educated, modern doctor, with poor links with rural India and mainstream Hinduism, he like many pioneers of Hindu nationalism was an aggressive critic of Hinduism and was exposed to religious and social reform
movements, especially the Ramakrishna Mission founded in 1897 by Swami Vivekananda (1863-1902). Hindu nationalism, on this plane, was popular European political theory and political history telescoped into South Asia as a form of toady Hinduism.” [Source: The Demonic and the Seductive in Religious Nationalism: Vinayak Damodar Savarkar and the Rites of Exorcism in Secularizing South Asia by Ashis Nandy, 2009]

3) “In the year 1916, Dr. Hedgewar, after having spent six years in Calcutta as a student of medical science, returned to Nagpur, ostensibly as a doctor, but actually as a freedom fighter believing in the bomb cult of Bengal revolutionaries. Back at Nagpur, Dr. Hedgewar, without using his degree for earning bread for his poor family, gave his whole time to the Freedom Movement as a follower of Lokmanya Tilak and also of the revolutionary path of bomb-cult. By 1920, when the inscrutable hand of destiny removed the Lokmanya from the national scene, Gandhi assumed the mantle of leadership of the Freedom Movement and gave the call for his first nationwide Satyagraha, commonly known as Non-Cooperation Movement, Dr. Hedgewar, a Tilakite and a revolutionary, jumped into it, went to jail and saw the new political technique introduced by Gandhi from within. Thus Dr. Hedgewar personified a blend of Bengal's revolutionary path and Tilak's and Gandhi's approaches to mass movement.

Dr. Hedgewar was born a man of action not given to philosophizing. Though differing with Gandhiji's approach to politics, he had a deep commitment to the same philosophy of life and cultural tradition.

In 1925 Dr. Hedgewar, without any public fanfare, founded the Rashtriya Swayamsevak Sangh (R.S.S.) at Nagpur and introduced a new technique of organization in Indian public life. Dr. Hedgewar’s burning patriotism and transparent idealism was able to attract M.S. Golwalkar, the only son of a poor teacher, himself a professor of Zoology in Benaras Hindu University of Madan Mohan Malaviya, another stalwart of pre-Gandhian era and a powerful exponent of the Hindu philosophy of life. Had Golwalkar not come under the influence of Dr. Hedgewar, he, as an ardent disciple of Swami Akhandanand, would have become a Sanyasin of Ramkrishna-Vivekanand order. But destiny was working in a different direction. The coming together of Dr. Hedgewar and Golwalkar in the R.S.S. stream meant the confluence of several streams flowing from the same fountainhead of Bharatiya philosophy of life and a coming together of action and philosophical thought. Golwalkar, popularly known as Guruji, because of his flowing beard, spoke out the philosophy which Dr. Hedgewar had put into action through the R.S.S. It was this R.S.S. stream which attracted Deendayal Upadhyaya, again a genius born in poverty. Having lost his parents in his childhood, he acquired education through his own efforts, but dedicated his life to the cause of national freedom and reconstruction. (extract from Integral Humanism ed. Devendra Swarup)

Note: Atal Behari Vajpayee issued a commemorative postage stamp to mark the 110th birth anniversary of 'freedom fighter' and founder of the Rashtriya Swayamsevak Sangh (RSS), Dr. K.B. Hedgewar, on March 18, 1999 in New Delhi. On this occasion, the Prime Minister while addressing mainly a gathering of RSS cadre, took credit for the fact that by issuing the postage stamp his government had corrected an injustice whereby the great freedom fighter and patriot Dr. Hedgewar was denied his due place in the history of independent
India. Rajendar Singh, chief of RSS, and Union Home Minister L.K. Advani too spoke on the occasion and described Dr. Hedgewar as a great revolutionary. [The Freedom Movement & The RSS: A Story of Betrayal, by Shamsul Islam]

7.2.1 Hegewar’s conversion into anti-Muslim ‘patriot’

7.2.2 Vicious words towards Gandhi and the Muslims

“As a result of the noncooperation movement of Mahatma Gandhi the enthusiasm in the country was cooling down and the evils in social life which that movement generated were menacingly raising their head. As the tide of national struggle came to ebb mutual ill-will and jealousies came on the surface. Personal quarrels raged all round. Conflicts between various communities had started. Brahmin-non-Brahmin conflict was nakedly on view. No organization was integrated or united. The yavana-snakes [i.e. Muslims] reared on the milk of non-cooperation were provoking riots in the nation with their poisonous hissing.” [Shri Guruji Samagra Darshan, Vol. IV, Nagpur, n.d., p. 39-40, cited in The Freedom Movement & The RSS: A Story of Betrayal, by Shamsul Islam]

7.3 Nathuram Godse, killer of Gandhi

RSS tries to distance itself form Godse even as he remains their hero, and was UNAMBIGUOUSLY AN ACTIVE MEMBER OF RSS.

He NEVER left the RSS.


4. “Nanaji Deshmukh, a leading Hindutva ideologist, in a document entitled ‘Moments of soul searching’, dated 8 November 1984 and circulated by the Hindu supremacist organisation Rashtriya Swayamsevak Sangh (National Volunteer Force-RSS) soon after Indira Gandhi’s assassination, gives an indication of the line of revisionist rethinking (‘soul searching’) on the part of the Hindutva forces. He writes, ‘on January 30, 1948 a Hindu fanatic who was a Marathi and had no relation with the RSS, [Sanjeev, ha!!!] rather was a bitter critic of the Sangh, committed unfortunate killing of Mahatma Gandhi… .We ourselves saw how selfish elements, who were well acquainted with this incident, deliberately declared a murderer to be a member of the RSS and also spread the rumour that the RSS people were celebrating throughout the country death of Mahatma Gandhi, and thus they succeeded in diverting the love and the feelings of loss and hurt in the hearts of people for Gandhi.’ This document has been reproduced in full in S Islam, Undoing India. The RSS Way, Delhi: Media House, 2002, pp 53 – 60. It is worth noting here, in passing, that in this document, Deshmukh endorses Rajiv Gandhi, Mrs Gandhi’s son, unhesitatingly: ‘he [Rajiv] is entitled to get full cooperation and sympathy from the countrymen, though they may belong to any language, religion, caste or political belief.. .so that he can take the country to
real prosperous unity and glory’ (ibid, p 60).

A similar revisionist view is discernible in an interview given by Prof Rajendra Singh, a former RSS chief, to Outlook magazine (19 January 1998) published from Delhi. In this interview he makes a mild criticism of Godse by characterising him as a **well intentioned nationalist** whose killing of Mahatma Gandhi was the wrong method to achieve his goals. To the question ‘What is your opinion about Nathuram Godse who killed Gandhi?’ Prof Singh replied, ‘Godse was motivated by [the philosophy of] Akhand Bharat. Uske mantavya achhe par usne achhe uddeshya ke liye galat method istemal kiye [His intention was good but he used the wrong methods]’. This interview has been reproduced in Communalism Combat, 11(100), August 2004, p 19” [Pritam Singh, ‘Hindu Bias in India’s ‘Secular’ Constitution: Probing Flaws in the Instruments of Governance,’ *Third World Quarterly*, Vol. 26, No. 6 (2005), pp. 909-926]

Further:

“the RSS has always tried to distance itself from Gandhi’s convicted assassin, Nathuram Godse, emphasising that despite his long association with the organisation he had not been a member when he killed Gandhi. Yet Noorani quotes excerpts of a 1994 interview with Gopal Godse, Nathuram Godse’s younger brother, in which he clearly debunks such claims. “[A]ll the brothers were in the RSS,” Gopal states. “Nathuram had become baudhik karyavah [intellectual worker] in the RSS.” Nathuram and the RSS may have been “in a lot of trouble after the murder of Gandhi,” Gopal recalls, “but he did not leave the RSS.” [Source]”

It is a blatant lie spread by RSS that Nathuram was not from RSS. His brother, Gopal, made this abundantly clear:
A hallmark of Rashtriya Swayam Sevak Sangh (RSS) is how swiftly they disown their brethren when they are caught red-handed in acts of terror – whether it’d be the cold-blooded killing of Gandhiji or the Samjhaauta Express bombings. LK Advani while disowning Nathuram Godse had stated that Godse had “severed links with RSS in 1933... had begun to bitterly criticise the RSS”. Advani’s assertion was flatly contradicted by none other than Nathuram Godse’s brother Gopal, who was also an accused at the trial for conspiracy to murder. Speaking in New Delhi (The Statesman; December 24, 1993), in December 1993, on the occasion of release of his book “Why I Assassinated Mahatma Gandhi”, Godse criticized Advani while stating:

“I have countered him [Advani], saying it is cowardice to say that. You can say that RSS did not pass a resolution, saying, ‘go and assassinate Gandhi’. But you do not disown him [Nathuram]. The Hindu Mahasabha did not disown him. In 1994, Nathuram started doing Hindu Mahasabha work when he had been a baudhik karyavah in the RSS.”

In an interview to Frontline magazine on January 28, 1994, when asked if he had been a part of RSS, he had stated:

All the brothers were in the RSS. Nathuram, Dattatreya, myself and Govind. You can say we grew up in the RSS rather than in our homes. It was like a family to us.

All attempts by RSS to disown one of their own has backfired at them. In fact, even today, office bearers of BJP openly show their love for Nathuram Godse.

I refuse to read Godse’s infamous statement in court that has gone viral on social media. I am convinced he is even more poisonous in his hatred for the “Muslim”. Such blind bigots and haters of fellow Indians sicken me.

What is the truth about Godse’s RSS connection? ... Godse himself had stated before the Court: "I have worked for several years in RSS and subsequently joined the Hindu Mahasabha..." (Godse, Gopal: "May it Please Your Honour: Statement of Nathuram Godse"). The most significant is the revelation by his brother about the last moments of his life: "On reaching the platform they recited a verse of devotion to the Motherland: "Namaste sada vatsale matribhume..." [This is the RSS prayer sung even today - author]. The above is quoted from D. R. Goyal: Rashtriya Swayamsewak Sangh . Radha Krishna Prakashan. New Delhi. 1979. [Source]
7.3.1 Nathuram’s extreme bigotry and falsehoods

“Nathuram Godse’s statement to the Punjab high court on May 5, 1949. Expressing no regret for the assassination, he passionately argued that killing Gandhi was a necessary act to avenge the betrayal that the new nation had suffered because of that compromising, Muslim-loving so-called Father of the Nation who he thought was actually “Father of Pakistan”. In his eloquent rage, Godse did not acknowledge that Gandhi had resisted the idea of Partition till the end.” [Source]


7.4 Madhav Sadashiv Golwalkar (1906-1973) [Guruji]

I’ve compiled Golwalkar’s key writings here on 29 October 2014. Please read the original works.

“Golwalkar’s thinking was much influenced by Veer Savarkar (also a Brahmin)” [Khushwant Singh]

“According to Golwalkar, who succeeded Hedgewar as executive director of the RSS in 1940, all Muslims were by definition traitors to India and not even deserving of citizenship rights.

7.4.1 We, or our Nationhood Defined

THE RSS LIES ABOUT THIS BOOK

Note also that “The book We or Our Nationhood Defined, which was openly circulated by the RSS during British rule and had gone into four editions, was now suddenly presented as if its authorship was disputed. The RSS machinery started spreading different theories about the authorship according to their own requirements. Interestingly, even though this book glorified the German dictator Adolf Hitler at a time when the British were engaged in a life and death struggle against him during World War II, the British authorities did not ban it.

The ‘Operation Authorship Cover-up’ still continues. Former Prime Minister Chandrashekhar while participating in the confidence motion debate in Lok Sabha on 28.3.93 raised the issue of this book once again. He was perturbed by the fact that the BJP Government was following the diktat of the RSS whose ideological guru had authored the above book, which contained fascist ideas and preached hatred for the minorities which was extremely detrimental for the democratic polity of the country. Home Minister L.K. Advani intervened to say that the author of the book, Guruji had distanced himself from the book and declared to have no relation with the book. This is Mask One. Subsequently the mouthpiece of the RSS, Organiser, carried a story titled ‘The Fascist Identified’ by David Frawley. The story gave another interpretation to the issue of authorship. It said, “Those who call the RSS Fascist emphasize one book to prove it. We or Our Nationhood Defined, by B.S. Savarkar, the elder brother of the great Indian revolutionary Veer Savarkar. The book in places expresses some sympathy with Germany of the times, the nineteen thirties, which appeared to be making great strides as a nation. Guruji Golwalkar, who later became the leader of the RSS in 1940 translated the book in 1938. Leftists like to pretend the book was written by Golwalkar and expresses long term Sangh policy, though it was only part of the general literature of the times that he was examining”.20 This explanation is all the more intriguing since the title of the original book has the following words about the author: M.S. Golwalkar, M.Sc., LL.B. (Sometime Professor Banaras Hindu University). Would this mean that Golwalkar was simply a translator and dishonestly got his name printed as author? However, this is Mask Two. This is for the consumption of the liberals and the democrats. Such explanations may help the RSS to show a humane face the world over, where Hitler is still regarded as the anti-thesis of all that is good in civilization and held responsible for the annihilation of Jews and millions of toiling people in Germany and elsewhere. It is also worth mentioning that B.S. Savarkar, the elder brother of V.D. Savarkar, was a very close associate of Dr. Hedgewar. B.S. Savarkar had formed an organisation called Tarun Hindu Sabha which he merged with the RSS in 1931. Therefore whoever is the real author of We or Our Nationhood Defined, the views contained in it represent the ideology of the RSS leadership.

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1 Note: The full text of Golwalkar’s 1939 book, We: Or Our Nationhood Defined, was republished in 2006 as “Golwalkar’s We Or Our Nationhood Defined: A Critique With The Full Text Of The Book” by by Shamsul Islam. [Flipkart]
For the die-hard believer in the cause of Hindu Rashtra and cadre of the RSS, they have another mask, Mask Three: This appears in an affidavit which two important officials of the RSS, Bhausaheb Deoras (brother of the former chief of the RSS) and Rajender Singh (the present chief) submitted before the Charity Commissioner, Nagpur. The affidavit read: “With a view to give scientific base to propagate the idea - India being historically from time immemorial a Hindu Nation - late Shri M.S. Golwalkar had written a book entitled We or Our Nationhood Defined, which was published in 1938”.

[The Freedom Movement & The RSS: A Story of Betrayal, by Shamsul Islam]


* “If the minority demands were accepted, ‘Hindu National life runs the risk of being shattered.’”

* “RSS attacked Muslims and the Congress leaders. Golwalkar attacked the nationalists for ‘hugging to our bosom our most inveterate enemies (Muslims) and thus endangering our very existence.’”

* “Condemning the nationalists for spreading the view by which Hindus ‘began to class ourselves with our old invaders and foes under the outlandish name – Indian,’ he wrote: ‘We have allowed ourselves to be duped into believing our foes to be our friends... That is the real danger of the day, our self-forgetfulness, our believing our old and bitter enemies to be our friends.’”

* “To Muslims and other religious minorities, Golwalkar gave the following advice: ‘The foreign races in Hindusthan must either adopt the Hindu culture and language, must learn to respect and hold in reverence Hindu religion, must entertain no ideas but those of glorification of the Hindu race and culture, i.e. they must not only give up their attitude of intolerance and ungratefulness towards this land and its age long traditions but must also cultivate the positive attitude of love and devotion instead – in one word, they must cease to be foreigners, or may stay stay in the country, wholly subordinated to the Hindu nation, claiming nothing, deserving no privileges, far less any preferential treatment – not even citizen’s rights.’”

* “Going further, he wrote, ‘We, Hindus are at war at once with the Muslims on the one hand and British on the other.’”

* “He said that Italy and Germany were two countries where ‘the ancient Race spirit’ had ‘re-risen’. ‘Even so with us: our Race spirit has once again roused itself,’ thus giving Hindus the right of excommunicating Muslims.”

**FURTHER QUOTE**

“It is worth bearing well in mind how these old Nations solve their minorities problem. They do not undertake to recognize any separate element in their polity. Emigrants have to get
themselves naturally assimilated in the principal mass of the population, the National Race, by adopting its culture and language and sharing in its aspirations, by losing all consciousness of their separate existence, forgetting their foreign origin. If they do not do so, they live merely as outsiders, bound by all the codes and conventions of the Nation, at the sufferance of the Nation and deserving no special protection, far less any privilege or rights. There are only two courses open to the foreign elements, either to merge themselves in the national race and adopt its culture, or to live at its mercy so long as the national race may allow them to do so and to quit the country at the sweet will of the national race. That is the only sound view on the minorities problem. That is the only logical and correct solution. That alone keeps the national life healthy and undisturbed. That alone keeps the nation safe from the danger of a cancer developing into its body politic of the creation of a state within a state.

“From this stand point, sanctioned by the experience of shrewd old nations, the foreign races in Hindusthan must either adopt the Hindu culture and language, must learn to respect and hold in reverence Hindu religion, must entertain no idea but those of the glorification of the Hindu race and culture, i.e., of the Hindu nation and must lose their separate existence to merge in the Hindu race, or may stay in the country, wholly subordinated to the Hindu Nation, claiming nothing, deserving no privileges, far less any preferential treatment not even citizen’s rights. There is, at least should be, no other course for them to adopt. We are an old nation: let us deal, as old nations ought to and do deal, with the foreign races who have chosen to live in our country”. 19 [CITED IN The Freedom Movement & The RSS: A Story of Betrayal, by Shamsul Islam].

Khushwant Singh’s review


This year the RSS celebrates the birth centenary of Golwalkar, known to his followers as Guruji. He was the second-in-line after Hedgewar, who founded the organization in 1925 and was undoubtedly the principal formulator of its creed. Golwalkar remained its head and chief spokesman for 33 years, till he died in June 1973 at the age of 67. Amongst others paying homage to him will be leaders of the VHP, Bajrang Dal and the BJP. Not many of the tribute-payers will bother to read what Guruji had to say about India’s past and future, but will, nevertheless, vie with each other in praising him. No one can deny that the BJP and other right-wing Hindu parties acquired the status they enjoy today because of Guru Golwalkar. We owe it to ourselves to know more about him.

Madhav Sadashiv Golwalkar was born in 1906 at Ramtek near Nagpur in a Brahmin family. Brahminism forms an important aspect of his views, the leadership of the RSS and other fundamentalist Hindu parties. All have been Brahminically top-heavy. He was educated at the Benaras Hindu University, where he came under the influence of its founder, Pandit Madan Mohan Malaviya (Brahmin), who was nominally a member of the Congress, but effectively a right-wing Hindu. For a while, Golwalkar toyed with the idea of becoming a sanyasi scholar but was persuaded to take active part in societal problems. He joined the RSS in 1940 and was later nominated by Hedgewar as his successor and second sarsangchalak.

Golwalkar’s thinking was much influenced by Veer Savarkar (also a Brahmin). Both
supported the caste system, asserting the superiority of the Brahmins over other castes and the need to keep their lineage free of contamination by inter-marriages with other castes. Both regarded Islam and Christianity non-Indian because they originated outside India, and believed that unless Muslims and Christians recognized India as their fatherland and holy land, they were to be treated as second class citizens. Both believed in the superiority of the Aryan race and approved of Adolf Hitler’s extermination of millions of Jews in gas chambers. Nevertheless, they supported Zionism and the Jewish state of Israel for no other reason but that it was forever waging wars against its Arab neighbours who were Muslims. Islamophobia became an integral part of Hindutva. L.K. Advani calls it a “noble concept”. He named the Port Blair airport after Savarkar. They have a life-size portrait of him in parliament. Najma Heptullah paid floral tribute to him; Mukhtar Abbas Naqvi and Shah Nawaz Hussain are active members of the BJP. We are never short of opportunists.

Returning to Golwalkar, I had read his Bunch of Thoughts earlier and put it out of my mind. I didn’t know of his We or Our Nationhood Defined. It was published in 1939 and carried by the RSS journal, Organiser. It has been re-published with the full text and a critique by Shamsul Islam by Pharos Press. It substantiates all of what I have said. Golwalkar’s concept of a nation is as follows: “...thus applying the modern understanding of ‘Nation’ to our present conditions, the conclusion is unquestionably forced upon us that in this country, Hindusthan, the Hindu Race with its Hindu Religion, Hindu Culture and Hindu Language (the natural family of Sanskrit and her offsprings) complete the Nation concept...”

Sanskrit was never the spoken language of the people who used regional languages, some of them like Tamil and Malayalam claim to be older than it. Sanskrit remained largely a monopoly of the Brahmins. There are other assertions of the Indian Aryan’s glorious past which are more fanciful than historically factual. To me they appear complete fabrications. You make your own judgment.

7.4.1.1 Gowalkar recommended the Nazi final solution for the Muslims

“Gowalkar was an open admirer of Nazi Germany, and argued for the exclusion of Muslims on the grounds that ‘Germany has also shown how well-nigh impossible it is for Races and cultures, having differences going to the root, to be assimilated into one united whole, a good lesson for us in Hindustan to learn and profit by’ (Golwalkar, 1939:35).”


IN FULL

“German Race pride has now become the topic of the day. To keep up the purity of the Race and its culture, Germany shocked the world by her purging the country of the Semitic Races - the Jews. Race pride at its highest has been manifested here. Germany has also shown how well-nigh impossible it is for Races and cultures, having differences going to the root, to be assimilated into one united whole, a good lesson for us in Hindustan to learn and profit by”

[Cited in The Freedom Movement & The RSS: A Story of Betrayal, by Shamsul Islam].
7.4.2 A Bunch of Thoughts

FROM ‘A BUNCH OF THOUGHTS’ (1947: 1966 edition) BY GOLWALKAR

* He accused “Congress leaders ... of asking Hindus ‘to submit meekly to the vandalism and atrocities of the Muslims’ and of telling the Hindu ‘that he was imbecile, that he had no spirit, no stamina to stand on his own legs and fight for the independence of his motherland and that all this had to be injected into him in the form of Muslim blood’.”

* “[H]e said in 1947, pointing his finger at Gandhiji: ‘Those who declared “No Swaraj without Hindu-Muslim unity” have thus perpetrated the greatest treason on our society. They have committed the most heinous sin of killing the life-spirit of a great and ancient people.’”

* “He accused Gandhiji of having declared: ‘There is no Swaraj without Hindu-Muslim unity and the simplest way in which this unity can be achieved is for all the Hindus to become Muslims.’” [Note: This was clearly a most blatant and gratuitous lie.]

M.S. Golwalkar (1966). Bunch of thoughts. Bangalore: Jagarana Prakashana, page.33: “Our one supreme goal is to bring to life the all-round glory and greatness of our Hindu rashtra.”

7.4.2.1 Vicious depiction of Muslims as “rioters, rapists, perpetrators of orgies”

“Have those who remained here changed at least after that? Has their old hostility and murderous mood, which resulted in widespread riots, looting, arson, raping and all sorts of orgies on an unprecedented scale in 1946-47, come to a halt at least now? It would be suicidal to delude ourselves into believing that they have turned patriots overnight after the creation of Pakistan. On the contrary, the Muslim menace has increased a hundred fold by the creation of Pakistan which has become a springboard for all their future aggressive designs on our country.” [Golwalkar, Bunch of Thoughts]


7.4.2.2 Only power and strength matters, not the means

**Strength is Virtue, Weakness is Sin**

“The world worships only the strong. Before the last war, when England was powerful, our people tried to imitate and eulogise the English. But when, during the war, it appeared for a time that Germany would win, they began to adore Hitler and even Nazism. [Sanjeev: he fails to point out how he was the main worshipper of Nazis in India] We know of persons now most vociferous in their condemnation of Hitler and Nazism but who were turning their radios in secret to listen to German news in those days with a sense of admiration. How elated they were to hear of the fall of France within hardly two weeks of German invasion! Now the very same persons worship either America or Russia because these happen to be the countries, which shattered the military might of Germany and stand today as great world powers. The fascination communism holds for many people today is mainly due to the
show of brute strength by the votaries of Communism-Russia and China. That is the way of
the world. Nobody cares a whit for the voice of the weak. Long ago our forefathers had
declared that the desires of the poor and weak are just castles in the air.”

7.4.3 A man without ANY trace of morality

Which leader worshipped by Modi rejected ALL morality and insisted: Strength is Virtue,
Weakness is Sin?

You are right. Golwalkar (Bunch of Thoughts)

Strength is Virtue, Weakness is Sin

“The world worships only the strong. Before the last war, when England was
powerful, our people tried to imitate and eulogise the English. But when, during the
war, it appeared for a time that Germany would win, they began to adore Hilter and
even Nazism. [Sanjeev: he fails to point out how he was the main worshipper of Nazis
in India] We know of persons now most vociferous in their condemnation of Hitler
and Nazism but who were turning their radios in secret to listen to German news in
those days with a sense of admiration. How elated they were to hear of the fall of
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fascination communism holds for many people today is mainly due to the show of
brute strength by the votaries of Communism-Russia and China. That is the way of
the world. Nobody cares a whit for the voice of the weak. Long ago our forefathers
had declared that the desires of the poor and weak are just castles in the air.”

7.4.4 My VERY negative opinion about Golwalkar

From my blog post here:

In a recent twitter discussion I’ve been pointed to a statement by Gowalkar that goes as
follows:

Q : Obviously, you want the ascendancy of the Hindus. Do you want to demand
amendment of the Constitution for the purpose?

A : There is no question of the ascendancy of any one. What we want is a healthy
society. Ours is a Constitution which gives equal rights to all and there is no need to
amend the Constitution. The Hindu is born secular. He accepts the truth that there
are different paths to God realization. [Source]

So why do I still not change my overall poor impression of RSS? This is why.

First read the tenor of this:

Q : Even after all these years as an independent nation, communal tension in India
has not abated. What is your diagnosis?

A : The main reason for Hindu-Muslim tension is that the Indian Muslim is yet to
identify himself fully with India, its people and its culture.
Q: Muslims live in many countries but riots occur only in India.
A: The Muslims must realize that we are all one people and it is the same blood that courses in all our veins. They are only Hindu converts.

Q: Don't you think that by harping on the differences between Hindus and Muslims, you are only encouraging Muslims to consolidate themselves as a separate entity?
A: The Muslims are already consolidated. They think separately, act separately and plan separately. It is the Muslim who think that all non-Muslims will go to hell after death.

Q: That is not so. Some bigoted Muslims have given a wrong interpretation to the tenets of Islam. Maulana Azad had given a new and modern interpretation.
A: And how many Muslims bothered to follow Azad? The secular Hindu is the rule; the communal Hindu is the exception. But among Muslims, the communal Muslim is the rule and the secular Muslims the exception. That is the difference.

Q: But how do we solve the problem? There are sixty million Muslims in India. Do we drive them out?
A: The problem can and must be solved by Indian Muslims owning the country and its ancient culture as theirs. Indian history did not begin with Mohammed Ghazni.

Q: Why do you always talk of Hindus? Why not Indians? Why don't you include Muslims in your work?
A: During the freedom struggle our leaders tried to win over Muslims even when Maulana Mohammed Ali said that the worst Muslim was better than the best Hindu, including Mahatma Gandhi. In the process the Hindu became very much a 'Hindustani'. But did the Muslim respond? Did he also become a 'Hindustani'? No! It is obvious that the attitude of Hindus has to be set right first, before we attempt setting right the Muslims. Therefore I am concerned with Hindus, and not Muslims.

Q: What is the fault of Indian Muslims, just the fact that some of them wanted Partition? Most Muslims repent that past. Why not forget Partition?
A: We can't afford to. The Muslim looks upon Partition only as a springboard for further aggression.

Q: After all, the Hindus and Muslims are brothers. So why not consider Partition as just a brotherly division of their properly?
A: But, have you ever heard of children cutting up their mother saying that she is their 'common property'? What depths of depravity!

Q: Why should we blame Muslims for Partition? After all it was the Hindus who conceded it.
A: And who demanded it? It was conceded at gun point. [Sanjeev: this is false. Savarkar was one of the first if not the first, to push for a partition]

Now I ask this. I thought we are here to find out the TRUTH about humanity and God (assuming that's the key issue between Hindus and Muslims).

There are four possibilities:

a) Hindus are right about their religion (unclear which is their religion – advaita is radically different to forms such as Ram worship), and Muslims are wrong.

b) Muslims are right and Hindus are wrong.

c) Both are right.

d) Both are wrong.
What Gowalkar is saying is (a) that Hindus are right and Muslims are wrong. Muslim fanatics are saying (b) that they are right and Hindus are wrong. Vivekanada is saying (c) both are right. I am saying there is a good probability that (d) both are wrong.

In the field of science no such debates occur. Once it has been proven that the earth revolves around the sun, no earth-centric fanatics demand that others accept their worldview ("because it their history and culture"). The TRUTH SPEAKS.

So if Gowalkar is right, then all others (including Muslim fanatics, Vivekananda and I) must first be shown proof that he is right. That Hinduism is the ONLY truth. He must not go about demanding that a certain set of people BELIEVE in his worldview without offering conclusive proof. Just claiming that his ancestors believed something in the past so we must believe it now is no proof. Our ancestors believed MANY stupid and wrong things. Our ancestors were GROSSLY ignorant.

As Vivekananda said: "What good is it to talk of the strength of your muscles, of the superiority of your Western institutions, if you cannot make Truth square with your society, if you cannot build up a society into which the highest Truth will fit?". We can substitute "Western" by "Hindu" and the same test applies.

Gowalkar must first offer proof. Since Gowalkar is no more, I invite any RSS person to prove to me that they are right in their beliefs. I'll investigate using the most rigorous scientific method and we can then decide.

But it is possible that Golwalkar is wrong and Muslims are right. It is possible that Mohammad did get his message from God and that Rama and Krishna, instead, were imaginary myths; or that advaita is a delusion. In that case the Muslim fanatics would need to provide proof that everything in the Koran is true. And once they prove it, then I assume every Hindu will start worshipping Allah. Even a non-religious human like me! But I need proof. And the same rigorous scientific tests will need to be conducted.

I suspect that neither RSS nor fanatic Muslims have any proof that can pass even the simplest scientific tests. Therefore the two other options that exist are:

(c) Both are true (in the way Vivekananda said). In that case it should not matter to RSS whether Muslims care too much about Indian traditions. Let them believe in their truth, and let Hindus believe in their truth. Both can co-exist, WITHOUT imposing any demands on each other.

Finally there remains the possibility (d) which I suspect is most likely to be true: that both these views are false. And that Charvaka was right.

In which case these debates between Hinduism and Islam are merely of academic interest, and people should tone down their fanaticism, or their claims that they are interested in the truth. If both are wrong, then these are merely two political parties (Hindu/Muslim) that are imposing their will on civil society.

I'm willing to let things be and let people hold on to their private beliefs, but for RSS to INSIST that Muslims somehow start worshipping Lord Ram and Lord Krishna and accepting India's culture is just a bit rich. They should stop this interference in others' beliefs and just carry on with their own PRIVATE beliefs.

7.5 Vajpayee

This article is damning enough: Vajpayee and the Quit India movement

I discovered quite awful things about Vajpayee after his death. See my blog post:
7.6 Srikanth Joshi, RSS leader

[Died in 2010]

Srikanth Joshi (quoted by John F. Burns in ”Hindu First Party Expected to Gain in India’s Election,” New York Times, February 16, 1998): “Muslims are converted Hindus, but they have forgotten their Hindu-ness … So we will awake them to their Hindu-ness, and in time, they will realize their mistake.”

7.7 Swami Aseemanand, RSS leader and killer of numerous innocent Muslims

From a report on his confession:

“Aseemanand laid bare an explosive story about the involvement of a few Hindutva leaders, including himself, in planning and executing a series of gruesome terror attacks.”

In the words of a zealot...

Ashish Khetan

Swami Aseemanand’s chilling confession is the first legal evidence of RSS pracharaks’ involvement in the Samjhauta Express and 2006 Malegaon blasts. Ashish Khetan scoops the 42-page document that reveals a frightening story of hate and deliberate mayhem

ON 18 DECEMBER 2010, a team of CBI sleuths escorted an elderly Bengali man Naba Kumar Sarkar, 59 — popularly known as Swami Aseemanand — from Tihar jail to the Tis Hazari court in Delhi, where he was produced before metropolitan magistrate Deepak Dabas. Aseemanand is the key accused in the 2007 Mecca Masjid blast that killed nine people. This was his second court appearance in a span of little over 48 hours. On 16 December, Aseemanand had requested the magistrate to record his confession about his involvement in a string of terror attacks. He stated that he was making the confession without any fear, force, coercion or inducement.

In accordance with the law, the magistrate asked Aseemanand to reflect over his decision and sent him to judicial custody for two days — away from any police interference or influence.

On 18 December, Aseemanand returned, resolute. The magistrate asked everybody except his stenographer to leave his chamber. “I know I can be sentenced to the death penalty but I still want to make the confession,” Aseemanand said.

Over the next five hours, in an unprecedented move, Aseemanand laid bare an explosive story about the involvement of a few Hindutva leaders, including himself, in planning and executing a series of gruesome terror attacks. Over the past few years, several pieces of the Hindutva terror puzzle have slowly been falling into place — each piece corroborating and validating what has gone before. First, the arrest of Sadhvi Pragya Thakur, Dayanand Pandey, Lt Col Shrikant Purohit and others in 2008. The seizure of 37 audio tapes from
Pan of Pandey’s laptop that featured all these people discussing their terror activities. And most recently, the Rajasthan ATS’ chargesheet on the 2007 Ajmer Sharif blast. Aseemanand’s confession, however, is likely to prove one of the most crucial pieces for investigative agencies.

Unlike police interrogation reports or confessions, under clause 164 of the Criminal Procedure Code (CrPC), confessions before a magistrate are considered legally admissible evidence. Aseemanand’s statement, therefore, is extremely crucial and will have serious ramifications.

For years, since the first horrific blasts in Mumbai in 1992, there has been an automatic and damaging perception amongst most Indians that there is a Muslim hand behind every terror blast. To some degree, this bias was shared by the police and intelligence agencies. Every time there was a blast, under intense pressure from both media and government to show results, instead of going in for painstaking and meticulous investigations to catch the real culprits, the security agencies would routinely round up Muslim boys linked with radical organisations and declare them to be terror masterminds. A frenzied media would swallow the story whole. Though a dangerous cocktail of anger, despair and frustration grew within the Muslim community, few Indians — except members of civil society and media organisations like TEHELKA — dared to take stands and question the status quo. The arrest of Sadhvi Pragya and Lt Col Purohit dented this perception slightly, but they were mostly written off as a small and lunatic fringe. Now, Aseemanand’s confession tears much deeper through this prejudice.

According to him, it was not Muslim boys but a team of RSS pracharaks who exploded bombs in Malegaon in 2006 and 2008, on the Samjhauta Express in 2007, in Ajmer Sharif in 2007 and Mecca Masjid in 2007. Apart from the tragic loss of innocent lives in these blasts, what makes this admission doubly disturbing is that, in keeping with their habitual practice, scores of Muslim boys were wrongly picked up by the Andhra Pradesh and Maharashtra Police, in collusion with sections of the Intelligence Bureau, and tortured and jailed for these blasts — accentuating the shrill paranoia about a vast and homegrown Islamist terror network. Many of these boys were acquitted after years in jail; some are still languishing inside, their youth and future destroyed, their families reduced to penury.

In a curious twist, however, in one of those inexplicable human experiences that no one can account for, according to Aseemanand, it was an encounter with one of these jailed Muslim boys that triggered a momentous emotional transformation in him, forcing him to confront his conscience and make amends. This is what Aseemanand told the judge: “Sir, when I was lodged in Chanchalguda district jail in Hyderabad, one of my co-inmates was Kaleem. During my interaction with Kaleem I learnt that he was previously arrested in the Mecca Masjid bomb blast case and he had to spend about one and- a-half years in prison. During my stay in jail, Kaleem helped me a lot and used to serve me by bringing water, food, etc for me. I was very moved by Kaleem’s good conduct and my conscience asked me to do prayschit (penance) by making a confessional statement so that real culprits can be punished and no innocent has to suffer.”

At this point, the magistrate asked his stenographer to leave so the confession could
In a signed statement written in Hindi that runs into 42 pages — and which is in TEHELKA’s possession — Aseemanand then proceeded to unravel the inner workings of the Hindutva terror network. According to him, it was not just a rump group like the ultra-right wing organisation Abhinav Bharat that engineered blasts but, shockingly, **RSS national executive member Indresh Kumar who allegedly handpicked and financed some RSS pracharaks to carry out terror attacks.**

“Indreshji met me at Shabri Dham (Aseemanand’s ashram in the Dangs district of Gujarat) sometime in 2005,” Aseemanand told the magistrate. “He was accompanied by many top RSS functionaries. He told me that exploding bombs was not my job and instead told me to focus on the tribal welfare work assigned to me by the RSS. He said he had deputed Sunil Joshi for this job (terror attacks) and he would extend Joshi whatever help was required.”

Aseemanand further narrated how Indresh financed Joshi for his terror activities and provided him men to plant bombs. Aseemanand also confessed to his own role in the terror plots and how he had motivated a bunch of RSS pracharaks and other Hindu radicals to carry out terror strikes at Malegaon, Hyderabad and Ajmer. (TEHELKA tried contacting Indresh several times for his side of the story. He said he would call back but didn’t.)

While evidence of the involvement of RSS pracharaks in the Mecca Masjid and Ajmer blasts has been growing with every new arrest, Aseemanand’s confession is the first direct evidence of the involvement of Hindutva extremists in the 2006 Malegaon blasts and the Samjhauta Express blast. The evidence — both, direct and indirect — pieced together by the CBI shows that the broad terror conspiracy to target Muslims and their places of religious worship was hatched around 2001.

Three RSS pracharaks from Madhya Pradesh — Sunil Joshi, Ramchandra Kalsangra and Sandeep Dange — were apparently at the core of this conspiracy. As the three became more audacious in their terror ambitions they started inducting like-minded Hindutva radicals from other states, mainly Maharashtra, Gujarat and Rajasthan. While the new entrants were mostly from the RSS, Bajrang Dal and Vishwa Hindu Parishad, some members of fringe saffron groups like Abhinav Bharat, Jai Vande Matram and Vanvasi Kalyan Ashram also joined the fray.

However, Joshi, Kalsangra and Dange took the precaution of not sharing too many details with members outside the core group. Joshi strictly followed the doctrine of division of work on a ‘need-toknow’ basis, with each member knowing only his part of the job.

Aseemanand, who ran a Vanvasi Kalyan Ashram in Dang, first came in contact with Sunil Joshi in 2003 but it was only in March 2006 that he became actively involved in the terror plot.

It was the spirited investigation into the 2008 Malegaon blast by Maharashtra ATS chief Hemant Karkare that first blew the lid off this broad Hindutva terror conspiracy. Karkare arrested 11 Hindutva radicals, including Lt Col Purohit, who was attached with the military intelligence unit at Nashik; Dayanand Pandey, a self-styled religious guru who ran an ashram
named Sharda Peeth in Jammu and Sadhvi Pragya, an ABVP leader turned into an ascetic, for their role in the 2008 Malegaon blast.

But Karkare’s sudden and ironic killing at the hands of Islamist jihadis in the Mumbai 26/11 attack derailed the saffron terror investigation. The Maharashtra ATS under its new chief KP Raghuvanshi failed to arrest Ramchandra Kalsangra and Sandeep Dange and instead passed them off as minor players in the chargesheet.

The investigation picked up pace again in May 2010 with the arrest of two RSS pracharaks — Devendra Gupta and Lokesh Sharma — by the Rajasthan ATS which was probing the Ajmer blast case. Gupta was the RSS Vibagh Pracharak of Muzaffarnagar, Bihar. He provided logistical support to Joshi, Kalsangra and Dange and harboured the latter two in RSS offices while they were on the run from agencies.

Lokesh Sharma was a RSS worker close to Joshi. He purchased the two Nokia phones that were used to trigger bombs at Mecca Masjid and Ajmer Sharif. It is Sharma’s interrogation that revealed for the first time that RSS national executive member Indresh Kumar was a key figure in the terror conspiracy. The joint investigation of the Rajasthan ATS and CBI, in fact, went on to reveal that, except Pragya Singh Thakur, all those who were arrested by the Maharashtra ATS in 2008 were actually fringe players while the core group comprising Indresh Kumar, Kalsangra and Dange allegedly held the key to the full terror plot.

In June 2010, the CBI examined a witness named Bharat Riteshwar, a resident of district Valsad in Gujarat and a close associate of Swami Aseemanand. Riteshwar told the CBI that Sunil Joshi was a protégé of Indresh and had his approval and logistical support for carrying out terror attacks.

On 19 November 2010 the CBI cracked down on a hideout in Haridwar and arrested Swami Aseemanand, who had been a fugitive for over two years since Sadhvi Pragya’s arrest in October 2008. His arrest unlocked many more pieces.

**HINDUTVA’S DEADLY PLATOON**

The men who allegedly vowed to match Islamist terror with Hindutva terror: bomb for bomb
**INDRESH KUMAR**, a member of the RSS Central Committee. Three accused, Swami Aseemanand, Lokesh Sharma and Shivam Dhakad, and one witness, Bharat Riteshwar, have stated before the CBI that Indresh had mentored and financed the RSS pracharaks behind Malegaon, Samjhauta Express, Ajmer and Mecca Masjid terror strikes.

**SWAMI ASEEMANAND**, the head of the RSS-affiliated Van Vasi Kalyan Ashram, Shabri Dham in Dangs, Gujarat. He has confessed to playing the role of an ideologue to the terrorists. Besides presiding over terror meetings held in Dangs and Valsad in Gujarat, he also selected Malgeaon, Ajmer Sharif and Hyderabad as terror targets.

**SUNIL JOSHI**, a former RSS pracharak of Mhow district. He was expelled from the RSS after being accused in the murder of two Congress activists in Madhya Pradesh in 2006. Along with a few RSS pracharaks and Hindu radicals from Madhya Pradesh, Gujarat, Rajasthan, Jammu and Jharkhand, he formed an inter-state terror infrastructure.

**SANDEEP DANGE**, a senior RSS pracharak from Shajapur district near Indore. Along with Joshi and Ramchandra Kalsangra, he was a key figure in the longrunning conspiracy to bomb Muslim places of worship and Muslim neighbourhoods. He is currently absconding.

**RAM CHANDRA KALSANGRA ALIAS RAMJI**, an RSS pracharak from Madhya Pradesh. He carried out terror strikes in different places between December 2002 and 29 September 2008 (when bombs went off simultaneously in Malegaon and Modasa. He has been absconding since October 2008.

**SHIVAM DHAKHAD**, an RSS activist and associate of accused Joshi and Ramji Kalsangra. Along with other RSS pracharaks, he allegedly took training in bomb-making in 2005. He also did a reconnaissance of Aligarh Muslim University and residence of Justice UC Banerjee (chairman of the Godhra commission) for terror strikes.
<table>
<thead>
<tr>
<th>LT COL SHRIKANT PUROHIT, a founding member of terror outfit Abhinav Bharat. He was posted with the military intelligence unit at Nashik. He allegedly tried to draft in other army officers in his terror outfit. He is accused of supplying RDX for the 2008 Malegaon blasts.</th>
<th>DEVENDRA GUPTA, the RSS vibhag pracharak of Muzaffarnagar, Bihar. He provided logistics to Joshi, Kalsangra and Dange for terror strikes. He also harboured Kalsangra and Dange in RSS offices while they were on the run.</th>
<th>LOKESH SHARMA, an RSS worker and close associate of Joshi, Dange and Kalsangra. He purchased the two Nokia handsets that were used to trigger the bombs at Mecca Masjid and Ajmer Sharif.</th>
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<tr>
<td>BHARAT RATESWAR ALIAS BHARATBHAI, the head of Sri Vivekananda Kendra Sansthan in Valsad district, Gujarat. As a close associate of Aseemanand, he participated in several terror meetings held at his residence and also at Shabri Dham ashram. He also</td>
<td>YOGI ADITYANATH, BJP MP from Gorakhpur. He was contacted by Aseemanand to provide funds for terrorist activities. Joshi held a hush-hush meeting with him at his Gorakhpur residence in 2006, at the time when the conspiracy to carry out multiple blasts</td>
<td>DR ASHOK VARSHNAY, RSS prant pracharak of Kanpur. He sheltered key terror accused and RSS pracharak Devendra Gupta at Vanvasi Kalyan Ashram and Vishwa Mangal Gau Gram Yatra in Sitapur, Uttar Pradesh, while Gupta was on the run. Varshnay has told</td>
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travelled with Joshi to Jharkhand and Uttar Pradesh providing logistics for the blasts. was underway. According to Aseemanand, he didn’t give much support. But he continues to be under suspicion.

investigators that he had shielded Gupta at the behest of Indresh Kumar.

RAJESH MISHRA, an RSS activist and owner of a foundry in Pithampura, near Mhow. He gave 15 cast iron shells in 2001 to Joshi, who used them during failed bomb blasts at Ijtema (a Muslim gathering) in Bhopal in 2002. He was also a co-accused along with Joshi in the murder of local Congress workers.

SUDHAKAR DHAR DWIVEDI ALIAS DAYANAND PANDEY, he ran an ashram named Shardapeeth in Jammu. He played the role of an ideologue to those involved in the 2008 Malegaon blasts. He was in the habit of recording the meetings he would have with Abhinav Bharat members on his laptop.

NABA KUMAR — alias Swami Aseemanand — was originally from Kamaarpukar village in Hooghly district in West Bengal — the birthplace of Ramakrishna Paramhansa. In 1971, after completing his BSc (honours) from Hooghly, Naba Kumar went to Bardman district to pursue a master’s degree in science. Though he was involved with RSS activities from school, it was during his post-graduation years that Naba Kumar became an active RSS member. In 1977, he started working full-time with the RSS-run Vanvasi Kalyan Ashram in Purulia and Bankura districts. In 1981, his guru Swami Parmanand rechristened him as Swami Aseemanand.

From 1988 to 1993, he served with the Vanvasi Kalyan Ashram at Andaman and Nicobar islands. Between 1993 and 1997, he toured across India to deliver sermons on Hindu religion among the tribals. In 1997, he settled down in the Dangs district in Gujarat and started a tribal welfare organisation called Shabri Dham. Aseemanand was known in the area for his rabid anti-minority speeches and his relentless campaign against Christian missionaries.

Aseemanand is seen as being close to the RSS leadership. In the past, leaders like Gujarat Chief Minister Narendra Modi, Madhya Pradesh Chief Minister Shivraj Singh Chauhan, former RSS chief KS Sudarshan and current chief Mohan Bhagwat have attended religious functions organised by him at Shabri Dham.
While Aseemanand was known for his vitriolic anti-minority positions, according to his confession, it was the heinous massacre of Hindu devotees at Akshardham temple by Islamist suicide bombers in 2002 that was the first real kindle for their retaliatory terror attacks.

“The Muslim terrorists started attacking Hindu temples in 2002,” Aseemanand said. “This caused great concern and anger in me. I used to share my concerns about the growing menace of Islamic terrorism with Bharat Riteshwar of Valsad.”

In 2003, Aseemanand came in contact with Sunil Joshi and Pragya Singh Thakur. He would often discuss Islamist terrorism with them as well. Finally, according to him, it was the terror attack on Sankatmochan temple in Varanasi in March 2006 which was the real flashpoint for them.

“In March 2006, Pragya Thakur, Sunil Joshi, Bharat Riteshwar and I decided to give a befitting reply to the Sankatmochan blasts,” Aseemanand told the magistrate.

Aseemanand gave Rs. 25,000 to Joshi to arrange the necessary logistics for the blasts. He also sent Joshi and Riteshwar to Gorakhpur to seek assistance from firebrand BJP MP Yogi Adityanath. In April 2006, Joshi apparently held a hush-hush meeting with the Adityanath, infamous for his rabid anti-Muslim speeches. But Aseemanand says, “Joshi came back and told me that Adityanath was not of much help.”

However, this did not deter Aseemanand. He went ahead with his plans.

In June 2006, Aseemanand, Riteshwar, Sadhvi Pragya and Joshi again met at Riteshwar’s house in Valsad. It proved to be a chilling one, with far-reaching consequences. Joshi, for the first time, brought four associates with him — Dange, Kalsangra, Lokesh Sharma and Ashok alias Amit.

“I told everybody that bomb ka jawab bomb se dena chahiye, (I told everyone we should answer bombs with bombs),” says Aseemanand. “At that meeting I realised Joshi and his group were already doing something on the subject,” he adds.

“After the combined meeting,” Aseemanand says, “Joshi, Pragya, Riteshwar and I huddled together for a separate meeting. I suggested that 80 percent of the people of Malegaon were Muslims and we should explode the first bomb in Malegaon itself. I also said that during the Partition, the Nizam of Hyderabad had wanted to go with Pakistan so Hyderabad was also a fair target. Then I said that since Hindus also throng the Ajmer Sharif Dargah in large numbers we should also explode a bomb in Ajmer which would deter the Hindus from going there. I also suggested the Aligarh Muslim University as a terror target.”

According to Aseemanand everybody agreed to target these places.

“In the meeting,” Aseemanand continues, “Joshi suggested that it was basically Pakistanis who travel on the Samjhauta Express train that runs between India and Pakistan and therefore we should attack the train as well. Joshi took the responsibility of targeting Samjhauta himself and said that the chemicals required for the blasts would be arranged by
Aseemanand’s confession goes on in grave detail. “Joshi said three teams would be constitut ed to execute the blasts. One team would arrange finance and logistics. The second team would arrange for the explosives. And the third team would plant the bombs. He also said that the members of one team should not know members from the other two teams. So even if one gets arrested the others would remain safe,” Aseemanand told the magistrate.

Hate and anger had slipped off the edge into mayhem.

**ON 8 SEPTEMBER 2006, at 1.30 pm, four bombs exploded in the communally tense town of Malegaon in Maharashtra.** Besides being a Friday, the Muslim festival Shab-e-barat was being observed. Three bombs went off in the compound of the Hamidiya Masjid and Bada Kabrastan. A fourth bomb exploded at Mushawart Chowk.

Out of three bombs, one was placed at the entrance gate of Hamidiya Masjid and Bada Kabrastan, the second on a bicycle parked in the parking lot situated inside the compound and the third was hung on the wall of the power supply room situated in front of Vaju Khana, inside the compound. The fourth bomb went off in the crowded junction of Mushawart Chowk, which was placed on a bicycle, near an electric pole. The attack was meticulously planned; the bombs exploded in quick succession. **Thirty one Muslims were killed; over 312 were injured.**

In a suspiciously swift investigation, the Maharashtra ATS arraigned nine Malegaon Muslims within 90 days. Eight of these were members of the Student Islamic Movement of India (SIMI), the outlawed radical Muslim outfit. Another three Malegaon Muslims were shown absconding. Stringent provisions of the draconian Maharashtra Control of Organised Crime Act (MCOCA) were invoked.

On 21 December 2006, the same day that the ATS filed the chargesheet against the nine Malegaon Muslims, the Maharashtra government asked the CBI to take over the probe. In effect, the CBI was presented with a fait accompli: the case had already been so-called solved and the accused had been chargesheeted.

A year ago, the CBI filed a supplementary chargesheet but failed to produce any material evidence. For over four years, these nine Malegaon Muslims have been languishing in prison. Aseemanand’s confession now seems proof that the boys were innocent and had been arrested merely to deflect criticism and create a false sense of security among Indian citizens that the blast cases were being “solved”. The real mastermind, according to Aseemanand, was Sunil Joshi. And it was Aseemanand himself who had persuaded Joshi to explode bombs in Malegaon.

This is what he told the magistrate. “Joshi came to see me at Shabri Dham on Diwali in 2006. The Malegaon blasts had already happened. Sunil told me the blasts were carried out by our men. I said the newspaper reports had mentioned that Muslims were behind the blasts and a few Muslims had also been arrested. Sunil assured me the blasts were carried out by him but he refused to reveal the identity of our men who had executed the blasts.”
ON 18 February 2007, on the eve of the then Pakistan foreign minister Khurshid Kasuri’s visit to India to carry forward the peace dialogue, two powerful bombs went off around midnight in two coaches of the cross-border Samjhauta Express, running between Delhi and Lahore. The train had reached Diwana near Panipat, 80 km north of Delhi. The coaches turned into an inferno. The third bomb placed in another coach failed to detonate. Sixty eight people were killed. Dozens were injured. The peace dialogue received a big setback.

Investigation revealed that three suitcases filled with detonators, timers, iron pipes containing explosives and bottles filled with petrol and kerosene had been smuggled into the three coaches.

The needle of suspicion veered immediately to Pakistani extremists. Depending upon which investigating agency you were speaking to, Pakistan-based terror outfits mainly Harkat-ul-Jihad Islami (HUJI) and Lashkar-e-Toiba (LeT) were blamed for the blasts. Even the US State Department called the terror attack a joint operation of the LeT and HUJI. The Haryana Police tracked down some of the material used in the blasts as being procured from a market in Indore but the trail soon went cold.

In November 2008, the Maharashtra ATS told a court in Nashik that Lt Col Purohit had procured 60 kg of RDX from Jammu & Kashmir in 2006 and a part of it was suspected to have been used in the Samjhauta Express blasts. But the ATS subsequently failed to back its claims with any evidence and was forced to retract. The Haryana cops travelled to Mumbai and interrogated Purohit and other Malegaon accused but could not find any evidence that could link them to the Samjhauta blasts.

In July 2010, the Samjhauta blast probe was handed over to the National Investigating Agency (NIA). Though it still leaves some questions and loose ends, Aseemanand’s confession now joins many other dots in relation to the Samjhauta Express.

“In February 2007,” Aseemanand told the magistrate, “Riteshwar and Joshi came on a motorbike to a Lord Shiva temple in a place called Balpur. As we had fixed this place for our meeting, I was already there, waiting for the two. Joshi told me in the next two days there would be a piece of good news and I should keep a tab on the newspapers. After the meeting I came back to Shabri Dham and Joshi and Riteshwar went their way. After a couple of days I went to meet Riteshwar at his Valsad residence. Joshi and Pragya were already present there. The Samjhauta Express blasts had happened. I asked Joshi how he was present there while Samjhauta had already happened in Haryana. Joshi replied that the blasts were done by his men.”

“In the same meeting,” Aseemanand continues, “Joshi took Rs. 40,000 from me to carry out the blasts in Hyderabad. A few months later, Joshi telephoned me and told me to keep a tab on the newspapers as some good news was in the offing. In a few days the news of the Mecca Masjid blast appeared in the papers. After 7-8 days, Joshi came to Shabri Dham and brought a Telegu newspaper with him. It had a picture of the blast. I told Joshi that in the papers it had appeared that some Muslim boys had been rounded up for the blast. But Joshi replied it was done by our people.”
Like in the case of the 2006 Malegaon blast, 17 May 2007 was a Friday. At 1.30 pm, as over 4,000 Muslims assembled to offer their Friday prayers at the iconic Mecca Masjid, situated near the Charminar in the old city of Hyderabad, a bomb went off near the Wazu Khana (fountain) meant for doing wazu (ablution before prayers) inside the mosque.

Another IED contained in a blue rexine bag was found hanging near the door-way at the northern end of the mosque. Miraculously, this bomb had not exploded. With no substantive clue emerging from the blast investigation, in a cynical move, the Hyderabad police launched a mop-up operation against local Muslim boys, who were associated with Ahle Hadess, the doggedly fundamentalist sect among Sunni Muslims. Friends and family members of some known local Muslim extremists like Shahid Bilal, who had fled to Pakistan, were also rounded up. In a span of two weeks, over three dozen boys from Malakpet and Saidabaad were picked up and tortured. However, when the police failed to link them to the Mecca Masjid case, they registered three separate bogus cases and implicated the detainees in these cases.

On 9 June 2007, the CBI took over the investigation into the Mecca Masjid case.

A few months later, on 11 October 2007, during the month of Ramzan, at 6.15 pm, as Muslim devotees had begun their iftaar at Ajmer Sharif dargah, a powerful bomb went off near a tree in the compound, killing three people and injuring over a dozen. Investigators found one more unexploded IED at the site.

According to Aseemanand, this blast had been executed by Muslim boys provided by Indresh Kumar. “A couple of days after the Ajmer blast Joshi came to see me. He was accompanied by two men named Raj and Mehul who had also visited Shabri Dham on previous occasions. Joshi claimed his men had perpetrated the blast and he was also present at Ajmer Dargah at the time of the blast. He said that Indresh had provided him two Muslim boys to plant the bomb. I told Joshi that if the Muslim boys get caught, Indresh would get exposed. I also told Joshi that Indresh might get him killed and told him to stay at Shabri Dham. Joshi then told me that Raj and Mehul were wanted in the Baroda Best Bakery case (12 Muslims were killed by rioters in Best Bakery in Gujarat 2002). I told Joshi not to keep Raj and Mehul at the ashram as it would not be safe for them to stay in Gujarat. Joshi, along with the two men, left for Dewas the next day,” said Aseemanand.

Barely two months later, on 29 December 2007, in a sudden twist, Aseemanand’s fears came true. Sunil Joshi was mysteriously murdered outside his house in Dewas, Madhya Pradesh. His family claimed he had been murdered by his own organisation. After her arrest, Sadhvi Pragya Thakur also suggested this. But the Madhya Pradesh Police failed to solve the case and filed a closure report in the court.

At the end of December 2010 though, acting on fresh leads, the Madhya Pradesh police finally accepted that Joshi had been murdered by his own friends in the RSS. They charged Mayank, Harshad Solanki, Mehul and Mohan from Gujarat, Anand Raj Katare from Indore and Vasudev Parmar from Dewas with Joshi’s murder. While Mehul and Mohan are still on the run, Solanki was brought before the Dewas court where he confessed to the murder. However, even these arrests don’t join all the dots. The police claim internal rivalry as the
motive for the murder. The CBI, though, believes the real motive behind Joshi’s murder was to silence him. Joshi knew too much about the terror conspiracy and his masters were perhaps wary that they might get exposed.

Sunil Joshi’s murder leaves many unanswered questions. If he was one of the key figures in the terror conspiracy, as many of those arrested testify that he was, why would his comrades want to bump him off? If he was a protégé of Indresh Kumar, acting on his orders and with his sanction, why would his mentor want him dead? What could have created a rift or fallout between all of them? The murder suggests a murky and inexplicable factionalism within the sinister grouping.

With Joshi dead and much of Aseemanand’s confession based on things Joshi had told him about the blasts, it might seem that Aseemanand’s confession runs thin in certain portions and is, therefore, of uneven consequence. But Joshi was not the only piece in the puzzle. Aseemanand’s confession is powerful because it implicates himself at every juncture and points to a network of Hindutva pracharaks, who not only participated in the terror plots but were moved around and sheltered by sections of the organisation while they were on the run. Investigators believe that the arrests of Kalsangra and Dange would provide the missing pieces of the puzzle.

Joshi’s death didn’t mean the end of the horrific blasts — at least from the ultra-Hindutva side. The terror infrastructure he had created along with a few other RSS men continued to function.

**ABDUL KALEEM, 21**
The Muslim boy who triggered an unlikely conversion in jail

Kaleem, a cell phone seller, was arrested and tortured in 2007 for a blast at Mecca Masjid in Hyderabad. He spent a year-and-half in jail before being acquitted. Soon after, he was back in jail on another charge, when he met Swami Aseemanand. The Swami was struck by the boy’s kindness. When he heard that Kaleem was blamed for a blast that he and his comrades had done, he was profoundly affected and decided to confess as an act of penance.

**ASEEMANAND CONFESSIONED** coming into contact with the shadowy saffron terror outfit Abhinav Bharat in January 2007. Col Purohit was one of the founder members of the outfit. Aseemanand has confessed to proposing more terror strikes in a meeting of Abhinav Bharat held at Bhopal in April 2008. Sadhvi Pragya, Bharat Riteshwar, Col Purohit and Dayanand Pandey were also present in the meeting. “I participated in many Abhinav Bharat meetings and proposed to carry out more terror strikes,” Aseemanand told the magistrate.

On 29 September 2008, horror struck again. During Islam’s holy month of Ramzan, an IED went off at Bhikku Chowk, a Muslim neighbourhood in Malegaon. The bomb was concealed in a motorcycle parked in front of a locked office of SIMI. Given the paranoia that had grown around Islamist terror, it had become an accepted maxim that members of SIMI were
behind every blast. No proof was ever required. Placing a bomb in front of their office, therefore, was an act of deadly symbolism for the Hindutva outfits.

A similar bomb blast was triggered almost simultaneously hundreds of miles away in a small town called Modasa in Gujarat. Like in Malegaon, the blast took place in a Muslim colony named Sukka Bazaar, outside a mosque when special Ramzan prayers were being offered. Like in Malegaon, the bomb was again concealed in a motorcycle. The two blasts were separated by a gap of five minutes.

The Malegaon blast killed seven Muslims, including a three-year-old boy. The Modasa blast resulted in the death of a 15-year-old boy. Several others were injured.

It is a measure of the deep-seated bias that had crept into the Indian justice system that even when deadly blasts went off in the midst of Muslim neighbourhoods and mosques, Muslim boys were still automatically blamed for them. It was beyond anyone’s imagination that Hindutva groups could be behind the inhuman acts.

But as Aseemanand says, “Sometime in October 2008, Dange phoned me and said he wanted to come to Shabri Dham and stay there for a few days. I told him that since I was setting out for Nadiad (Gujarat), it would not be a good idea for him to stay there in my absence. Then Dange requested me to pick him up from a place called Vyara and drop him to Baroda which was on the way to Nadiad. I picked up Dange from Vyara bus stop in my Santro car. He was accompanied by Ramji Kalsangra. Both were carrying two or three bags stuffed with some heavy objects. They told me they were coming from Maharashtra. I dropped them at Rajpipla junction at Baroda. I later realised that it was just a day after the Malegaon blast,” said Aseemanand, before concluding his statement. His confession further corroborates the evidence put together by Karkare.

After the Maharashtra ATS arrested Sadhvi Pragya in connection with the 2008 Malegaon blast, Aseemanand went absconding. He was finally arrested by the CBI from Haridwar on 19 November 2010.

The emergence of Hindutva terror does not leach away the horror of Islamist terror attacks on places like the Akshardham temple, Sankatmochan mandir and German Bakery in Pune, amongst others. But Aseemanand’s confession will raise many uncomfortable questions for the RSS. It is no one’s case that the actions of a few tars an entire organisation. But there are urgent questions the RSS needs to confront within itself. And answer to the nation. [Sanjeev: I disagree. There is ALWAYS a hand of RSS behind most communal killings. This has been a clear trend for decades, now]

Many of these terror blasts display a high degree of sophistication in the planning and devices used, with RDX and complex bomb designs being deployed in several of them. Given that most of the foot-soldiers accused for these blasts are of very humble backgrounds, is it possible that they could execute these blasts without support and sanction from the top? Given the strictly hierarchical and disciplined nature of the organisation, is it possible that they were acting without the knowledge of their superiors? Most crucially, given the gathering evidence about the involvement of several RSS pracharaks and other affiliates in
this series of terror blasts, how will the RSS leadership respond? If it is true that some members of their organisation have turned rogue, will they seek the most stringent punishment for them? The Hindutva worldview may be politically opposed to minority rights, but will it go far enough to watch some of its members drag the country further down the suicidal course of competitive terrorism between Islamist and Hindutva extremists? Or will it opt for the saner option of a cleansing within.

(Published in Tehelka Magazine, Volume 8 Issue 2, Dated 15 January 2011)

Further (Source for information in the box, below: http://www.truthofgujarat.com/orphaning-swami-aseemanand-nathuram-godse-typical-tales-disownment-rss/ )

In the photo: Modi with Aseemanand.

Swami Aseemanand, who was arrested for multiple terror attacks of Ajmer Sharif, Mecca Masjid, 2006 Malegaon blasts and 2007 Samjhauta Express bombings, is well known to be a top leader of the RSS’s tribal affairs wing and was based for years in the Dangs in Gujarat and focused on making advisasis convert to Hinduism instead of Christianity. However when his links with multiple terror attacks came out in the public domain, he was instantly disowned by RSS. In a press release published on SanghParivar.org website, Manmohan Vaidya Stated that “Aseemanda has never held any post in the RSS”. 

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RSS Disowns Aseemanand But Fellow Sanghi Objects

However, a contemporaneous comment (as seen in the image above) by a Kolkata based RSS Supporter Suraj Prasad (surajcap) completely contradicts the press release. Suraj Prasad (surajcap), who is also a regular blogger on the SanghParivar website, echoes similar sentiments as Gopal Godse did for Nathuram Godse’s disownment by RSS:

Swami Aseemananda (earlier Naba Kumar Sarkar) or Naba Da of Hooghly, Bengal was a long time Pracharak of RSS and we Bengalis associated with Sangh Parivar all know him well, so please don’t disown him.

With the latest revelations by Caravan Magazine, about Aseemanand getting RSS Supremo Mohan Bhagwat’s approval for the blasts, RSS’s hand in terror acts across India is as clear as daylight.
7.8 Kalyan Singh, RSS Baudhik Pramukh, defending the Babri demolition

“Then at the moment when the mosque was demolished, according to a number of first-hand reports, the RSS boudhik pramukh, said with satisfaction: ‘Today’s events prove once again that history cannot be directed. History happens’.

An unrepentant Kalyan Singh, according to the video-tape of his speech during his Calcutta visit, announced that a structure of such proportions could only be brought down because the bhaktas were possessed by divine power.” [Malini Bhattacharya, ‘Women in Dark Times: Gender, Culture and Politics,’ *Social Scientist*, Vol. 22, No. 3/4 (Mar. - Apr., 1994), pp. 3-15]

7.9 Narendra Modi, RSS

See my booklets on Modi, linked to my blog. This man is DIRECTLY complicit in the murder of hundreds of innocents (mainly Muslims).

7.10 SP Mookerjee

Three facts about BJP founder SP Mookerjee that a recent exhibition in Delhi did not show.
8. RSS foundational links with Nazi fascism

8.1 Gowalkar recommended the Nazi final solution for the Muslims

“Gowalkar was an open admirer of Nazi Germany, and argued for the exclusion of Muslims on the grounds that ‘Germany has also shown how well-nigh impossible it is for Races and cultures, having differences going to the root, to be assimilated into one united whole, a good lesson for us in Hindustan to learn and profit by’ (Gowalkar, 1939:35).”


8.2 Links to Nazism and Fascism

Hindu Nationalist’s Historical Links to Nazism and Fascism
By Palash Ghosh

What may surprise many in the West is that some of the most prominent figures of RSS deeply admired Fascism and Nazism, the two totalitarian movements that swept through Europe at the time.

In the decades prior to that momentous event, senior RSS members had direct links to both Benito Mussolini in Italy and Adolf Hitler in Germany. Part of the RSS’ fascination with these totalitarian regimes was their shared opposition to the British Empire -- however, it went far beyond that. The RSS (as well as multitudes of other Hindu nationalists) admired the way Mussolini and Hitler reorganized their respective nations so quickly from the wreckage of war to build a powerful economy and military under the banner of patriotism and nationalism.

During World War II, some Indian nationalists received explicit support from German Nazis -- in fact, some Indian soldiers even served in Hitler’s armies and in the notorious SS.

Marzia Casolari, an Italian scholar who studied Indian politics, once wrote of RSS’ connections with European fascism:

The existence of direct contacts between the representatives of the [Italian] Fascist regime, including Mussolini, and Hindu nationalists demonstrates that Hindu nationalism had much more than an abstract interest in the ideology and practice of fascism. The interest of Indian Hindu nationalists in fascism and Mussolini must not be considered as dictated by an occasional curiosity, confined to a few individuals; rather, it should be considered as the culminating result of the attention that Hindu nationalists... focused on Italian dictatorship and its leader. To them, fascism appeared to be an example of conservative revolution.

Perhaps there was no greater admirer of Hitler and Mussolini in India than Vinayak.
Damodar Savarkar, another leading member of RSS. [Sanjeev: in this Ghosh is probably wrong. As far as I know, Savarkar was not part of RSS although closely affiliated.]

In a speech delivered in 1940 (after the Second World War had commenced), Savarkar said: ‘There is no reason to suppose that Hitler must be a human monster because he passes off as a Nazi or Churchill is a demigod because he calls himself a Democrat. Nazism proved undeniably the savior of Germany under the set of circumstances Germany was placed in.’

Savarkar criticized Nehru for his staunch opposition to fascism.

“What are we to dictate to Germany... or Italy to choose a particular form of policy of government simply?” Savarkar rhetorically asked.

“Surely Hitler knows better than Pandit Nehru does what suits Germany best. The very fact that Germany or Italy has so wonderfully recovered and grown so powerful as never before at the touch of Nazi or Fascist magical wand is enough to prove that those political ‘isms’ were the most congenial tonics their health demanded.”

Indeed, many Hindu nationalists also derided Gandhi for opposing Nazism and fascism. In 1939, a spokesman for the Hindu Mahasabha (Hindu Party) intimately connected Germany with Indian culture and people.

“Germany’s solemn idea of the revival of the Aryan culture, the glorification of the Swastika, her patronage of Vedic learning and the ardent championship of the tradition of Indo-Germanic civilization are welcomed by the religious and sensible Hindus of India with a jubilant hope,” the spokesman blustered.

“Only a few Socialists headed by... Nehru have created a bubble of resentment against the present government of Germany, but their activities are far from having any significance in India.”

He added: “Germany’s crusade against the enemies of Aryan culture will bring all the Aryan nations of the world to their senses and awaken the Indian Hindus for the restoration of their lost glory.

While the RSS was not explicitly anti-Semitic (largely because India never had a large Jewish population), Savarkar even praised Hitler’s treatment of the Jews (at least before the death camps and ovens became known to the public at large).

In 1938, during the time of accelerating anti-Jewish legislation in Germany, Savarkar suggested a similar fate for India’s Muslims.

“A nation is formed by a majority living therein,” he declared. “What did the Jews do in Germany? They being in minority were driven out from Germany.”

Another senior RSS member, Madhav Sadashiv Golwalkar, also praised Nazism and believed the ideology should be applied to India.

German race pride has now become the topic of the day,” he wrote.
“To keep up the purity of the race and its culture, Germany shocked the world by her purging the country of the Semitic Races -- the Jews. Race pride at its highest has been manifested here. Germany has also shown how well-nigh impossible it is for races and cultures, having differences going to the root, to be assimilated into one united whole, a good lesson for us in Hindustan [India] to learn and profit by.

Golwalkar enthusiastically advocated for an India dominated by Hindus.

“There are only two courses open to the foreign elements, either to merge themselves in the national race and adopt its culture, or to live at its mercy so long as the national race may allow them to do so and to quit the country at the sweet will of the national race,” he wrote.

“That is the only sound view on the minorities problem. That is the only logical and correct solution. That alone keeps the national life healthy and undisturbed... The foreign races in Hindustan must either adopt the Hindu culture and language, must learn to respect and hold in reverence Hindu religion, must entertain no idea but those of the glorification of the Hindu race and culture, i.e., of the Hindu nation and must lose their separate existence to merge in the Hindu race, or may stay in the country, wholly subordinated to the Hindu Nation, claiming nothing, deserving no privileges, far less any preferential treatment not even citizen’s rights.”

If one were to replace “Hindu” with “German,” Golwalkar’s words would match Hitler’s rhetoric almost exactly.

Savarkar also spelled out why Hindus should rule India and others should either be expelled or merged into the Hindu majority.

The Aryans who settled in India at the dawn of history already formed a nation, now embodied in the Hindus,” he wrote.“Hindus are bound together not only by the love they bear to a common fatherland and by the common blood that courses through their veins and keeps our hearts throbbing and our affection warm but also by the of the common homage we pay to our great civilization, our Hindu culture.

During a speech given to Indian military officers and Indian nationalist Subhash Chandra Bose in Dresden, Germany, in 1943, Hitler himself reportedly said: You are fortunate having been born in a country of glorious cultural traditions and a colossal manpower. I am impressed by the burning passion with which you and your Netaji [Bose] seek to liberate your country from foreign domination. Your Netaji’s status is even greater than mine. While I am the leader of 80 million Germans, he is the leader of 400 million Indians. In all respects he is a greater leader and a greater general than myself. I salute him, and Germany salutes him. It is the duty of all Indians to accept him as their führer and obey him implicitly. I have no doubt that if you do this, his guidance will lead India very soon to freedom.”

After the defeat of Fascist Italy and Nazi Germany in World War II, Hindu nationalists distanced themselves from the totalitarian regimes of Europe.

However, their calls for a “Hindu India have only strengthened over the years. In the present
climate, the RSS and BJP are both generally opposed to the Muslim presence and express extreme hostility toward India's principal Muslim rival, Pakistan.

Moreover, Nazism, and the mysticism of Adolf Hitler’s warped philosophies, remain an obsession with many Indians, almost 80 years after Der Führer came to power in Germany.
9. Cowards

9.1 Servile Sangha

Source

Letters written by RSS leaders to the Prime Minister seeking release from jail during the Emergency reveal the opportunistic side of the Sangh, ready to make compromises to stay on the right side of power. By A.G. NOORANI

The Jana Sangh is the “illegitimate child of the RSS [Rashtriya Swayamsewak Sangh]”, Prime Minister Jawaharlal Nehru said on January 5, 1952, shortly after the RSS founded it on October 21, 1951 (The Hindu; January 6, 1952). In 1986, L.K. Advani made plain that the Bharatiya Janata Party (BJP), far from breaking with the Jana Sangh, which in 1977 had merged with the Janata Party, was in fact its reincarnation three years later on April 5, 1980. He characterised as a wrong assumption that the BJP had abandoned the Jana Sangh-RSS ethos. “Let it not be forgotten that the genesis of the BJP lay in the Janata Party resolution that the Janata members should have nothing to do with the RSS.”

Why, then, did it not adopt the honest course of reviving the Jana Sangh itself? Instead, it adopted a deceitful course, which comes naturally to the Sangh Parivar. It stole the Janata Party’s name, with the prefix “Bharatiya” and even adopted “Gandhian socialism” as its credo. Before long, this credo was dumped as was the first president, the mukhota or mascot Atal Bihari Vajpayee. On May 19, 1986, Advani became president and all pretence to secularism or “Gandhian socialism” was abandoned. The BJP’s “vision of India … cannot be divorced from our Hindu background”—which, presumably, its showboy Muslim members and fellow travellers heartily share.

Advani’s remarks, made in an interview to Sumit Chakravarty, then Special Correspondent of The Daily (Bombay) and now editor of Mainstream, were reproduced in full in Mainstream of June 7, 1986. It is necessary to recall the genealogy of the BJP and study closely the DNA of the RSS, which gave birth to it and has now tightened its control over it. For, beneath the revival of the Jana Sangh in the new garb of the Bharatiya Janata Party lay two still deeper frauds that bear recalling today.

One consisted in the Jana Sangh’s duplicitous role in the Janata Party. It sought to capture the party by a massive RSS-organised membership enrolment programme. This was noticed by Madhu Limaye, the astute socialist general secretary of the Janata Party. A detailed expose was published in 1979 in the Hindi weekly Ravivar edited by a committed secularist and fearless journalist, S.P. Singh. His untimely death at a young age was a cruel blow to Indian journalism. An English translation was published in Janata of August 8, 2010. It was founded in Bombay (now Mumbai) by Jayaprakash Narayan and has been edited in recent decades by his dedicated and selfless follower, Dr G.G. Parikh. Lyla Bavadam has described in this magazine the stupendous work he has done for rural uplift in Panvel.

Limaye recalled that “through a letter by Manubhai Patel that was circulated among all of us in jail, we learnt that on 7 July 1976 Choudhary Charan Singh had raised the issue of a possible clash of interests because of dual membership when members of the RSS also became members of the new party. In response, the then acting general secretary of the Jana Sangh, Om Prakash Tyagi, had said that the proposed party should feel free to formulate whatever membership criteria it wanted. He even said that since the RSS, having
faced many constraints, had been dissolved anyway, the question of RSS membership did not arise.”

The minutes confirm this account. On July 8, 1976, leaders of the opposition parties met in New Delhi. Paragraph 4 of the minutes reads: “Choudhary Charan Singh raised the question of the RSS. He stated his firm belief that no RSS volunteers can join the new party and no member of the new party can join the RSS. It was a question of dual membership which could not be allowed and there should be no scope in the new party for surreptitious work. It was a direct challenge. O.P. Tyagi spoke for the Jana Sangh: Shri Tyagi said that the new party can lay down whatever conditions it sees fit. Currently the RSS was banned and it stood dissolved.” (Dhirendra Sharma (ed.); The Janata (Peoples’) Struggle; A Philosophy and Social Action Publication 1977; page 305).

Deoras’ plea for pardon

In 1977 the RSS reneged on its promise. But Limaye referred to a still bigger fraud, which is forgotten today. It was the RSS’ chieftain Madhukar Dattatreya Deoras’ clandestine and desperate efforts in prison, during the Emergency, cringingly to plead with Indira Gandhi for her pardon and persuade her to lift the ban on the RSS and release him and his members from prison. The public is aware of the arrests and detentions of the Jana Sangh’s leaders like Vajpayee, Advani and others. But few know of this sordid episode.

Limaye wrote: “These people pleaded for pardon while in prison. Deoras congratulated Indira Gandhi when the Supreme Court ruled in her favour in the Raj Narain [election to the Lok Sabha] case. So I have no faith in the utterances of these people.”

That “victory” in court was not on the merits of the case. It was due entirely to her changing the election law retrospectively in her favour, precisely the very point on which the upright Justice Jagmohan Lal Sinha of the Allahabad High Court had ruled against her. Section 8A was inserted in the Representation of the People Act, 1951. It is utterly disgusting to find in 2015 lawyers who belatedly cast aspersions on that balanced judgment. One example will suffice. He disbelieved the evidence on oath of all three—Indira Gandhi, her former Principal Secretary and close adviser P.N. Haksar, and her family retainer Yashpal Kapoor. But he used strong language for Yashpal; less so for Haksar; and a brief, polite rejection for Indira Gandhi. The judge died an unsung hero.

Limaye’s brief account in 1979 was preceded by two full and authoritative disclosures of unimpeachable credentials. One was by an eyewitness and a man of high integrity, Baba Adhav, a socialist and labour leader of Pune who was in Yervada Jail, where Deoras was also lodged. His eyewitness account was published in Secular Democracy (August 1977) and in Janata (September 16, 1979). He testified: “Written queries were circulated in the Yervada Central Jail three or four times asking detenues if they would be prepared to sign an undertaking. I have seen with my own eyes a majority of the RSS detenues signing their assent to do so” (Janata, September 16, 1979). The RSS organ Panchjanya enthusiastically welcomed Sanjay Gandhi’s entry into politics (December 21, 1975) and praised him more than once. So did Tarun Bharat of Pune.

The other damning evidence is in the letters Deoras wrote to Indira Gandhi from prison. Chief Minister S.B. Chavan placed them on the table of Maharashtra’s Legislative Assembly on October 18, 1977. Nor is that all. Deoras wrote also to Vinoba Bhave, seeking his help. Bhave was never against the Prime Minister, to put it mildly. In his able work Rashtriya Swayam Sewak Sangh (Radha Krishna Prakashan P. Ltd.; 2000), D.R. Goyal has quoted Baba Adhav’s article in extenso (pages 139-143). It reads thus:

“Demonstration of self-eulogisation is all-pervading [in 1977 after the Emergency]. But are the claims made by the RSS true? Though among the detenues under MISA [Maintenance of Internal Security Act] the number of RSS men was large, many
Sanghites proclaimed that they were detained though they had no connection either with the anti-emergency agitation or JP’s movement.

“In fact, many of them upheld the Emergency rule. ‘JP has instigated the armed forces,’ they used to tell in their jail ‘boudhik’. There was in effect no opposition to Indira-Sanjay politics, certainly not from their side. In fact, Sanjay Gandhi’s anti-communist, laissez-faire and authoritarian views were hailed by them.

“The pro-Sangh daily of Poona, Tarun Bharat, had made consistent efforts to hail Sanjay Gandhi. Their only regret was that, instead of accepting the cooperation of the RSS to implement the 20-point programme, the organisation was banned. There were severe attacks by Indira Gandhi not only on the RSS but also the educational institutions run by them. Poor Sanghites were feeling restless over this, and their ‘ideological’ doldrum was indeed pathetic. …

“It is surprising that Deoras should say that Sangh workers had not surrendered. I do not know about the prisons elsewhere, but at Yervada and other jails in Maharashtra I know what happened. There used to be several meetings, debates and discussions. Also there was a lot of correspondence. The chief Deoras had good deal of correspondence with the former Prime Minister, Indira Gandhi, former Maharashtra Chief Minister Shankarrao Chavan, Vinoba Bhave and close associates of Sanjay Gandhi. In a press conference at Delhi he confessed about the two letters sent to Indira Gandhi. Journalists might have seen the copies of those letters. Balasaheb has sent one letter to Indira Gandhi on her birthday and another congratulating her on her exoneration by the Supreme Court.

“For felicitating her on birthday one should not berate Deoras, but what about the sin of congratulating her for arbitrarily amending the Constitution and ‘managing success at the Supreme Court’? Throughout the period of his detention, Deoras was desperate to have a dialogue and an interview with Indira Gandhi. As far as I know, he contacted many people including the then Chief Minister of Maharashtra for this.

“In February 1976, Indira Gandhi visited Bombay and in order to meet her, he got himself moved to St George Hospital (Bombay), pretending illness. Through Shankarrao Chavan, an effort was made to see her, failing which a meeting with Shankarrao Chavan was sought by one Jana Sangh MLA outside the jail. However, if these efforts were not successful, it was not for want of will. To convince Shankarrao Chavan, he was approached repeatedly.

“That signing an undertaking was a part of this effort is known to all the prisoners in Yervada jail. The following pro-forma of the written undertaking signed by these ‘freedom fighters’ brings into sharp relief their cowardice;

Shri................ Detenue Class I ...... prison agrees on affidavit that in case of my release I shall not do anything which is detrimental to internal security and public peace. Similarly, I shall not do anything which would hamper the distribution of essential goods. So also I shall not participate in any illegal activities. I shall not indulge in any activities which is prejudicial to the present Emergency.

“The Maharashtra government had demanded written undertaking for conditional release of the detenus. The RSS and Sangh detenus had independently decided to sign such undertakings. This caused a stir in the jail and socialist leaders like Bagaitkar, Babu Rao Samant and Dasrath Patil went to meet the Jana Sangh leader Mhalgi to dissuade his party people from signing this undertaking. Mr Mhalgi pleaded that the decision to sign the undertaking was taken by the top leaders of the RSS and Jana Sangh not confined to jail. The pro-forma of this undertaking was
agreed upon by those outsiders after conferring with the CM [the irony is that even among those who had signed the undertaking very few were released]. By contrast freedom fighters like Shribhau Limaye and Dasrath Patil unequivocally refused to sign. Moreover, in their letter they rebuked the then CM that it was an insult to demand such an undertaking from freedom-fighters.

“The directive of the ‘struggle committee’ outside jails was that the RSS and Jana Sangh people should not sign such an undertaking. This was conveyed to them by S.M. Joshi. However, the directive was ignored. Ultimately, the letter of JP was sent in. At Nasik jail the socialists decided that this undertaking should not be given. There was division between the RSS and Jana Sangh on the one hand and the socialists on the other. A senior leader of the RSS, Baba Bhide, used to address boudhik in which he always supported the Emergency and emphasised that he had nothing to do with the anti-Emergency struggle. Balasaheb Deoras himself said that ‘had the government not banned the RSS, its volunteers would not have gone to jail in such large numbers by resorting to satyagraha’.

“During this period there were several moves at Delhi level. It is quite likely that appeals were made to Indira Gandhi and Sanjay Gandhi to intervene. Indeed, Deoras has admitted to have done so through Vinoba Bhave. Going a step further they convened a meeting in Kashmir in which they even decided to make a change in the organisation and modus operandi of the RSS. Instead of Sar Sangh Chalak (the chief), a president was to be elected and admission to non-Hindus was decided upon and conveyed to Sanjay Gandhi. In this connection a Jana Sangh leader of Delhi, Hans Raj Gupta, is mentioned. The information on what exactly transpired between the two is buried in silence.

“The reason for writing at such length about the RSS is that Deoras is masquerading that the RSS alone was the front-rank fighter in the anti-emergency struggle. The issue of undertaking was consigned to oblivion. To make their task easier, the government brought forward a ‘memorandum’. This was no different from securing conditional release:

Sir,

Your case for detention has been reviewed by this government and it has been decided that the detention should be revoked subject to the condition, that, you shall not participate in activities prejudicial to the present emergency and subject to good behaviour. You are requested to please note it.

Yours faithfully,

Sd/-

Section Officer Home Dept.
Govt. of Maharashtra

“Many detenus opted for this recourse. Some of the RSS people took a legal stance and argued what was wrong in giving such an undertaking. Later, the ailing, the crippled, and the aged and those who have decided to withdraw from public life were allowed to opt for conditional release. Even this decision was taken independently of the RSS-Jana Sangh group. Even though it is unpleasant history it has to be made public for exposing the tall of claims of the RSS.”

Letters to Vinoba Bhave

This alone suffices to expose the Sangh Parivar for what it is. Deoras pleaded with Vinoba Bhave in two obsequious letters which began with the refrain “At the feet of Respected
Acharya Vinobaji”, one on January 12, 1976, and another soon after. The purpose was clearly stated. “It has been published in the newspapers that the Hon’ble Prime Minister is going to meet you at the Pavnar Ashram on the 24th. Discussion relating to the present-day situation of our country will be held. This is my prayer to you that you kindly try to remove the wrong notion of the Prime Minister about the Sangh, and as a result of which the RSS volunteers will be set free, the ban on the Sangh will be lifted and such a condition will prevail as to enable the volunteers of the Sangh to participate in the planned programme of action relating to country’s progress and prosperity under the leadership of the Prime Minister. Praying for your blessings.”

The man stooped so low as to offer his and his RSS’ support “to participate in the planned programme of action” she had had unfolded in justification of the Emergency.

Now for Deoras’ letters to Indira Gandhi. Not once did he ask her to lift the Emergency, release Jayaprakash Narayan and other leaders, including Vajpayee and Advani, lift the censorship on the press and revoke the orders banning public meetings. The letters concerned him and his outfit alone. Earnest entreaties and fulsome praise were plied with promises of support. Deoras’ first letter of August 25, 1975, to the Prime Minister began with praise for her speech (“balanced”) of August 15, 1975. It ended thus: “I beseech you to rescind the ban imposed on the RSS. I would be pleased [sic.] to meet you if you so desire.” Another followed, then another on July 16, 1976. It said: “Your efforts to improve the [sic.] relations with Pakistan and China are also praiseworthy.”

To S.B. Chavan, the Chief Minister of Maharashtra, he wrote on July 15, 1975: “The Sangh has done nothing against the government or society even remotely. There is no place for such things in the Sangh’s programme. The Sangh is engaged only in social and cultural activities.” On January 24, 1976, he complained of the undertakings; sotto voce his green signal went out to the Sanghis, as Baba Adhav discovered. On June 16, 1976, he had even “asked for release on parole with a view to clarifying certain issues directly with you”. Parole is given on terms, as he well knew. This letter was written by an RSS lawyer, V.N. Bhide, no doubt on Deoras’ instructions. It reveals a lot. “The fact that a beginning in releasing detenus on the basis of an undertaking has been made should satisfy both sides. As regards the wording of the undertaking, it will not be proper to use the expression ‘good behaviour’. I hope you will agree and delete this expression. On 6 July 1976, Rule 33 under the Defence of India Act was applied to the R.S.S. Following this the office-bearers of the Sangh have notified suspension of all activities of the Sangh. Therefore there is no need to make non-participation in R.S.S. activities a condition for the release. This indeed is the purpose of this letter.”

Abject apologies from prison are in the good Sangh Parivar tradition. Its hero, V.D. Savarkar, wrote many to the British rulers—in 1911, on November 14, 1913, and on May 9, 1925, to name a few. The last was sent to the Commissioner of Police, Bombay, on February 22, 1948, shortly after Gandhi’s assassination on January 30, a crime in which, as Justice J.L. Kapur of the Supreme Court held, Savarkar was very much complicit. Advani got his portrait hung in the Central Hall of Parliament to face that of the man he had conspired to kill.
10. Criminal incitement of violence

10.1 Hindu group 'flew Pakistan flag to create tension'

These crooked goondas constantly incite violence.

10.2 Ramdev goonda

My blog posts: Goonda Ramdev – trying to incite violence in India
Amit Shah, the BJP goon, defends Ramdev’s threat to kill Indians as a “free speech right”
11. The four pillars of the Hindu Taliban

There is no smoke without fire. That principle is universal and can never be violated. Invariably, the "Hindu" revivalists seem to generate smoke that floats in the vicinity of fascism. Aryan-methods of training-great leader mythologies-they all end up perilously close to being a version of fascism. I wouldn't go that far, but it is clear that if they COULD, they would.

My hypothesis now is that the following four pillars underpin so-called "Hindu" revivalism (it is NOT Hindu, the way I see Hinduism, so I use quotation marks).

1. Hindus are Aryans, and indeed, are the original Aryans
2. Hinduism, which is marked by heterogeneity, must be standardised through the Hindu Dharm Shastra
3. Hindu youth must be organised on the lines of the Italian fascists
4. Hitler was a great Hindu (even possibly an avatar of Vishnu!)

A modern "Hindu" revivalist: Vivek Garg

This is the only combination of ideas that can explain the kinds of comments my young Indian friend Vivek Satya Garg (a great nationalist, undoubtedly) continuously makes on Facebook. He makes MANY comments pregnant with the possibility of great violence, e.g. "Yeh (muslim) log nahi ruke within 1 year, phir humko koi rok nahi payega". Hitler, according to him, was a Great Hindu. And yes, Vivek is a great believer in caste and thinks that questioning the caste system is tantamount to insulting Hinduism (for which he is quite happy to use the sword). He also uses the contemptuous language of ancient Hindu literature (e.g. Ramayana) for the tribals, calling them Rakshasas (devils). So much for his love of the indigenous Indians of India.

Vivek is deeply steeped in this "Hindu" revivalism. His entire life is spent thinking about this issue. He is full time into this project.

People like him can make a big difference to India, for good or for bad (I hope he will in due course see the error of his way of thinking and make a difference for the good for India and the world). So we need to understand what created the combination of ideas which Vivek represents. How could he – in 2013 – see the world in the manner he does.

Note that the ideas Vivek expresses are totally opposite to what mainstream Hindu leaders of India have thought – such as Vivekananda, Gandhi and S.Radhakrishnan. But he is entirely unable to see this. His indoctrination is complete, and entirely unHindu. But he thinks he represents Hinduism.

So where does he get his ideas from?
Clearly these ideas come from "Hindu" revivalists including Golwalkar, Hedgewar and Savarkar – and others like them. Their worldview is TOTALLY different to traditional Hinduism, being contaminated by seriously misguided Western fascist thought.

Let me elaborate a little on these four pillars:

11.1 Hindus are Aryans, and indeed, are the original Aryans

The Arynan-Dravidian mythology is deeply engrained in "Hindu" revivalism. No doubt the idea, "aryan", is indigenous to India (being part of Vedas, etc.) but it was almost never used in common literature till it was revived by William Jones and Max Muller (Max Muller is much reviled by these revivalists today for not having translated the Vedas properly – since his version indicates massive beef eating in ancient India – which these revivalists don't like, and deny, despite OVERWHELMING evidence to the contrary).

Arya Samaj is based entirely on this mythical idea of an "Aryan" race. The only difference between fascist usage of the word Aryan and Swami Dayanand Saraswati's, is that according to Saraswati, the Aryans came from Tibet, not from middle East.

"In Gujarat, a current history and civics textbook states that 'Aryans were the most illustrious race in history. They were a tall, fair complexioned, good-looking and cultured people.'" [Guardian, 25 January 2000]

But they DID come from outside. And everyone else in India, its original inhabitants, were reviled by these "outsiders" and called all kinds of names – which I've discussed in the past few days on Facebook.

Now, while I don't know what precisely happened in the past, or when, I have concluded that the Aryan idea has been blown out of proportion and is probably a myth deliberately created by the writers of ancient scriptures to glorify themselves. Precisely as Hitler later used it to glorify his "race" and to kill off those he didn't like.

It is natural for everyone to claim to be noble or to have come from the "Sun God" or to have some such glorious antecedents. That doesn't mean any of this kind of mythology is true. To take the idea of Aryan seriously today would be a huge blunder – giving credence to the idea that some people are innately "noble". This is a racist idea. I reject the idea of "aryan" entirely. Just call these people pre-historic Indians.

But the Aryan idea in Europe took an entirely different turn (even though the "Hindus" in India didn't understand the difference). I would argue that the Aryan myth first took hold in Europe and then in India. In its current form and shape (as part of the toolkit of "Hindu" revivalists) it is essentially a Western idea. Hitler (the great promoter of Aryan race idea) detested the claim that current Hindus/Indians were Aryans. But few "Hindus" realised that.

August Schlegel argued that all the great cultural achievements of Europe arose out of the migrations of the Aryans, people who embodied this culture and "as yet anonymous Indie-Nordic master race". Schlegel did not stop there. His usage of the term Aryan "caught on as he linked the root Ari with Ehre, the German word for honour"... His readers couldn't help
but be infected with the fantasies that congealed around this signifier. The Manichean allegories began when "the outlines of the Aryan-Semitic dualism first became apparent in 1845, when Christian Lassen (1800-1876), the pupil and protege of the Schlegel brothers, contrasted the Semites unfavorably with the Indo-Germans as unharmonious, egotistical, and exclusive".

By 1860 the Aryan myth became dogma in Europe. Philologists of the calibre of Max Muller and Ernest Renan had played their part in its consolidation. Three disciplines- anthropology, biology and philology-were ready to assure the learned European of his special place in history and to distance his culture from the Semitic peoples. The Aryans were finally ready to resume their place as "world leaders". [Source]

11.2 Hinduism, which is marked by heterogeneity, must be standardised through the Hindu Dharm Shastra

It is puzzling why RSS/BJP treat Hinduism the way they do. I believe that Hinduism is an open house where ALL kinds of ideas co-exist and are constantly debated. Compared with this heterogeneity, only a few elements of Hinduism form part of the agenda of RSS/BJP – best illustrated by the Ram Janmabhoomi issue. Simplification of a VERY COMPLEX worldview seems to be their specialisation.

RSS/BJP believe in standardising Hinduism, despite the fact that there are many times more Sanskrit texts than found in any ancient language. Each Sanskrit text goes off on its own tangent, with its own hypotheses. Each text criticises others’ views, and the whole Hindu system is basically a hodge-podge of contradictions and disputes. No UNIQUE picture of "Hinduism" can be obtained from these texts. It is not a religion, in any standard usage of the world.

Now, either RSS/BJP are really stupid people, or they have deliberately simplified as complex a matter as Hinduism for political gain. I believe it is the latter.

They are definitely NOT stupid. But yes, they are very mischievous, and politically driven to create a "Hindu" India. They are consciously carving out a brand of POLITICAL HINDUISM. To create a standardised version of Hinduism is a MAJOR (often) unstated goal of RSS/ Hindu revivalists. Wherever possible, they use school text books as a mechanism to transmit this standardised (and seriously defective) idea about Hinduism.

BS Moonje, one of the most important founders of Hindu revivalism (president of Hindu Mahasabha from 1927 to 1937 before handing over to Savarkar), said: "I have thought out a scheme based on Hindu Dharm Shastra which provides for standardisation of Hinduism throughout India". [Source: Marzia Casolari, Hindutvas Foreign Tie-Up in the 1930s: Archival Evidence , Economic and Political Weekly, Vol. 35, No. 4 (Jan. 22-28, 2000), pp. 218-228].

The actions of all RSS/ Hindu Mahasabha thinkers since then clearly indicate a focus on reviving specific components of Hinduism that suit a political agenda. Note also that they PRETEND to oppose the caste system (saying that hereditary caste was not part of the Vedas), but they ALWAYS defend their own caste. Vivek Garg is a classic example. He is proud of his caste, he tells me. And while they elevate Vivekananda in many ways, they
OPPOSE his praise for Islam, and OPPOSE any semblance of universal brotherhood that Vivekananda represented. Vivekananda would have been shocked that they use his name to promote their political ideology.

The RSS/BJP have eliminated the DIVERSITY of Hinduism and shrunk it into a small set of common myths, e.g. about Lord Ram. The gross simplification of Hinduism is crucial to this ideology. **Like Hitler’s simplistic myth of the master race of Aryans, Hindus must forget their complexity, their disputes, their differences**, for only then can they act as one.

But it may be actually not standardising based on religion. It is perhaps standardising based on the concept of "Mother India". – "It rejects a transcendent God and demands that Indians worship Mother India and make nationalism the source of all other values (cited in Jaffrelot 1996 534)". This is consistent with the fact that Savarkar was an atheist.

Uniting Hindus through a new (selective) mythology is crucial to the RSS agenda. Golwalkar wrote:

The training that is imparted every day in the shakha [a local unit of the RSS] imparts that spirit of identification and well-concerted actions It gives the individual the necessary incentive to rub away his angularities, to behave in a spirit of oneness with the rest of his brethren in society and fall in line with the organized and disciplined way of life by adjusting himself to the varied outlooks of other minds The persons assembling there learn to obey a single command (cited in Jaffrelot 1996 534) [Source]

The standardisation was largely north India based:

Although both the Jana Sangh and the RSS were careful not to associate themselves too closely with any one regional tradition of Hindu nationalism, their documents and periodicals constantly refer to the coming of the Aryans, the wars of the Mahabharata in the Punjab doab, and northern heroes such as Shivaji, Maharana Pratap and the Rani of Jhansi. Their myths were a synthesis of earlier regional myths, but they nevertheless expressed a northern view of Hindu origins. [The Origins and Development of the Bharatiya Jana Sangh by B.D. Graham]

This standardisation basically goes contrary to the basic (individualist, God focused) direction of Hinduism.

in emphasizing devotion to the nation (rashtra-bhakti) rather than God, and in propagating the ‘man-making’ ideology of the RSS, Golwalkar paradoxically instituted a definitively Western conception of ‘Man’ and ‘nation’, rather than God, at the centre of the universe. One need not affiliate with the dharmic ideals of Badrinath to recognize that for conscientious and interested believers, Hindu nationalism poses a grim challenge to ‘dharma’, rather than anything like its fulfilment. [Hindu Nationalism: Origins, Ideologies and Modern Myths by Chetan Bhatt]

Standardisation can also mean falsifying or at least not telling the truth. There is conclusive evidence that “Hindu” revivalists have promoted shoddy research and often taken recourse to falsehoods.
From the mid-1980’s, BJP-ruled states had begun to issue new textbooks in regional languages which subscribed to their line on India’s history. The RSS had also issued “saffronised” textbooks for use in its own nationwide network of schools, the Shishu Mandirs. When BJP came to power nationally, they extended this pattern across the country. In 2000, as an interim measure, numerous deletions were made from the existing history textbooks: the passage pointing out that cows were eaten in the Vedic period was, for example, removed from Thapar’s Ancient India without her permission. Any suggestion that Indian civilisation might have developed its extraordinary richness specifically because of its multi-ethnic, multi-religious character was airbrushed from the picture. The following year the syllabus was modified and several million copies of a new set of history textbooks were distributed nationally. [Source: *India: The War Over History*, By William Dalrymple, *New York Review of Books* 52,6 (April 7, 2005)]

11.2.1 Manuśmrti

There is a lot of material on this – that RSS is founded on a Brahminical assertion of Dharmashastras (of which Manusmriti is one).

*Manu Reloaded! Brahminism Yesterday, Hindutva Today?* by By Subhash Gatade

11.3 Hindu youth must be organised on the lines of the Italian fascists

The RSS must have been a major brain wave of some Hindu revivalist, or so we think. But it was not. It was based on **DIRECTLY copying the fascists**. BS Moonje was 17 years older than Hedgewar, and in many crucial ways, his mentor. And it was his PERSONAL VISIT to Italy (which included meeting Mussolini) that led to the current form and shape of RSS.

The Indian leader was in Rome during March 15 to 24, 1931. On March 19, in Rome, he visited, among others, the Military College, the Central Military School of Physical Education, the Fascist Academy of Physical Education, and, most important, the Balilla and Avanguardisti organisations. These two organisations, which he describes in more than two pages of his diary, were the keystone of the fascist system of indoctrination – rather than education – of the youths. Their structure is strikingly similar to that of the RSS. They recruited boys from the age of six, up to 18: the youths had to attend weekly meetings, where they practised physical exercises, received paramilitary training and performed drills and parades. According to the literature promoted by the RSS and other Hindu fundamentalist organisations and parties, the structure of the RSS was the result of Hedgewar’s vision and work. However Moonje played a crucial role in moulding the RSS along Italian (fascist) lines. [Source: *Marzia Casolari, Hindutvas Foreign Tie-Up in the 1930s: Archival Evidence*, *Economic and Political Weekly*, Vol. 35, No. 4 (Jan. 22-28, 2000), pp. 218-228].

When BJP came to power the last time, it left a strong sense in the minds of the "minorities" that it didn't really want them there, or that they should "behave".

Since the BJP-led coalition assumed power in 1997, there has been a significant increase in violence against Christians, and Christians have been warned not to abuse the hospitality that Hindus have extended to them.16 There has been a shift from a more or less peaceful co-existence of different religious and ethnic communities to a polity of hegemony and
dominance, and from a polity of rational discourse to the argument of threat and violence. [Source]

Regardless of the truth behind this perception, there is no doubt that Mussolini's and Hitler's methods of terrorising those who don't agree with this "dominant" discourse are constantly being threatened. Vivek Garg has never hesitated to threaten each time he feels somewhat challenged. Force and violence are a PART AND PARCEL of the "Hindu" revival.

Fascism's goals and methods are DEEPLY EMBEDDED within the RSS/BJP DNA. It is never going to be possible to get away from this basic fact.

This also means it is never going to be possible for BJP to promote FREEDOM and HUMAN EQUALITY.

I will, of course, continue to try to engage with BJP or anyone else, on the idea of bringing liberty to India. But I doubt if BJP can ever change its colours, being merely a branch of RSS.

11.4 Hitler was a great Hindu (even possibly an avatar of Vishnu!)

We know how Golwalkar was constantly praising Hitler and the fascists. Although this idea has now been downplayed publicly, it continues to inform "Hindu" revivalist movements at the subterranean level. On Facebook the "Hindu" revivalists never hesitate to praise the fascists, particularly Hitler.

But Savarkar was also constantly promoting Hitler. "Speech after speech Savarkar supported Hitler's anti-Jewish policy and on October 14, 1938 he suggested the following solution for the Muslim problem in India:

A nation is formed by a majority living therein. What did the Jews do in Germany? They being in minority were driven out from Germany" [cited in Maria Casolari, Hindutva's foreign tie-up in the 1930s: Archival evidence, Economic and Political Weekly, January 22, 2000]

Savarkar's praise for Hitler's methods continued even after Hitler had effectively destroyed Germany – well into India's independence

"At a felicitation in Pune in [15th] January 1961 he said that military power was the only criterion of a great nation. He would prefer Hitler to democracy that was cowardly and yielding to every aggressor." [Source]

The fact that Modi's Gujarat government praised Hitler thought its textbooks (although that was later rescinded under public pressure) is a continuation of the same trend. Just removing that chapter publicly doesn't mean A THING. It continues to inform the thinking of the "Hindu" revivalists.

Friend Vivek Garg has written on Facebook that Hitler was not just a great "patriot" (which presumably is license to kill millions of fellow citizens – the Jews), but a "great Hindu". That was a pretty shocking statement (given I do respect Hinduism in many ways), but such a
statements stands nowhere in comparison to the views of a MAJOR member of the "Hindu" revivalist movement.

Is the following true? Almost certainly yes.

**Hindu Mahasabha leader** Srimat Swami Satyananda seems to have firmly held the view that Hitler was an avatar of Vishnu:

Savitri Devi came under the influence of Srimat Swami Satyananda, who was director of the city's Hindu Mission and active in the nationalist Hindu Mahasabha movement. Tilak had gotten it wrong, Satyananda told Savitri, the Aryans didn't originate in the Arctic—they came from the Antarctic. During previous interglacial periods, Antarctica had enjoyed a temperate climate, and there were still ancient cities buried under the ice and snow. More ominously, Satyananda told Savitri that the presence of the swastika, the traditional Hindu sign of good fortune, in the flag of Nazi Germany showed that this European nation was returning to its Aryan roots. In addition, "he told her that he considered Hitler an incarnation of Vishnu, an expression of the force preserving cosmic order."

See also this: [http://www.deccanherald.com/content/73923/hitler-once-worshipped-vishnu-elite.html](http://www.deccanherald.com/content/73923/hitler-once-worshipped-vishnu-elite.html)

Also: “What did Ramana Maharshi say about Adolf Hitler? Did he ever mention him?” And the disciple answered, “Yes, he considered him as a jnani.” [Ramana Maharshi (1879-1950) had an ashram in Tiruvannamali] – cited in 7. HINDUISM AND NATIONAL SOCIALISM.

I suspect that as regional literature is translated into English in the coming years, there will be PLENTY of evidence to support the fact that Hindu revivalists did give Hitler a major stature and mistakenly thought that he was promoting Hinduism (he, of course, detested Indians – and denied that Indians were Aryans).
The fact that this idea is not an idle delusion but is driving some people even today, is illustrated by the videos, below. This is full fledged cottage industry (not just in India but globally).

**Adolf Hitler : Avatar de Vishnu by Verite_Absolue**

**ADDENDUM**

http://www.livemint.com/Opinion/5Vl6wQwCjzAQzsiYSs2vOK/Dear-friend-Hitler-and-India.html

Whipping up communal hatred is part of the mandate of the Sangh Parivar. It has been planned for years. Hundreds of RSS shakhas across the country (shakha literally means "branch," and RSS shakhas are "educational" cells) have been indoctrinating thousands of children and young people, stunting their minds with religious hatred and falsified history, including unfactual or wildly exaggerated accounts of the rape and pillaging of Hindu women and Hindu temples by Muslim rulers in the precolonial period.

Bal Thackeray, the leader of the Shiv Sena — the right-wing Hindu fundamentalist political party in the state of Maharashtra, responsible for a pogrom in which hundreds of Muslims were massacred in the city of Bombay in 1992-93 — has the lasting solution. He’s called for civil war.

Look around you and you’ll see in little parks, in empty lots, in village commons, the RSS is marching, hoisting its saffron flag. Suddenly they’re everywhere, grown men in khaki shorts marching, marching, marching. **Source: Fascism’s Firm Footprint in India by Arundhati Roy, 30 September 2002**
12. Original RSS as major promoter of caste (has slightly changed now)

12.1 RSS has upper caste hatred towards Gandhi cleaning the toilet

Long before Gandhi came to be hated as an appeaser of Muslims, he was already despised for cleaning his own toilet and breaking Manu’s code against pollution by upper castes. [Source]

Watch Nathuram Godse strongly oppose Gandhi’s cleaning the toilet, at around 1:40 in this video: http://vimeo.com/111552993 (from a play I am Nathuram Godse Speaking).

12.2 Golwalkar’s support for caste

https://www.sabrangindia.in/article/defence-caste-and-against-cross-breeding-kerala-golwalkar

12.3 Falsehoods about the origin of the caste system

Doctoring History for Political Goals: Origin of Caste System in India

12.4 Against Indian Constitution and pro-Manusmriti

Amongst the many infamous edicts enshrined in the ancient Hindu Law book, the Manusmriti and its related texts, are these:

- Woman is an embodiment of the worst desires, hatred, deceit, jealousy and bad character. Women should never be given freedom. (Manu IX. 17 and V. 47, 147)
- Killing of a woman, a Shudra or an atheist is not sinful. (Manu IX. 17 and V. 47, 147)
- If the Shudra intentionally listens for committing to memory the Veda then his ears should be filled with molten lead and lac (MS III-4)

But the Manusmriti continued to be held sacred by the architects of Hindutva. Savarkar stated that the Manusmriti was “the scripture that is most worshippable after the Vedas” and “the basis of the spiritual and divine march of the nation.” Golwalkar called Manu “the first, greatest and the wisest lawgiver of mankind.”

Opposing the Indian Constitution in 1950, the RSS demanded that Manu’s law be made the law of the land. [Source]

12.5 One good news on the subject of casteism


The internationally renowned poet and Dalit leader is the founder president of Maharashtra’s Dalit Panther that has traditionally been at odds with the RSS. The Dalit
Panther has for long looked upon the RSS as representing the Brahmanical order. Ironically, Dhasal released a RSS book on Dalit pain at the function.” [Dalit leader buries the hatchet with RSS. The Times of India (Sept 1, 2006)]

3. “NEW DELHI: Following up on its radical call last year to train and appoint Dalits as priests in Hindu temples, the Rashtriya Swayamsevak Sangh (RSS) has severely condemned the barring of Dalits from a temple in Orissa recently.

An year-end editorial in the Sangh mouthpiece Panchjanya termed as unfortunate the discriminatory attitude of temple authorities at the Jagannath temple in Kerdagarh saying it was “shameful that even in 2006 there are temples where Dalits are disallowed Even God will desert the temple that Dalits cannot enter.” [RSS rips into ban on Dalits entering temples. The Times of India (Jan 4, 2007)]

My blog post congratulating RSS on rejecting caste

From my blog post, here.

Gowalkar, a key RSS leader for a very long time, started off on a wrong foot on virtually everything. His Hitler fascination is legendary. His Muslim hatred is widely known. His fascination for eugenics was great, although not as well known (“the belief that only the Brahmins of the North, specifically Namboodri Brahmanas, belonged to a superior race – the first off-spring of a married woman of any class must be fathered by a Namboodri Brahmin and then she could beget children by her husband.”). A racist (Brahmins were the superior "race" in his model). And his strong belief in Manusmriti and caste.

But it seems Golwalkar’s legacy has been almost entirely rejected by RSS

Madhav Sadashiv Golwalkar, the then Supremo (Sarsanghchalak) of RSS, to a Marathi daily Navakal Golwalkar in this interview had extolled the virtues of Chaturvarnya (the division of the Hindus in four Varnas) and had also glorified Manusmriti, the ancient edicts of the Hindus. [Source]

Confirmation -1

In 1969, Shri Guruji Golwalkar, second Sarsanghchalak (Chief of RSS) gave an interview to a Marathi daily, “Nawakal” on the subject of “Chaturvarnya” (a system of 4 main castes by birth described Manusmriti, a code of conduct Hindus laid down in ancient times). This interview provoked quite a storm in Maharashtra and gave a handy weapon to leftists and socialists to beat the Sangh with. Meet were held to launch protests against Shri Guruji’s view and abuses were hurled on the Sangh. [Source]

Confirmation – 2

It was in the late sixties when Maharashtra witnessed a massive mobilisation of people, cutting across party lines, which was precipitated by a controversial interview given by Madhav Sadashiv Golwalkar, the then supremo (sarsanghchalak) of RSS, to a Marathi daily Navakal. Golwalkar in this interview had extolled the virtues of Chaturvarnya (the division of
the Hindus in four Varnas) and had also glorified Manusmriti, the ancient edicts of the Hindus.

Of course, it was not for the first time that the supremo’s love and admiration for Manusmriti, which sanctifies and legitimises the structured hierarchy based on caste and gender, had become public. In fact, at the time of framing the Constitution also, he did not forget to show his disapproval towards the gigantic effort, claiming that the said ancient edict could serve the purpose. Organiser (November 30, 1949, p. 3), the organ of the RSS, gave vent to his ideas:

But in our Constitution there is no mention of the unique constitutional developments in ancient Bharat. Manu’s laws were written long before Lycurgus of Sparta or Solon of Persia. To this day laws as enunciated in the Manusmriti excite the admiration of the world and elicit spontaneous obedience and conformity. But to our constitutional pundits that means nothing.

It was the same period when attempts were made to give limited rights to Hindu women in property and inheritance through the passage of the Hindu Code Bill, which were opposed by Golwalkar and his followers, with the contention that this step was inimical to Hindu traditions and culture. [Source]

Gandhi on RSS’s lack of caste consciousness

Gandhi (who was a major racist and casteist – see details in my SH book2): “When Mahatma Gandhi visited the RSS shakha (meeting) at Wardha he was surprised to see people of different castes sitting together and having a meal,” he said. [Source]

This is, of course, contrary to the statements of Gowalkar. It is possible that the Wardha branch had some specific non-casteist person in charge.

Madhukar Dattatraya Deoras (Balasaheb Deoras)

Looks like with Deoras, RSS started changing, till now it is 100 per cent opposite to Gowalkar in a number of things (including Hitler, etc. – having rejected Golwalkar’s book ‘We’)

"if untouchability is not wrong, nothing in the world is wrong" [Source]

Deoras, according to Kelkar, tried to change the conservative dispensation of RSS by calling for Hindu unity to include the Dalits. The RSS had come a long way, says Kelkar, who admits to being uncomfortable about the ‘covert Chaturvarnya system’ that continued to exist in the RSS. [Source]

K S Sudarshan

Sudarshan seems to have defended caste, however.

RSS chief K S Sudarshan today said the caste system earlier was "non-discriminatory" and every caste was given "job reservation" under it.
"Caste system used to be like a fence around the farm. Those who violated its rules were ostracised. It was not discriminatory. Rather, it provided for job reservation. Every caste was given reservation in a particular job. A mason cannot do the carpenter's job and a carpenter could not do a sweeper's job," he said.

Sudarshan said though discrepancies and shortcomings crept into the system over a period of time, the village continued to be a single unit and everyone used to be treated on par. [Sanjeev: this is very questionable - there is NO evidence to substantiate this]

"A Brahmin father would scold his son, if he called an elderly person from the Balmiki community (sweepers) by name. He would ask the child despite being a Brahmin to call the elderly person his uncle," the RSS chief said, adding "the mutual respect and culture in the villages was such that nobody used to feel the untouchability". [Sanjeev: here, of course, Sudarshan is entering the area of delusion]

"Every caste had a Panchayat and if anybody was dishonest to his profession, he used to be penalised," Sudarshan said. [Source]

**Namdeo Dhasal (Dalit Panther)**


The internationally renowned poet and Dalit leader is the founder president of Maharashtra's Dalit Panther that has traditionally been at odds with the RSS. The Dalit Panther has for long looked upon the RSS as representing the Brahmanical order. Ironically, Dhasal released a RSS book on Dalit pain at the function. [Source]

**Advani (the man with whose Ram temple crusade I totally disagree):**

Now, finally, this man Advani – whose actions cost India innumerable innocent lives – believes (FALSELY) that RSS "NEVER" accepted caste. That is a total falsehood, but I'm happy to accept this position, for it is in the right direction. 'RSS never accepted caste and believed that all sections of society are equal" [Source]

**Ramesh Patange**

'Manusmriti has become outdated and today it has no relevance to the Hindu Society" [Source] (Ramesh Patange is a Dalit who confirms that RSS does not discriminate on the basis of caste)

**Conclusion**

All's well that ends well. If RSS has slowly changed for the better, who am I to hold it to the statements of Golwalkar? RSS has rejected Golwalkar almost entirely. That's clearly something in the right direction.
12.7 But still some support for caste? - unclear

**Connivance and promotion of caste system**

1. “Although ‘hierarchy’ and ‘discrimination’ are criticized by Golwalkar, for example, the idea that people are born into a particular occupation seems to be tacitly accepted: . . . [T]he distinctions in the social order did not imply any discrimination of big or small, high or low, among its constituents. On the other hand, the Gita tells us that the individual who does his assigned duties in life in a spirit of selfless service only worships Gods through such performance (Golwalkar 1966: 107, in Andersen and Damle 1987: 81, emphasis added). . . . [T]he leadership of the organization remains distinctly Brahmin (Andersen and Damle 1987: 45).” [Joseph S. Alter, ‘Somatic Nationalism: Indian Wrestling and Militant Hinduism, Modern Asian Studies, Vol. 28, No. 3 (Jul., 1994), pp. 557-588]

2. “Following the elite, upper-caste base of anushilan, the initial RSS volunteers were Nagpur Brahmins.” [Milind Wakankar, ‘Body, Crowd, Identity: Genealogy of a Hindu Nationalist Ascetics, Social Text, No. 45 (Winter, 1995), pp. 45-73]

12.7.1 Shantanu Bhagwat’s view

*Addendum 8 June 2009.* This blog post has been discussed at length on Shantanu’s blog post of June 5 2009. Shanatanu doesn’t agree that I have made the case against RSS. Therefore, please be sure to form your own opinion after reading and understanding all the facts – and that includes material linked through Shantanu’s blog!
13. Other SEVERELY bigoted views of RSS

13.1 RSS never (or almost never) hoists that national flag


RSS has never before or after independence, ever hoisted the tri-colour in their premises, even on Independence Day and Republic Day.

https://www.facebook.com/sabhlok/posts/1015324622768767

13.1.1 RSS against the tricolour national flag

On August 14, 1947 at the dawn of Independence, the Organiser, the English organ of the RSS, openly denigrated the choice of the tricolour as the National Flag in the following words: “The Tricolour will never be respected and owned by Hindus. The word three is in itself an evil, and a flag having three colours will certainly produce a very bad psychological effect and is injurious to a country.” [Source]

13.2 Preaching severe hatred and bigotry against Muslims

This youtube video will chill you. Nothing will prepare you for this. A video showing how deeply and comprehensively young children are being indoctrinated.

13.3 Reactionary: Devoted to keeping women inside the house

RSS chief Mohan Bhagwat at it again, says women should be just housewives and husbands should be the breadwinners

Bhagwat said a husband and a wife are bound by a social contract and if the woman fails to deliver her duties, she can be abandoned.

A woman is bound by contract to husband to look after him.

"A husband and wife are involved in a contract under which the husband has said that you should take care of my house and I will take care of all your needs. I will keep you safe.

"So, the husband follows the contract terms. Till the time, the wife follows the contract, the husband stays with her, if the wife violates the contract, he can disown her," Bhagwat told a rally in Indore on Saturday. [Source]

13.4 Against economic freedom: RSS is a wolf in sheep’s clothing

My blog post here.

RSS presents a charitable front today, compared to its virulent underlying anti-liberty stance.

And so RSS wants to celebrate the 150th birth anniversary of Vivekananda – which is good. But on the other side it repudiates everything he stood for! A wolf in sheep’s clothing.
For instance, Vivekananda stood for liberty (including freedom to proselytise) but RSS stands for muzzling free speech, mercantilism, "swadeshi", and the killing of missionaries.

The RSS (Sangha Parivar) is the unambiguous ENEMY liberty. At every step, in every way, the RSS aims to harm India and India's interests. Its deology is behind the groups that are blocking free speech in India. Now RSS wants to block free trade. What do they "allow"? Only mindless devotion to a particular form of Hinduism?

"RSS calls the public to ban the use of Chinese products" which has a large scale impact on Indian economy in multiple ways. Chinese goods like toys, electronic devices, utensils, even Idols of Hindu God like Ganesh are in Market. Hence we need to promote our Industrial growth rather than buying Chinese goods”, says Hosabale. [Source]

Free trade is the BEST way to both improve relations between nations and to ensure that Indian consumers get the best deal. Such competition also ensures that Indian businesses can’t sell SHODDY products to Indians any more. Those of us who lived in deeply socialist India know that we could never get a stapler that works. Even today, Indian businesses sell shoddy envelopes that disintegrate well before reaching their journey. Free trade is a win-win situation for everyone in every way.

But the RSS (and Sangha Parivar) is ANTI-LIBERTY and will destroy all potential of India's growth.

Expect the worst for India if these Hindu Taliban (though BJP) come to power.

It pains me that many educated people who apparently promote liberty support RSS and BJP. How can they possibly do so? Can a leopard ever change his spots?

How can an organisation that OPPOSES LIBERTY suddenly start promoting liberty when it comes to power? BJP's history has not been consistent with the promotion of liberty, either.

I call upon such people to sever their support for RSS and BJP and to firmly unite under the banner of liberty, under the banner of FTI.

13.5 Attempt to impose Hindi on everyone in India

1. “Feb. 17–PUNE — At a time when regional political parties are raking up the chauvinistic sentiments through language, the Rashtriya Swayamsevak Sangh (RSS) has come out openly against English.

RSS chief KS Sudarshan on Sunday said that the time has come to launch a movement against English, which actually is redundant.

Addressing RSS workers in Pune, Sudarshan said that countrymen should have one common language besides a local one.

“Since Hindi is most spoken language in India, it should be treated as common medium of instruction while people should also speak in their local language. However, English has no relevance in the country and, therefore, we must all stop sending our children to convent schools.” [English has no relevance in our country: RSS chief, Hindustan Times (New Delhi, India) (Feb 17, 2009)]
13.6 Former RSS members tell us how the organisation creates intolerant bigots

RSS MUST GO. IT IS CREATING A BUNCH OF INTOLRANT "HINDUS" - WHO HAVE NO IDEA ABOUT WHAT HINDUISM (OR INDIA'S HISTORY) IS ALL ABOUT.

1) But at the same time, after spending some time off RSS, I observed the dark threads woven into the fabric of RSS. They make you very rigid in your thinking; I also observed those who were actively involved with RSS were comparatively less tolerant. Sadly, I remember how we used to celebrate 6th of December (Babri Masjid demolition) as a festival.

2) We used to hear stories of how Christian missionaries were converting ‘our’ people to Christianity.

3) RSS makes you a hard core deshbhakt for sure and it is good for the country, but at the same time it reduces your tolerance for other religions and ideologies.

4) There is no harm in following your religion with all the faith you can muster, there is no harm in doing Ram naam jaap, but in a country like India, it is unwarranted to make people less tolerant towards other religion. [Source]
14. No understanding of Hinduism

14.1 The prudery of RSS is inconsistent with Mahabharata

The Morality Tale That The Mahabharata Just Isn’t
This article points out that many heros in the Mahabharata were born out of wedlock.

14.2 Hindutva will be the end of Hinduism

Hindutva will be the end of Hinduism.
Hindutva is a faith and a way of life. Hindutva is an ideology for those whose Hinduism has worn off.
Hindutva ... is Western imperialism’s last frenzied kick at Hinduism.
Nathuram Godse did not kill "pseudo-secular" Jawaharlal Nehru but the 'arch-reactionary', 'anti-national' sanatani -- Mohandas Karamchand Gandhi.
Godse .... knew who was the real enemy of Hindutva.

https://www.sscnet.ucla.edu/southasia/Socissues/hindutva.html

14.3 Total distortion of Hinduism by Hindutva/RSS

See this video in which Salman Rushdie discusses Wendy Doniger’s book.
15. Systematic bigotry and propagation of false knowledge, with intent to destroy India

15.1 Falsely claiming that Muslims eat Muslim women
VHP has reached below the gutter. Beyond belief.
Details here, on my blog.

15.2 “Love Jihad” to destroy India
Everywhere and in every way - BJP is intent on creating a civil war situation in India.
===
"systematic effort towards using love jihad to polarise communities along communal lines."
[See full report here]

15.3 Preventing Muslims and Christians from participating in Garba dance

15.4 Misrepresenting others and misappropriating their legacy
Top RSS leader misquotes Ambedkar on untouchability
An article by RSS joint general secretary Krishna Gopal in the collectors’ edition in its mouthpiece Organiser to mark Ambedkar’s 124th birth anniversary year celebrations claims that the Dalit icon thought untouchability crept in India about 1,200-1,300 years ago and linked to Islamic invasions.
However, Ambedkar’s original writings do not seem to endorse the claim.
In fact, as his thoughts contained in Volume 7 of his writings and speeches – edited by Vasant Moon – make clear, he saw untouchability as beginning in 400 AD, the time when beef-eating was purportedly banned and beef-eaters shunned as untouchables.

15.5 Allegedly all Indians are Hindu – but never the Muslims
From my blog post here:
RSS purports to use Hindutva in the geographical sense. It even claims that all Indians are Hindu.
1) RSS chief Mohan Bhagwat’s comment
2) All India Publicity In-Charge of RSS, Manmohan Vaidya’s comment
So far so good. I have no objection to using Hindu in the geographical sense. I call myself Scientific Hindu in the GEOGRAPHICAL sense – seeking to imbibe the very best from the great land of my birth: its tolerance, its critical thought, its religious freedom.
But note how quickly the true colours of RSS come to the fore. Each time it is busy pushing the TEMPLE agenda. The temple, if RSS doesn't know, is NOT a geographical but religious symbol.

If all Indians are Hindu, why is Babri Masjid not Hindu? Why does RSS want a Ram temple? Why not rebuild the Babri Masjid which was destroyed by its brother organisation VHP?

RSS can fool some people some of the time but not all people all the time.

RSS is a fanatical "Hindu" (in a very distorted religious sense) political organisation that has been frequently involved (behind the scenes) in violence. Let India be very clear about that.

15.6 Strong discouragement of free thought


15.7 Bigotry being propagated in villages across India

1. “The RSS has started village-level educational units that enable teachers well-versed in the ideology of Hindutva to live with and instruct minority communities about their nation, heritage, and civilization. It is estimated that there are at least 2.4 million pupils and 80,000 teachers in these Vidya Bharati schools run by the RSS-VHP coalition. And “much of the text being taught” in such schools “is designed to promote bigotry and religious fanaticism in the name of inculcating knowledge of [Indian/Hindu] culture in the younger generation.” (The Asian Age (28 August 2000) 3) – from Sathianathan Clarke, Hindutva, Religious and Ethnocultural Minorities, and Indian-Christian Theology, The Harvard Theological Review, Vol. 95, No. 2 (Apr., 2002), pp. 197-226.

15.8 The Batra fiasco (Dina Nath Batra, national executive of the RSS education wing, Vidya Bharat)

Lessons on how ‘gau seva’ begets kids, why not to say ‘professor’

"In his book, Tejomay Bharat, which was made compulsory reading in Gujarat schools, Batra, convenor of Shiksha Bachao Andolan Samiti, has said, “.America wants to take the credit for invention of stem cell research, but the truth is that India’s Dr Balkrishna Ganpat Matapurkar has already got a patent for regenerating body parts. You would be surprised to know that this research is not new and that Dr Matapurkar was inspired by the Mahabharata. Kunti had a bright son like the sun itself. When Gandhari, who had not been able to conceive for two years, learnt of this, she underwent an abortion. From her womb a huge mass of flesh came out. (Rishi) Dwaipayan Vyas was called. He observed this hard mass of flesh and then he preserved it in a cold tank with specific medicines. He then divided the mass of flesh into 100 parts and kept them separately in 100 tanks full of ghee for two years. After two years, 100 Kauravas were born of it. On reading this, he (Matapurkar) realised that stem cell was not his invention. This was found in India thousands of years ago.” The book
carries a customised message from Modi, as then Gujarat Chief Minister. [Indian Express; October 28, 2014].

15.9 Modi’s Ganesha plastic surgery debacle

A great RSS leader’s scientific wisdom: “a plastic surgeon fixed an elephant’s head on Ganesha” (Addendum 27 October 2014)

15.10 India: Under Modi, RSS outfits want a hindutva laced education system

Source

http://epaper.mailtoday.in/365773/mt/Mail-Today-October-31-2014#page/5/1
RSS leaders meet Smriti Irani, seek revamp of India’s education system
IndiaToday.in New Delhi, October 30, 2014

India: Delhi University asked to purge Left slant in all history textbooks (Mail Today | New Delhi, October 22, 2014)

India Under the Modi Regime: Delhi University’s Sanskrit dept project to prove Aryans were not foreigners
http://m.economictimes.com/news/politics-and-nation/dus-sanskrit-dept-kickstarts-project-to-prove-aryans-were-not-foreigners/articleshow/43838590.cms

education: saffronisation - Test-Tubes In Hastinapur
Myth and epic are being introduced as fact into school curricula of states
http://www.outlookindia.com/article/TestTubes-In-Hastinapur/291554

Religion, culture and values
http://www.thehindu.com/opinion/editorial/religion-culture-and-values/article6272956.ece?homepage=true

15.11 The fake “historians” are now being promoted

"He [SN Balagangadharan] presented a coherent lecture but it had little to do with history... His logic was to first create men of straw, demolish them and emerge victorious. No historian does that," said BP Sahu, professor of history at Delhi University and an ICHR member.

Sahu was also strongly critical of the ICHR head. "He (YS Sudershan Rao) gave us the impression that Balagangadharan was way ahead of his time and (the) founder of a new ideology which lesser mortals in the audience were incapable of comprehending. [Source]

Read this interview with this joker. According to him: "If Rama’s story is not true then how has he survived in the collective memory for so long?"
Well, Christ "exists" in the "collective memory" of millions but there is not ONE IOTA of evidence of his existence. Stories can become "realities" for illiterate people. And most of India was illiterate for most of history. This man doesn't understand the concept of evidence.

He insists that Aryans are indigenous to India. “Aryans are called outsiders only by colonial and Marxist writers. We have evidence that points to indigenous origin of Aryans. Scholars in India have been aware of it, but are they (Marxist historians) ready to accept it? One needs a scientific spirit for that. Even if we organize a debate here in ICHR, will those people (Marxist historians) be part of the discussion? For instance, it's a known finding that the city of Dwarka exists under water. Inspite of recent archeological evidences historians are still following colonial theories with regard to Hindu culture or Aryan debate.”

This is absurd. There is CONCLUSIVE evidence of migration (not “invasion”) from the northwest. DNA evidence, and evidence of language and culture.

### 15.11.1 The fake “professor” SN Balagangadharan

This fake "professor" denies the caste system and claims that "secularism creates religious violence". [Source]

### 15.12 Surajit Dasgupta’s FB post

| There were rumblings of discontent from Nagpur to Keshav Kunj of Delhi until Rao was appointed as the chairman of the Indian Council of Historical Research. Now the Sanghis are once again singing paeans to Modi sarkar. |
| And when some day a Congress government comes back, we will have the stories retold in a way that it would appear everything native was substandard; we would have wallowed in darkness of ignorance if not successive invaders had civilised us: from the 'Aryan migration' days to the British era. To hell with academic truths! We will either have myth or condescension passed off as reality, and discarded as political motivation when the other party assumes office. |
| Now the solution to make history credible and world class. Open a new stream in universities with degrees BSc and MSc in History. They would be different from the BA and MA in the subject as applications will be invited from students of intermediate science rather than arts. For clues to launch research, international, unaffiliated historians would be commissioned. Then, knowledge of physics and/or chemistry could be used to study archaeology while that of biology would aid anthropology. No claim about our past except what is endorsed by studies like C-14 dating and DNA profiling should be acceptable as undeniable truth. Finally, educative documents may be downloaded from websites of international universities of repute and those that give you access to peer-reviewed papers for a fee. [Source] |

### 15.13 Godse to be made a national hero

“Nathuram Godse, the assassin of Mahatma Gandhi is a “national hero” who “fought for independence from the British” and whose reputation has been tarnished by previous governments and who should figure prominently among the new list of national heroes to be taught in all government schools.” [Source]

### 15.13.1 Global Hindu Heritage Foundation

Read the letter from this ‘foundation’ about what should be taught in India.
15.14 Vijay Sonkar Shastri’s claim that Muslims created untouchability

“The BJP spokesman Vijay Sonkar Shastri recently authored three books—*Hindu Charmakar Jati*, *Hindu Khatik Jati* and *Hindu Valmiki Jati*. The RSS leaders Bhaiyyaji Joshi (general secretary), Suresh Soni and Krishna Gopal wrote the forewords. Released by the RSS supremo Mohan Bhagwat, all three texts claim that Dalits, Indian Muslims and tribal people were “created” by Muslim invasion and subsequent atrocities in medieval times and that Sudras were never untouchables in the Hindu religion.” [Source]

15.15 Rajnath Singh claims Heisenberg’s uncertainty principle is based on Vedas

“In line with BJP’s consistent emphasis on projecting the country’s ancient knowledge, home minister Rajnath Singh on Saturday said that fundamentals of German physicist Werner Heisenberg’s principle of uncertainty (in quantum physics) were based on Vedas. The statement, made on Hindi Diwas, is based on assertions made in a 1975 book by Fritjof Capra.” [Source]


"the book only highlights an ex post facto connection between the uncertainty principle and the Upanishads." POST-FACTO. Heisenberg did not cite the Upanishads.

And, of course, Heisenberg proposed the principle in 1927 and met Tagore in 1929. So much for the great "influence" of Tagore.So, wrong on ALL COUNTS.

A short history of how Modi and Rajnath came to believe that mythology is science

15.16 An assembly of morons at the Indian Science Congress


15.17 Sanskrit learning is essential for computers


Swamy’s computor [https://twitter.com/Swamy39/status/535783467259158528r](https://twitter.com/Swamy39/status/535783467259158528r):
And why does Swamy read/write/speak in English?

15.18 Sanskrit most useful for science, technology, Rajnath Singh says
http://timesofindia.indiatimes.com/india/Sanskrit-most-useful-for-science-technology-Rajnath-Singh-says/articleshow/48641682.cms

15.19 Why Sanskrit is nothing of this sort
http://scroll.in/article/750526/how-sanskrit-came-to-be-considered-the-most-suitable-language-for-computer-software
16. Views of other bigoted “Hindus” who were not directly associated with RSS

16.1 Lala Hardayal

I held Lala Hardayal in high esteem till I came across this statement he had published in 1925:

In 1925, the Pratap of Lahore carried what Lala Hardayal called his political testament. “I declare that the future of Hindu race, of Hindustan and of the Punjab, rests on these four pillars: (1) Hindu Sanghathan, (2) Hindu Raj, (3) Shuddhi of Moslems, and (4) Conquest and Shuddhi of Afghanistan and the Frontiers. So long as the Hindu nation does not accomplish these four things, the safety of our children and great-grand children will be ever in danger, and the safety of the Hindu race will be impossible. The Hindu race has but one history, and its institutions are homogeneous. But the Musalmans and Christians are far removed from the confines of Hinduism, for their religions are alien and they love Persian, Arab and European institutions. Thus, just as one removes foreign matter from the eye, Shuddhi must be made of these two religions. Afghanistan and the hilly regions of the frontier were formerly part of India, but are at present under the domination of Islam. ... Just as there is Hindu religion in Nepal, so there must be Hindu institutions in Afghanistan and the frontier territory; otherwise it is useless to win Swaraj” [Source]

16.2 Gita Press

Source

Let me begin by acknowledging that this is a first-rate piece of scholarship which will be one of the standard works on the subject for a long time.

The subject I am referring to here is not just the Gita Press which the title refers to, but the intellectual underpinning of the Hindutva movement as it unfolded in the 20th century. In many ways, it reminds me of an unrelated book, Ayodhya: The Dark Night (about the Babri land grab) in the way it reveals how putrid and unknown some aspects of Hindu nationalism are.

This book is about the thinking man’s Hindutva. It is about true Indian conservatism. What does it mean to be conservative and to be ‘of the right’? This book tells us unambiguously it means to preserve our ancient traditions and our culture, no matter how regressive they may be in the modern world.

It is about two publisher-businessmen-writers (also agony aunts for your spiritual problems) who pushed the message of Hindu nationalism from their press. Of these two Marwari men, one was first attracted to Gandhi and then put off by his caste reforms. He, Hanuman Prasad Poddar, is clearly unhinged, having the sort of spiritual epiphanies that would have been seen as messianic in a monotheistic nation. These epiphanies do not make him gentle: Poddar is an enthusiastic supporter of keeping Dalits out of temples and rejects the idea of dining together with them.

The book illuminates that time in India’s history where much of our mythmaking happened. The idea and the definition of a Hindu identity as sharply posited against Islam and Muslims are a gift of this period. Much of this may be attributed to the Gita Press. It has put out over
150 million copies of various religious titles, primarily the Gita and the Ramayana of Tulsidas. This is astonishing for a country historically low in literacy and even lower in deploying its ability to read on actual texts.

This is coupled with a magazine called Kalyan (still extant) that reaches 200,000 homes. I did not know that it had an English edition that reached 100,000. These are staggering numbers, given how kooky the content of the magazine is.

The Hindu right’s positions on cow slaughter we are familiar with because the results and the damage are still with us. But it is instructive to see how deranged their positions on other things are.

It will not surprise the reader that Gita Press has a strong dislike of modern and English education, that it has a problem with cinema, and that it has attacked birth control. I was not surprised to learn either that it was in favour of child marriage, and so opposed to the law Muhammad Ali Jinnah brought about (called the Sarda act), which banned child marriage in India.

As is the case when men of any religious persuasion embark on spreading morality, the female and her behaviour is roped in. One of the most horrifying chapters is the one on family values (‘The moral universe of Gita Press’).

In our parts politics is inseparable from religion and culture. The press has made common cause with the Hindutva movement and is united in its political view with the Jan Sangh and the Bharatiya Janata Party (BJP).

I was struck at how the press owners and their writers are preponderantly Bania and Brahmin. This has been a tradition for quite some time and the early part of the 20th century, according to this book, saw magazines which were aimed at reform in Marwari and Aggarwal society which were financed by Marwaris but were edited by Brahmins.

This caste-specific composition affected the press’ output, naturally. Pushing the traditionalist positions on Hinduism also meant pushing caste. Mukul tells us that "much of the Gita Press’s critique of the Hindu Code Bill stemmed from its opposition to lower castes gaining liberty of access to upper-caste homes through marital alliances that had the sanction of law".

It is frightening and sobering that the Hindu political consciousness should have come out of such criminal nonsense. Our misfortune is the inability of our middle class to see it clearly for what it is. This work would open their eyes if they would read it.

This is, as I said, a scholarly work. In his bibliography, writer Akshaya Mukul lists two dozen works in Hindi under the secondary sources alone. The English ones run into well over a hundred, and each page and almost every paragraph shows the depth of the research. It is not easy to be entertaining with subjects as grim as the ones the author tackles, and the book is heavy going in parts, given the vast and in fact Tolstoyesque cast of characters, which include many national figures, including G.D. Birla, Ramnath Goenka, among others.

Author Mukul is a journalist. For those who constantly complain about the poor quality of our media (and I am one of them), this work will come as a surprise. If people of the calibre of Mukul are part of India’s mainstream press, it cannot be as bad as it is made out to be.

Aakar Patel is a writer and columnist
GITA STURDY CLASS
The publications from Gita Press sell in large numbers but its world view is regressive

NUMBERS UP
The Gita Press has sold 71.9 million copies of the Gita
It has sold 70 million copies of Tulsiidas’s works, especially Ramcharitmanas
Its Hindi magazine Kalyan has a circulation of over 200,000 copies
Its English magazine Kalyana-Kalpataru’s circulation figure is 100,000

IDEAS DOWN
Its publisher Hanuman Prasad Poddar was an enthusiastic supporter of keeping Dalits out of temples
Poddar lamented that self-assertive educated women led to disintegration of homes
He disliked English education and detested cinema
He attacked birth control and was in favour of child marriage
17. Views of eminent people condemning the bigoted RSS

17.1 RSS banned

http://www.mkgandhi.org/spitngatthesun/chargesht.htm

17.2 Vallabhbhai Patel

http://www.mkgandhi.org/spitngatthesun/chargesht.htm
The Hinduists indulge in the various strategies of deception. They try to convince that Swami Vivekanand, Subhash Babu, Bhagat Singh, Chandrashekhar Azad and the other martyrs were also Hinduists. But not one of them was a Hinduist or a fundamentalist. But there has been a ceaseless and subtle propaganda to inhibit the people’s mind that way. Another such lie is to depict Sardar Vallabhbhai Patel as a partisan Hinduist. Here are two excerpts from Sardar Patel’s correspondence:

17.2.1 Letter addressed to Dr. Shyama Prasad Mukherjee

As regards the RSS and the Hindu Mahasabha, the case relating to Gandhiji’s murder is sub-judice and I should not like to say anything about the participation of the two organisations, but our reports do confirm that as result of the activities of these two bodies, particularly the former, an atmosphere was created in the country in which such a ghastly tragedy became possible. There is no doubt in my mind the extreme section of the Hindu Mahasbha was involved in this conspiracy. The activities of the RSS constituted a clear threat to the existence of the Government and the State.”

18.7.48

Vallabhbhai Patel

*(From the letter addressed to Dr. Shyama Prasad Mukherjee. Sardar Patel’s correspondence; Vol. VI, p. 323, Navjivan-1973)*

17.2.2 Letter addressed to Sarsangh Chalak of the R.S.S.

Sardar Patel in his letter dated 11th September 1948, addressed to Sarsangh Chalak of the R.S.S. wrote:

“The speeches of the Sangh leaders are poisonous. It is as a result of this venom that Mahatma Gandhi has been assassinated. The followers of the Sangh have celebrated Gandhiji’s assassination by distributing sweets.”

17.2.3 BJP, please don’t take Sardar Patel’s name! He detested your founding organisation: Hindu Mahasabha.

*My blog post: BJP, please don’t take Sardar Patel’s name! He detested your founding organisation: Hindu Mahasabha.*

I’m a great fan of Sardar Patel. After Rajaji. In my list of great Indians (see [this](http://example.com)), I rank Rajaji at the No.1 position, and Sardar Patel at No.2. Also this: **I’m no Ron Paul. If anything, I’m Sardar Patel.**

Therefore I’m disturbed by this newsreport of BJP trying to latch on to Sardar Patel’s legacy.

I have no problem in Modi following in Sardar Patel's footsteps (without spending tax payers' funds on this task). But he must broaden his constituency to include every Indian (including Muslims). He can do this by resigning from BJP which is an extremist Hindutva organisation rooted in the work of Hindu Mahasabha.

**BJP is the child of Hindu Mahasabha and Nehruvian Fabian Socialism. It represents the worst of everything that India has ever produced.**
Today, BJP is ENTIRELY operated by RSS and VHP: organisations which have a very problematic history of raking up events that happened hundreds of years ago, and using these events to destroy peace and harmony in today’s India. To the extent RSS does social work, I’m fine with it. But there is an underbelly of VJP/RSS/BJP which is dangerous to India’s growth and success. In addition, BJP is almost as corrupt as Congress. I can’t really distinguish between the two.

I am willing to give Modi the benefit of doubt, but BJP cannot be given such benefit of doubt, for there is no doubt that BJP is BAD for India. As bad as the Congress.

India must offer a strong opposition to BJP. Since Congress is India’s ARCH enemy, the solution is to create a movement/political force that will destroy Congress even as it holds extremist elements in BJP in check.

That’s why India needs Swarna Bharat Party.

==EXTRACTS FROM THE TEHELKA ARTICLE CITED ABOVE==

Here is what Sardar Patel thought of the RSS. In his letter of July 18, 1948 to Dr Shyama Prasad Mukherjee after Mahatma Gandhi’s murder, Sardar wrote:

“… as[a] result of the activities of these two bodies[the RSS and the Hindu Mahasabha], particularly the former, an atmosphere was created in the country in which such a ghastly tragedy became possible. There is no doubt in my mind the extreme section of the Hindu Mahasbha was involved in this conspiracy. The activities of the RSS constituted a clear threat to the existence of the Government and the State.” (Sardar Patel’s correspondence; Vol. VI, p. 323, Navjivan-1973)

In his letter of 11 September 1948 to Sarsangh Chalak of the RSS, Sardar Patel wrote: “The speeches of the Sangh leaders are poisonous. It is as a result of this venom that Mahatma Gandhi has been assassinated. The followers of the Sangh have celebrated Gandhiji’s assassination by distributing sweets.” (“R.S.S. Kaal, Aaj, Udyaa”, p. 71, RSS-1983)

Going even further, in his response in the Lok Sabha on 2 August 1950 to the Hindu Mahasabha members, after introducing the Defence of India Rules, 1950, Sardar Patel said: “You must remember that when the Father of the Nation was murdered, it was by a group of people who belonged to that organisation [Hindu Mahasabha]. I am ready to prove to anybody that there was a group of people there who were determined to take his life. They were not satisfied even after taking his life. He tells me that the Magistrate did not know who was the Minister to be murdered. He wants to know it. Well, I shall meet this challenge. The Minister meant was the Prime Minister of India.” (The Penguin Book of Modern Speeches, p. 664, Penguin Books-2007)

ADDENDUM

Cut to 1949 and the RSS’s undertaking to Patel to write a constitution, which, among other things, would specify that the Sangh had “no politics” and would remain “devoted purely to cultural work” (Article 4(b) of the RSS constitution; D.R. Goyal, 1979). The written constitution was Patel’s pre-condition for lifting the ban imposed on the RSS in the wake of Mahatma Gandhi’s January 30, 1948 assassination.

Then Sarsanghchalak Madhav Sadashiv Golwalkar pleaded not guilty and Patel himself was clear that the RSS was not involved in the assassination. He said this in his February 27, 1948 letter to Prime Minister Jawaharlal Nehru and reiterated it later too. However, Patel was strong in the belief that the Sangh’s “violent” ways contributed to the climate in which Gandhiji was killed. Golwalkar’s telegrams to Nehru and Patel expressing shock at the murder did not mitigate the situation. [Source]
Over the years I’ve noticed an increasing tendency among intellectuals in India to gloss over the great many problems with the Rashtriya Swayamsevak Sangha (RSS), the successor of the Hindu Mahasabha [Addendum 8 June 2009 - this last bit is incorrect - see here]. I’ve therefore compiled a number of academic critiques (and some newspaper reports) that highlight the dangers that RSS poses to India as a modern, prosperous, and non-violent nation. This blog post will be edited over time as I compile more material. If you have more material to add, please send in through comments.

At this stage (21 February) this is very tentative, but a very substantial start to the project of contesting RSS and its narrow view of India.

A question can well be asked why I am not writing against Islam extremists or Christian fanatics. The answer is that enough has already been written about them, and in particular, I have covered examples of these (other) problematic religious fanaticisms in my draft manuscript, The Discovery of Freedom.

General discussion
1a, Hate as a history lesson.

2. “The utopian future of militant Hindu ideology is more a revival of Hindu glory than a reformation, and character in this utopia is not molded to accommodate cultural diversity. In a manner as inherently ambiguous, inconsistent and tautological as Calvinist predestination, the RSS philosophy advances action without transformation.” [Joseph S. Alter, ‘Somatic Nationalism: Indian Wrestling and Militant Hinduism, Modern Asian Studies, Vol. 28, No. 3 (Jul., 1994), pp. 557-588]

3. “groups such as the Rashtriya Swayamsevak Sangh (National Servants’ Society, RSS) and the Vishva Hindu Parishad (World Hindu Council, VHP)- ... that have targeted India’s Muslim minority as a dangerous internal enemy threatening the unity of the nation.” [Norbert
6. “The main mechanism for political mobilization of the RSS-VHP-BJP in the 1980s has been marches from one end of India to another. With Toyota vans camouflaged as ‘chariots of the gods’ to evoke Hindu religious sentiment, massive parades with hundreds of thousands in tow have crisscrossed the country with their message of ‘Hindutva’. As many as 1,200,000 volunteers have been mobilized for these events (Ghimire, 1992:31). There is a glorification of blood and violence throughout the parades; young men offer up bowls of their blood to the leadership as proof of their commitment to the cause; volunteers at Ayodhya have ‘Jai Shri Ram’ (Victory to Rama) written on their skins with their own blood (Basu, 1994: 33). Each segment of the march concludes with Hindu sacrificial rituals honouring Mother India (Bharat-mata) deified as a modest sari-clad goddess seated on a lion holding a saffron flag (see Figure 2). The RSS-VHP-BJP organizations have also developed sophisticated use of audio-visual media, much of it targeted towards youth. A vast array of popular magazines, books, music cassettes with catchy tunes, and video films on religious themes and ‘Hindu history’ have been produced to attract new recruits. These songs, along with the speeches of the leadership and exhortations to rise up and experience ‘Hindu pride’, are widely circulated on tapes sold at nominal prices throughout India.

“The BJP-VHP-RSS version of history is propagated through the use of popular comic and cartoon magazines as well as collections of essays, stories and poetry (see Figure 3). Combining the call for a modern vision with a cry for the preservation of ‘traditional values’, the message is always the same: India is in crisis, sons of the soil are being short-changed, Muslims are treacherous imperialists and are multiplying, Hindus need to organize and come to the defence of Hindu religion and the Motherland. Saturating the media with their message is an important strategy; in one state recently after the BJP came to power, ten new RSS-BJP publications have been started up with state government largess (India Today, 1992b: 34). In all the states in which the BJP has come to power in the legislative assemblies, one of the priority projects has been the rewriting of Indian history textbooks. The narratives focus on violent antagonism between Hindus and Muslims; RSS historians equate Islam with destruction and vandalism (e.g., Goel, 1989).” [Sucheta Mazumdar, Women on the March: Right-Wing Mobilization in Contemporary India, Feminist Review, No. 49, Feminist Politics: Colonial/Postcolonial Worlds (Spring, 1995), pp. 1-28]

7. ‘Renascent Hindu communalism has taken its most extreme form in the development of a paramilitary organization called the Rashtriya Swayam- sevak Sangh (RSS), complete with cadres of highly trained troops and an ideology of the Hindu state involving the complete elimination of all non-Hindu minorities. During World War II, two RSS leaders held talks with Hitler with the aim of establishing an Aryan alliance that would enable Hindu Aryans to overthrow the British, and prompted Nehru to call the RSS “the Indian version of fascism.”’ [Cynthia Keppley Mahmood, ‘Sikh Rebellion and the Hindu Concept of Order’, Asian Survey, Vol. 29, No. 3 (Mar., 1989), pp. 326-340]

8. “The RSS as a cultural organization is exclusionary in its membership and approach, intent on advancing the interests of the Hindus as a nation.” [Baldev Raj Nayar. ‘The Limits of
9. “attempts on the part of fundamentalist Hindu groups, such as the Rastriya Swayamsevak Sangh (RSS), to make India a national Hindu state (Hindu Rashtra), just as Pakistan is an Islamic state and Khalistan a wished-for Sikh state [Hans Bakker, ‘Ayodhy?: A Hindu Jerusalem: An Investigation of ‘Holy War’ as a Religious Idea in the Light of Communal Unrest in India, Numen, Vol. 38, Fasc. 1 (Jun., 1991), pp. 80-109]

10. “In their restorationist vision, communalist forces seek to control history. Addressing the situation particular to India, in his keynote address K.N. Panikkar, professor of history at Jawaharlal Nehru University in New Delhi, described the tactics used by Hindutva forces, most notably the Bharatiya Janata Party (BJP) and its support organizations the Rashtriya Swayam Sevak Sangh (RSS), the Vishwa Hindu Parishad (VHP), and the Bajrang Dal, to recapture the imagined past. The past that they postulate is indisputably an invented history designed to disseminate the ideology of Hindutva and further its political influence. Yet the power of this invented history comes about in large part because the Parivar has an institutional network with which to disseminate their version of history. Professor Panikkar explained that while the marginalization and oppression of Hindus by alien rulers, both Muslim and Christian, has been to an extent internalized, “particularly by the middle class whose role in the making of public opinion is quite decisive,” still the “dissemination of these ideas to a large section of the Hindu population is ensured by the Sangh Parivar through the network of institutions and channels of communication painstakingly set up during the last many years.” The hand of these institutions extends into education, history, archeology, music, and the media. It follows that secular forces need to not only mobilize to posit a different view of history from the selective inaccurate view of the past told by communalists, but secular groups must also participate in determining the practices of the institutions that disseminate such knowledge.” [Mira Rosenthal, ‘DASTAK: Starting Point for Further Action, Social Scientist, Vol. 26, No. 9/10 (Sep. - Oct., 1998), pp. 63-73]

11. “Committed to the cause of building a resurgent Hindu nation and a revived Hindi-Hindu culture, the ideology of the RSS and the Jana Sangh was fuelled by the stereotype of an aggressive Islam on the rampage. They repudiated secularism, denounced the Congress for its policy of appeasement under the ‘camouflage of secularism’,28 and proposed the ‘Indianisation’ of Muslims to purge them of disloyal tendencies. ‘Indianisation of the Muslim outlook is the only solution of the socio-religious as well as the political aspect of the communal problem’, declared a foremost RSS and Jana Sangh activist.” [Mushirul Hasan, ‘Indian Muslims since Independence: In Search of Integration and Identity,’ Third World Quarterly, Vol. 10, No. 2, Islam & Politics (Apr., 1988), pp. 818-842]

12. “Hindutva, or what the BJP has called ‘cultural nationalism’, and what the anti-communalists see as a clarion call for establishing a Hindu India, rose to prominence in the writings of Veer Savarkar. Identified as one of the architects of the Rashtriya Swayam Sevak (RSS), Savarkar defined the boundaries of Hindutva in a communal manner and further
circumscribed its usage in defining the parameters of a modern India. Pitrabhoomi (Fatherland), jati (bloodline) and sanskriti (culture) were identified as the three principles of Hindutva, of which jati became the most critical in establishing the basis of communalism in modern India. This is because the concept implied that only those whose sacred land, sacred to their religion, lay within their pitrabhoomi (India) had the moral basis for claiming citizenship of India. The concept of jati, therefore, privileged a cultural/religious rather than a territorial concept of Indian citizenship-thereby implicating a basis of ‘cultural’ nationalism in India. Under it, ‘Muslims, Christians, Jews, and others whose holy lands lay outside the territorial boundaries of punyabhoomi (India), were by implication excluded from both Hindutva and from their rightful claims to the citizenship of India’.” The ‘insiders’ or those who are able to equate their land of birth with the sacred land of their religion are ‘appropriate citizens’, whereas the ‘outsiders’ or those whose Fatherland is not the same as their sacred lands are suspect in terms of their civic status and patriotism.” [Runa Das, ‘Postcolonial (In)Securities, the BJP and the Politics of Hindutva: Broadening the Security Paradigm between the Realist and Anti-Nuclear/Peace Groups in India,’ Third World Quarterly, Vol. 24, No. 1 (Feb., 2003), pp. 77-96]


14. “Narayan Kataria, RSS worker and senior figure in the militant Hindu Unity group (see Murphy 2001) which advertises on its website that it is “determined to get Muslims and Christians out of Bharat (India) by whatever means possible” and has a “Black List” of people critical of Hindutva which includes prominent figures such as the Pope...” [Prema Kurien, ‘Multiculturalism, Immigrant Religion, and Diasporic Nationalism: The Development of an American Hinduism’, Social Problems, Vol. 51, No. 3 (Aug., 2004), pp. 362-385]

15. “Guruji Golwalkar and the Rashtriya Swayamsevak Sangh (RSS) represented the extreme version of Hindu nationalism: The non-Hindu peoples in Hindustan must either adopt the Hindu culture and language, must learn to respect and hold in reverence Hindu religion, must en- tertain no idea but those of glorification of the Hindu race and culture, i.e., they must not only give up their attitude of intolerance and ungratefulness towards this land and its age-old traditions but must also cultivate the positive attitude of love and devotion instead-in a word they must cease to be foreigners, or may stay in this country, wholly subordinated to the Hindu nation, claiming nothing, deserving no privilege, far less any preferential treatment-not even citizens’ rights.” [Yogendra K. Malik and Dhirendra K. Vajpeyi, ‘The Rise of Hindu Militancy: India’s Secular Democracy at Risk’, Asian Survey, Vol. 29, No. 3 (Mar., 1989), pp. 308-325]

16. “Militant communal organizations such as the Shiva Sena, the RSS (Rashtriya Swayamsevak Sangh) and the Vishva Hindu Parishad (VHS) have become highly popular among the Hindu masses. According to one leading Indian journal, “the Hindu militancy is menacing and growing in intensity. The message being hammered home is the same: for too long, the minorities have been appeased and pampered while the majority has been
restrained from asserting what it holds to be the only basis for unifying the country-Hindu nationalism.” 24 The intensifying conflict between Hindus and non-Hindus has grave implications for relations between Hindus and Muslims in India and for India’s relations with Pakistan.” [Maya Chadda. ‘India and the United States: Why Detente Won’t Happen’, *Asian Survey*, Vol. 26, No. 10 (Oct., 1986), pp. 1118-1136]

17. “The author’s critique of the RSS is built around the organisation’s core trait, which according to him, is ‘fascism’. Exclusionary nationalism based on cultural chauvinism that is intolerant towards those considered beyond the pale of the ‘Hindu’ nation is an integral part of the world-view of RSS. Moreover, propaganda built around specific myths and symbolisms, as also an overemphasis on particular notions of heroism (for instance, the myth of rashtrapurusha Rama), has a centrality in the RSS’ sensibility. Fascist politics abhors democratic politics based on individual freedoms and as such the values of pluralism, tolerance and individualism, though it can take on the pretence of a democratic player in a democracy till the time it has established firm control over state institutions. It prioritises public over private as also the collective over individual in a homogenising project where a well orchestrated community is geared to a ‘national’ cause in highly centralised-hierarchised structures where decisions are taken top-down. Propaganda and indoctrination of the majority community go along with repress and terror of the minorities. The shishu mandirs and vidya bharatis and other cultural and educational fronts help in disseminating a fascist mindset among a wider public. This mindset is then reinforced by calculated acts of violence against Muslims and Christians. Moreover, the parivar’s majoritarian politics uses the democratic state institutions as a vehicle for constituting a permanent-fixed majority, another clear indication of fascist tendencies.” [Manjari Katju, ‘Convincing Message: A review of *The RSS and the BJP: A Division of Labour* by A. G. Noorani’, *Social Scientist*, Vol. 29, No. 1/2 (Jan. - Feb., 2001), pp. 84-87]

18. “The author quotes Nehru (a statement which I repeat here for its contemporary relevance) who said, ‘When the minority communities are communal, you can see that and understand it. But the communalism of a majority community is apt to be taken for nationalism’. Accordingly, the RSS and the BJP, as Noorani aptly describes, are ‘innately communal’ but claim to be ‘nationalists’ (p. xi). The author directly engages, in a head-on and scathing manner, with the Sangh parivar’s ideology and style of politics to which he claims ‘deceit and deception’ are integral (p. 10).” [Manjari Katju, ‘Convincing Message: A review of *The RSS and the BJP: A Division of Labour* by A. G. Noorani’, *Social Scientist*, Vol. 29, No. 1/2 (Jan. - Feb., 2001), pp. 84-87]

19. “The RSS uses popular sentiments, such as favoring the protection of cows, to create a mass political movement whose program centers on gaining acceptance for the idea that being an Indian citizen means being a Hindu. The latter, in turn, means having the blood of people originating in the land that is now called India. Hinduism is not identified with any set of religious beliefs by the group. RSS’s enemies are foreign invaders (especially Muslims), the Westernized elite, and those who resist the unification of all Hindus into a single movement. Among the numerous organizations that RSS cadre helped to organize is a woman’s group that affirms women’s traditional roles.” [Joseph B. Tamney, Review: Part IV: “Accounting for South Asian Fundamentalisms” - *Accounting for Fundamentalisms: The

“Hansen observes that RSS and BJP leaders are eager to have their version of Hindu nationalism accepted within the world political forum and thus be recognized as “respected members” of the family of nations that persists as a “sublime object of desire among even the most parochial nationalists” (p. 234).” [Mark Juergensmeyer, ‘Review of The Saffron Wave: Democracy and Hindu Nationalism in Modern India by Thomas Blom Hansen’, History of Religions, Vol. 41, No. 1 (Aug., 2001), pp. 84-86]

M. S. Golwakar, one of the founding fathers of the right-wing RSS (Rashtriya Swayamsevak Sangh), makes the case for Hindutva being cultural nationalism, which basically means that the nation-state of India is meant only for Hindus. This is at great variance with the more inclusive philosophy of the Congress Party, which has ruled India for most of the period since independence. Thus the peculiar brand of RSS nationalism was never really anti-colonial as much as it was anti-minority (anti-Muslim, in particular).

According to Aijaz Ahmed, “what Golwalkar means is that the real Indian nation is composed of Hindus exclusively; that Hindu cultural nationalism, which seeks to create in India not a secular polity but a Hindu Rashtra (nation), is the authentic form of Indian nationalism; that the secular, multi-de-nominational nationalism which seeks to be wider and more inclusive is in fact anti-Hindu treachery, since it denies the superiority of Hindu exclusivist claim to the whole of this territory, where others may live only in so far as they accept the superiority of the Hindu race.” A. Ahmed, Lineages of the Present (New Delhi: Tulika, 1996), p. 274.” [Arvind Narrain, ‘The Articulation of Rights around Sexuality and Health: Subaltern Queer Cultures in India in the Era of Hindutva’, Health and Human Rights, Vol. 7, No. 2, Sexuality, Human Rights, and Health (2004), pp. 142-164]

Ahamad (1969) has recently argued that Gandhi’s identification with Hinduism and Hindu motifs, taken over later by many of Gandhi’s disciples and followers, was one reason why the Indian Muslims could never take Indian secularism too seriously. The Muslims, however, were not the only structural base that developed counter-charisma toward Gandhi. Another such base was created in the extremist and orthodox Hindu circles of northern India represented politically by the Hindu Mahasabha and the RSS (the Rashtriya Sevak Sangha). Their complaint against Gandhi was the mirror opposite of that of the Muslims: he was considered too partial and sympathetic to Muslim sentiments and political demands. This organized wing of Hindu chauvinism saw in Gandhi a threat and a challenge to their political convictions and designs. In fact, one member of the RSS (an extremist Hindu paramilitary unit), Nathuram Godse, assassinated him soon after one of his fasts for Hindu-Muslim unity had ended; he, it is claimed, thought that with Gandhi eliminated, the path
would be open “for the establishment of a secular state in the true sense of the word” (Godse, n.d.). Another of the conspirators, Naryan Apte, according to Payne, was boasting to another conspirator on his way to the assassination “of the great changes his small organization would soon bring about” (1969:623).” [R. S. Perinbanayagam, ‘The Dialectics of Charisma’, The Sociological Quarterly, Vol. 12, No. 3 (Summer, 1971), pp. 387-402]

24. “The RSS line is very clear. It is a supra-party, paramilitary organisation which wants to take over the state and nation and establish an authoritarian regime in the manner of Nazi leaders,’ wrote the idologue and leader of the Janata Party, Madhwa Limayae, in an article in Sunday on 10 June 1979 – just before the Janata government in Delhi fell because it would not formally sever connections with the RSS. Limaya was only echoing something which Gandhi has said long ago. According to his secretary Pyarelal, Gandhi had described the RSS as a ‘communal body with a totalitarian outlook’ and compared them to the Nazis and Fascists.” [M.J. Akbar, India: The Siege Within, Delhi: Roli Books, 2003, p.305]
PART II: RSS AS A VIOLENT ENTITY
18. Role in post-partition massacres of Muslims

18.1 MASSIVE PRE-PLANNING (typical of all subsequent riots), proven by India’s first Home Secretary

The following passage from the autobiography of the first Home Secretary of UP, Rajeshwar Dayal, ICS, clearly shows the sinister designs of the RSS to break the unity of the country just on the eve of Independence.

“I must record an episode of a very grave nature when the procrastination and indecision of the UP Cabinet led to dire consequences. When communal tension was still at fever pitch, the Deputy Inspector General of Police of the Western Range, a very seasoned and capable officer, B.B.L. Jaitley, arrived at my house in great secrecy. He was accompanied by two of his officers who brought with them two large steel trunks securely locked. When the trunks were opened, they revealed incontrovertible evidence of a dastardly conspiracy to create a communal holocaust throughout the Western districts of the province. The trunks were crammed with blueprints of great accuracy and professionalism of every town and village in that vast area, prominently marking out the Muslim localities and habitations. There were also detailed instructions regarding access to the various locations, and other matters which amply revealed the sinister purport.

“Greatly alarmed by those revelations, I immediately took the police party to the Premier’s [chief minister’s] house. There, in a closed room, Jaitley gave a full report of his discovery, backed by all the evidence contained in the steel trunks. Timely raids conducted on the premises of the RSS (Rashtriya Swayam Sevak Sangh) had brought the massive conspiracy to light. The whole plot had been concerted under the direction and supervision of the Supremo of the organization himself. Both Jaitley and I pressed for the immediate arrest of the prime accused, Shri Golwalkar, who was still in the area.

“Pantji [G.B. Pant] could not but accept the evidence of his eyes and ears and expressed deep concern. But instead of agreeing to the immediate arrest of the ringleader as we had hoped, and as Kidwai would have done, he asked for the matter to be placed for consideration by the Cabinet at its next meeting. It was no doubt a matter of political delicacy as the roots of the RSS had gone deep into the body politic. There were also other political compulsions as RSS sympathizers, both covert and overt, were to be found in the Congress Party itself and even in the Cabinet. It was no secret that the presiding officer of the Upper House, Atma Govind Kher, was himself an adherent and his sons were openly members of the RSS.

“At the Cabinet meeting there was the usual procrastination and much irrelevant talk. The fact that the police had unearthed a conspiracy which would have set the whole province in flames and that the officers concerned deserved warm commendation hardly seemed to figure in the discussion. What ultimately emerged was that a letter should be issued to Shri Golwalkar pointing out the contents and nature of the evidence which had been gathered and demanding an explanation thereof. At my insistence, such a letter if it were to be sent, should be issued by the Premier himself to carry greater weight. Panditji asked me to prepare a draft, which I did in imitation of his own characteristic style. The letter was to be delivered forthwith and two police officers were assigned for the purpose.

“Golwalkar, however, had been tipped off and he was nowhere to be found in the area. He was tracked down southwards but he managed to elude the couriers in pursuit. This...
Avenging the killings in Noakhali

As a former Alwar Army captain told Shail Mayaram in 1993: I was the ADC to HH Tej Singh. We were with the RSS. It had been decided to clear the state of Muslims. The orders came from [the Congress Home Minister] Sardar [Vallabhbhai] Patel. He spoke to HH on the hot line. The killings of Hindus at Noakhali [in Bengal] and Punjab had to be avenged. We called it the ‘Clearing Up campaign’(safaya) All the Meos from Firozepur Jhirka down were to be cleared and sent to Pakistan [and] their lands taken over ....” [Ian Copland, ‘The Further Shores of Partition: Ethnic Cleansing in Rajasthan 1947’, Past and Present, No. 160 (Aug., 1998), pp. 203-239]

Jammu

“And here is a factual report jointly submitted by ‘two foreigners who visited the subcontinent and were commissioned for this purpose by the Governments of India and Pakistan:-

‘On the morning of November 5, it was announced by beat of drum in Jammu city, in the name of His Highness the Maharaja, and that all Muslims must immediately leave the state and that, in fact, Pakistan had asked for them. They were instructed to assemble at the parade ground in Jammu. Conducted from there to police lines, they were searched, deprived of most of their belongings and loaded on motor lorry convoys. They were told they would be sent to Suchetgarh but instead the convoys took the Kathua Road and halted at Mawa, where the passengers were told to get down.

‘At Mawa, the lorry drivers, who was Sikhs and armed to the teeth, removed all the young women and from the convoys and began to attack the remainder. The Kashmir State troops looked on indifferently while the mobs of Sikhs and Hindus were killing the Muslims.

‘Out of the four thousand Muslims, who had left Jammu, only nine hundred managed to reach Sialkot, in Pakistan.

‘A convoy of seventy trucks, containing most of the respectable Muslim families of Jammu city left for Suchetgarh on November 6. A few miles out of the city, the trucks were halted and were attacked armed jathas of Sikhs and State troops and volunteers of the Rashtrya Swayam Sewak Sangh.’ [this report continues in Aziz Beg, Captive Kashmir, Lahore: Allied Business Corporation, 1957, p.32-33]

Sanjeev: I have no idea whether these are entirely true, but it is something that must be investigated. More importantly, it is important to know that this is the information people in Pakistan read about (this particular book is not banned in Pakistan or elsewhere in the world, only in India), and form their opinion of the Hindus who claim to be tolerant. Perceptions matter a lot. The reality is that most Muslims do not see at least some Hindus in
a charitable and noble light that they like to paint themselves in. I suspect that this particular genocide of Jammu muslims did happen in some form or manner, but I’d like to trace out the facts through further reading.
19. Role of RSS in killing Gandhi – and its continuing support for his killing (and wish that Nehru had been killed, as well)

19.1 Godse’s meeting with RSS two months before his murder of Gandi

The historian Ramchandra Guha writes: “On December 6, 1947 [two months before the assassination], Golwalkar convened a meeting of RSS workers in the town of Govardhan, not far from Delhi. The police report on this meeting says it discussed how to ‘assassinate the leading persons of the Congress in order to terrorise the public and to get their hold over them’.” [Source]

19.2 Godse’s brother clearly identifies RSS

I’ve already covered this earlier, but noting again, here:


Gandhi’s assassin Nathuram Godse was a member of the Rashtriya Swayamsevak Sangh. He was also in the Hindu Mahasabha like his mentor VD Savarkar. Nathuram’s brother, Gopal Godse, was a co-conspirator in the case. After serving his prison term, Gopal conceded in interviews that neither he nor Nathuram had ever left the RSS but told lies in court to protect the RSS as well as Savarkar. [Source]

19.3 Sardar Patel notes that RSS distributed sweets upon Gandhi’s assassination

“The speeches of the Sangh leaders are poisonous. It is as a result of this venom that Mahatma Gandhi has been assassinated. The followers of the Sangh have celebrated Gandhiji’s assassination by distributing sweets.” [Cited separately in this booklet]

19.4 RSS leader supports Gandhi killing

Article in RSS magazine suggests Nathuram Godse should have killed Jawaharlal Nehru instead of Mahatma Gandhi

RSS once again showing its true colours as a HARDCORE VIOLENT organisation. Amazing gall. Instead of condemning Godse for killing the greatest man of peace India has ever produced, this BJP/RSS man wanted Godse to kill Nehru, instead. This is the level of thinking of this vicious group of anti-Indian people. (Addendum 25 October 2014)
19.5 Widespread awareness of RSS’s complicity

1. All India Christian Council article [This seems to be not working now]

2. “the anti-Mahasabha/RSS backlash in New Delhi following Gandhi’s murder by an RSS maverick, Nathuram Godse, in January 1948. As details of the ethnic cleansing programme in Mewat began to filter through to Delhi, the Nehru government grew by stages alarmed, angry and ashamed. These recriminations were further fuelled by rumours and circumstantial evidence that Khare and possibly the two maharajas had given shelter to Godse and his fellow conspirators as they travelled north on their mission to murder the Mahatma” … “The inquiry did, however, make clear that Godse had plenty of supporters in both Alwar and Bharatpur. After Gandhi’s death the RSS was declared an unlawful organization.”[Ian Copland, ‘The Further Shores of Partition: Ethnic Cleansing in Rajasthan 1947’, Past and Present, No. 160 (Aug., 1998), pp. 203-239]

3. “Gopal Godse lives in a tiny, two-room apartment in Pune... Gopal Godse served 18 years in prison for his role in Gandhi’s murder. Today at 83, he is the last surviving member of the group that planned it. …

Mr. GOPAL GODSE (Gandhi Assassin): We assassinated him because in our view he was harmful to the nation. In India, we at least desired it should be a Hindu state where openly the government will have one faith and that is Hindu faith. And that was not done. In that case, we say, Gandhi was a traitor. …

SULLIVAN: ...Nathuram Godse and another plotter, Norayan Apte, were hanged for the crime in 1949. Both Godse and his brother were members of the RSS, a militaristic Hindu organization influenced by German Fascism in the 1930s. Hindu nationalist groups like the RSS were briefly banned following Gandhi’s assassination. .. Many of its members would agree with Gopal Godse that India makes far too many concessions to its Muslim minority at the price of the majority Hindu population.” [Profile: Last surviving conspirator in the plot to assassinate Mahatma Gandhi.(1:00-2:00 PM)(Broadcast transcript). Weekend Edition Saturday (July 12, 2003)(736 words) ]
20. Role in post-independence communal riots

20.1 Provocations

“the RSS branch in Delhi has sold 5 million postcards and envelopes showing India, Pakistan, Afghanistan, Nepal, Sri Lanka and Bangladesh all under a saffron flag” [Sucheta Mazumdar, Women on the March: Right-Wing Mobilization in Contemporary India, Feminist Review, No. 49, Feminist Politics: Colonial/Postcolonial Worlds (Spring, 1995), pp. 1-28]

20.2 Judicial commissions

20.2.1 Some information I had compiled

See: Liberal Party of India: Communalism of the Congress and BJP | BJP are not true Hindus – provides links to many articles which talk of the role of RSS in fanning communalism in India, and actively participating in communal riots, e.g.http://www.liberalpartyofindia.sabhlokcity.com/communal/riots.html

20.2.2 Jitendra Narayan

The RSS has been censured for its involvement in communal riots.

After giving careful and serious consideration to all the materials that are on record, the Commission is of the view that the RSS with its extensive organisation in Jamshedpur and which had close links with the Bharatiya Janata Party and the Bharatiya Mazdoor Sangh had a positive hand in creating a climate which was most propitious for the outbreak of communal disturbances.

In the first instance, the speech of Shri Deoras (delivered just five days before the Ram Navami festival) tended to encourage the Hindu extremists to be unyielding in their demands regarding Road No. 14. Secondly, his speech amounted to communal propaganda. Thirdly, the shakhas and the camps that were held during the divisional conference presented a militant atmosphere to the Hindu public. In the circumstances, the commission cannot but hold the RSS responsible for creating a climate for the disturbances that took place on the 11th of April, 1979

— Jitendra Narayan in a report on Jamshedpur riots of 1979[128][129]

20.2.3 Raghubir Dayal Commission of enquiry and the Madan Commission

“The Raghubir Dayal Commission of enquiry and the Madan Commission criticized political parties for exploiting communal feeling and ministers for interfering with local administration or making statements which undermined the efforts of the government. The Aligarh riots are replete with instances of RSS and police collaboration aided by certain ministers in the UP government. The UP government could not prevent the recurrence of riots in Aligarh because it lacked the requisite political will to take action against erring officials and politicians who were responsible for the communal violence.” [Zoya Khaliq Hasan, ‘Communalism and Communal Violence in India’, Social Scientist, Vol. 10, No. 2 (Feb., 1982), pp. 25-39]
20.3 Other credible sources

20.3.1 Aligarh riots, Tellicherry riots

“There is overwhelming evidence to suggest that the RSS has consistently played a role in organizing and inciting communal violence. In Aligarh, for instance, there was unconcealed cooperation between the RSS, the police and the local and district administration. Navman, who had close links with the RSS and was reported to have engineered the riots, secured passes and transport to facilitate the movement of prospective rioters. Navman was arrested and released later at the behest of the Chief Minister. The role of communal organizations in fomenting communal trouble has been established by various commissions of enquiry. For instance, the report of enquiry into Tellicherry disturbances (1971) found that communal cordiality was broken only when RSS entered district politics by setting up their units. The strident anti-Muslim propaganda threw the Muslims into the lap of communal organizations which prepared the ground for the communal conflicts” [Zoya Khaliq Hasan, ‘Communalism and Communal Violence in India’, Social Scientist, Vol. 10, No. 2 (Feb., 1982), pp. 25-39]

20.3.2 Kota riots

“in celebration of Anant Chaturdashi (a festival dedicated to the reawakening of Lord Vishnu after his annual sleep during the monsoon months), was taken out by Hindus and routed through several predominantly Muslim neighborhoods in the city. This procession, which involved some 10,000 participants and witnesses, was organized (as it traditionally has been) by many of the city’s akhadas (gymnasia for wrestling and other martial arts involving weapons) (Rajasthan Patrika 1989a). Because of their emphasis on physical training and self-discipline many members of these akhadas in recent years had affiliated themselves with the RSS. Eyewitnesses record that anti-Muslim slogans, such as “Hindustan mein rahna hai to Hindu bankar rahna hoga” [If you want to live in India you have to live like Hindus] and “Babar ki santanun ko Hindustan mem nahim rehne denge” [We will not let the progeny of Babar live in India], were raised as the procession passed through Muslim areas (Engineer 1989:2704).” [Norbert Peabody, ‘Inchoate in Kota? Contesting Authority Through a North Indian Pageant-Play, American Ethnologist, Vol. 24, No. 3 (Aug., 1997), pp. 559-584]

20.3.3 Bartaan riots


20.3.4 Orissa

“The biggest danger to the BJP-led government continues to be from members of the Rashtriya Swayam Sevak Sangh (RSS) family (the Sangh Parivar), who are likely to continue to test the limits of governance. Attacks on Christians in Gujarat and the murder of an Australian missionary in Orissa, as well as attempts to shape specific aspects of the education curricula, exemplify the dangers posed by BJP family members.” [Devesh Kapur.
20.3.5 Orissa 2008

“Oct. 2, 2008—BHUBANESWAR — Kandhamal police have finally arrested 35 people for instigating communal clashes in the district. Of them, there are activists of the Rashtriya Swayamsevak Sangh and the Vishwa Hindu Parishad. The attack in Rudangia area on Tuesday, where a woman was hacked to death and 12 injured, triggered the police action. Kandhamal district police chief Praveen Kumar told HT: “We have made 35 arrests in the last 24 hours. Indefinite curfew was imposed in nine places.”

Though Kumar did not comment on the affiliations of those arrested, sources said there was sufficient evidence to prove that some of them are from the RSS and VHP.” [RSS, VHP men among 35 held in Kandhamal, Hindustan Times (New Delhi, India) (Oct 2, 2008)]

20.3.6 Malappuram 2007

“Jan 24, 2007 Malappuram: For the fourth day yesterday tension gripped this town and its environs in Malappuram district following a fresh attack carried out by suspected activists of the Rashtriya Swayamsevak Sangh, seriously injuring a man named Kunjhali, police sources said.

An uneasy calm had been prevailing in the district since the killing of an RSS volunteer, Ravi, here on January 20. The same night, another RSS man received injuries in an attack allegedly carried out by a six-member gang, suspected to be workers of a Muslim outfit, National Development Front (NDF).

Following the incidents, the RSS, the militant wing of the Bharatiya Janata Party (BJP), had called for a shutdown in the district on Sunday and some of its activists allegedly waylaid a passer-by belonging to the minority community and attacked him. “ [Malappuram district tense after fresh attack by RSS, Gulf News (Jan 24, 2007)]

20.3.7 Orissa: Hindtuva’s violent history by Angana Chatterji


HINDUTVA’S PRODUCTION of culture and nation is often marked by savagery. On 23 August 2008, Lakshmanananda Saraswati, Orissa’s Hindu nationalist icon, was murdered with four disciples in Jalespeta in Kandhamal district. State authorities alleged the attackers to be Maoists (and a group has subsequently claimed the murder). But the Sangh Parvihar held the Christian community responsible, even though there is no evidence or history to suggest the armed mobilisation of Christian groups in Orissa.

After the murder, the All India Christian Council stated: “The Christian community in India abhors violence, condemns all acts of terrorism, and opposes groups of people taking the law into their own hands”. Gouri Prasad Rath, General Secretary, VHP Orissa, stated: “Christians have killed Swamiji. We will give a befitting reply. We would be forced to opt for
violent protests if action is not taken against the killers”.

Following which, violence engulfed the district. Churches and Christian houses razed to the ground, frightened Christians hiding in the jungles or in relief camps. Officials record the death toll at 13, local leaders at 20, while the Asian Centre for Human Rights noted 50.

The Sangh’s history in postcolonial Orissa is long and violent. Virulent Hindutva campaigns against minority groups reverberated in Rourkela in 1964, Cuttack in 1968 and 1992, Bhadrak in 1986 and 1991, Soro in 1991. The Kandhamal riots were not unforeseen.

Since 2000, the Sangh has been strengthened by the Bharatiya Janata Party’s coalition government with the Biju Janata Dal. In October 2002, a Shiv Sena unit in Balasore district declared the formation of the first Hindu ‘suicide squad’. In March 2006, Rath stated that the “VHP believes that the security measures initiated by the Government [for protection of Hindus] are not adequate and hence Hindu society has taken the responsibility for it.”

The VHP has 1,25,000 primary workers in Orissa. The RSS operates 6,000 shakhas with a 1,50,000 plus cadre. The Bajrang Dal has 50,000 activists working in 200 akharas. BJP workers number above 4,50,000. BJP Mohila Morcha, Durga Vahini (7,000 outfits in 117 sites), and Rashtriya Sevika Samiti (80 centres) are three major Sangh women's organisations. BJP Yuva Morcha, Youth Wing, Adivasi Morcha and Mohila Morcha have a prominent base. Bharatiya Mazdoor Sangh manages 171 trade unions with a cadre of 1,82,000. The 30,000-strong Bharatiya Kisan Sangh functions in 100 blocks. The Sangh also operates various trusts and branches of national and international institutions to aid fundraising, including Friends of Tribal Society, Samarpan Charitable Trust, Sookruti, Yosodha Sadan, and Odisha International Centre. Sectarian development and education are carried out by Ekal Vidyalayas, Vanavasi Kalyan Ashrams/Parishads (VKAs), Vivekananda Kendras, Shiksha Vikas Samitis and Sewa Bharatis — cementing the brickwork for hate and civil polarisation.

This massive mobilisation has erupted in ugly incidents against both Christians and Muslims. In 1998, 5,000 Sangh activists allegedly attacked the Christian dominated Ramgiri-Udaygiri villages in Gajapati district, setting fire to 92 homes, a church, police station, and several government vehicles. Earlier, Sangh activists allegedly entered the local jail forcibly and burned two Christian prisoners to death. In 1999, Grahame Staines, an Australian missionary and his 10- and six-year-old sons were torched in Manoharpur village in Keonjhar. A Catholic nun, Jacqueline Mary was gangraped by men in Mayurbhanj and Arul Das, a Catholic priest, was murdered in Jamabani, Mayurbhanj, followed by the destruction of churches in Kandhamal. In 2002, the VHP converted 5,000 people to Hinduism. In 2003, the VKA organised a 15,000- member rally in Bhubaneswar, propagating that Adivasi (and Dalit) converts to Christianity be denied affirmative action. In 2004, seven women and a male pastor were forcibly tonsured in Kilipal, Jagatsinghpur district, and a social and economic boycott was imposed against them. A Catholic church was vandalised and the community targeted in Raikia.

Change the cast, the story is still the same. 1998: A truck transporting cattle owned by a Muslim was looted and burned, the driver’s aide beaten to death in Keonjhar district. 1999: Shiekh Rehman, a Muslim clothes merchant, was mutilated and burned to death in a public execution at the weekly market in Mayurbhanj. 2001: In Pitaipura village, Jagatsinghpur, Hindu communalists attempted to orchestrate a land-grab connected to a Muslim graveyard. On November 20, 2001, around 3,000 Hindu activists from nearby villages rioted. Muslim houses were torched, Muslim women were ill-treated, their property, including goats and other animals, stolen. 2005: In Kendrapara, a contractor was shot on Govari Embankment Road, supposedly by members of a Muslim gang. Sangh groups claimed the shooting was part of a gang war associated with Islamic extremism and called for a 12hour
bandh. Hindu organisations are alleged to have looted and set Muslim shops on fire.

It is Saraswati who pioneered the Hinduisation of Kandhamal since 1969. Activists targeted Adivasis, Dalits, Christians and Muslims through socio-economic boycotts and forced conversions (named ‘re’conversion, presupposing Adivasis and Dalits as ‘originally’ Hindus).

Kandhamal first witnessed Hindutva violence in 1986. The VKAs, instated in 1987, worked to Hindutise Kondh and Kui Adivasis and polarise relations between them and Pana Dalit Christians. Kandhamal remains socio-economically vulnerable, a large percentage of its population living in poverty. Approximately 90 percent of Dalits are landless. A majority of Christians are landless or marginal landholders. Hindutva ideologues say Dalits have acquired economic benefits, augmented by Christianisation. This is not borne out in reality.

In October 2005, converting 200 Bonda Adivasi Christians to Hinduism in Malkangiri, Saraswati said: “How will we... make India a completely Hindu country? The feeling of Hindutva should come within the hearts and minds of all the people.” In April 2006, celebrating RSS architect Golwalkar’s centenary, Saraswati presided over seven yagnas attended by 30,000 Adivasis. In September 2007, supporting the VHP’s statewide road-rail blockade against the supposed destruction of the mythic ‘Ram Setu’, Saraswati conducted a Ram Dhanu Rath Yatra to mobilise Adivasis.

In 2008, Hindutva discourse named Christians as ‘conversion terrorists’. But the number of such conversions is highly inflated. They claim there are rampant and forced conversions in Phulbani-Kandhamal. But the Christian population in Kandhamal is 1,17,950 while Hindus number 5,27,757. Orissa Christians numbered 8,97,861 in the 2001 census — only 2.4 percent of the state’s population. Yet, Christian conversions are storied as debilitating to the majority status of Hindus while Muslims are seen as ‘infiltrating’ from Bangladesh, dislocating the ‘Oriya (and Indian) nation’.

The right to religious conversion is constitutionally authorised. Historically, conversions from Hinduism to Christianity or Islam have been a way to escape caste oppression and social stigma for Adivasis and Dalits. In February 2006, the VHP called for a law banning (non-Hindu) religious conversions. In June 2008, it urged that religious conversion be decreed a 'heinous crime' across India.

‘Reconversion’ strategies of the Sangh appear to be shifting in Orissa. The Sangh reportedly proposed to 'reconvert' 10,000 Christians in 2007. But fewer public conversion ceremonies were held in 2007 than in 2004- 2006. Converting politicised Adivasi and Dalit Christians to Hinduism is proving difficult. The Sangh has instead increased its emphasis on the Hinduisation of Adivasis through their participation in Hindu rituals, which, in effect, ‘convert’ Adivasis by assuming that they are Hindu.

The draconian Orissa Freedom of Religion Act (OFRA), 1967, must be repealed. There are enough provisions under the Indian Penal Code to prevent and prohibit conversions under duress. But consenting converts to Christianity are repeatedly charged under OFRA, while Hindutva perpetrators of forcible conversions are not. The Sangh contends that 'reconversion' to Hinduism through its ‘Ghar Vapasi’ (homecoming) campaign is not conversion but return to Hinduism, the ‘original’ faith. This allows them to dispense with the procedures under OFRA.

The Orissa Prevention of Cow Slaughter Act, 1960 should also be repealed. It is utilised to target livelihood practices of economically disenfranchised groups, Adivasis, Dalits, Muslims, who engage in cattle trade and cow slaughter.

In fact, a CBI investigation into the activities of the VHP, RSS and Bajrang Dal is crucial as per the provisions of the Unlawful Activities (Prevention) Act, 1967. Groups such as the VHP and VKA are registered as cultural and charitable organisations but their work is political in
nature. They should be audited and recognised as political organisations, and their charitable status and privileges reviewed.


The BJD-BJP government has repeatedly failed to honour the constitutional mandate separating religion from state. In 2005-06, Advocate Mihir Desai and I convened the Indian People’s Tribunal on Communalism in Orissa, led by Retired Kerala Chief Justice KK Usha. The Tribunal’s findings detailed the formidable mobilisation by majoritarian communalist organisations, including in Kandhamal, and the Sangh’s visible presence in 25 of 30 districts. The report did not invoke any response from the state or central government.

In January 2000, The Asian Age reported: “‘One village, one shakha’ is the new slogan of the RSS as it aims to saffronise the entire Gujarat state by 2005.” Then ensued the genocide of March 2002. In 2003, Subash Chouhan, then Bajrang Dal state convener, stated: “Orissa is the second Hindu Rajya (to Gujarat).”

We all know what has happened in Kandhamal December 2007, and again now. The communal situation in Orissa is dire. State and civil society resistance to Hindutva’s ritual and catalytic abuse cannot wait.

The writer is associate professor of anthropology at California Institute of Integral Studies and author of a forthcoming book: Violent Gods: Hindu Nationalism in India’s Present, Narratives from Orissa


20.3.8 Orissa: Review of Angana Chatterji’s book by Subhash Gatade

Hindutva then and now: ‘Violent Gods: Hindu nationalism in India's present' by Angana Chatterji and ‘Savarkar and Hindutva' January 2010

If the metamorphosis of Mohandas Gandhi’s Gujarat into a Hindutva laboratory was baffling to social scientists, Orissa’s recent emergence as another communal hotspot has been no less surprising. Over the course of August and September 2008, following the murder by Maoists of Laxmananda Saraswati, a sadhu closely associated with the Hindutva brigade, the state witnessed large-scale communal violence against the Christian community in and around Kandhamal District. This onslaught was actually a continuation of disturbances that took place in Kandhamal in December 2007, when Christians were likewise subjected to indiscriminate violence – churches burned, houses destroyed, women brutalised and innocent people killed – even as the administration turned a blind eye.

The ‘transformation’ of Orissa into another Hindutva lab is the central focus of Angana Chatterji’s book, Violent Gods: Hindu nationalism in India’s present. An assistant professor of cultural anthropology in California, Chatterji says her work was prompted by the Gujarat genocide of 2002, with her first visit to Orissa being a sequel to her Gujarat trip. There, she learned how the Rashtriya Swayamsevak Sangh (RSS) had galvanised its forces to replicate the “successful Gujarat experiment”. This initial exposure to the unfolding situation led the author to enter into a different kind of engagement in Orissa. She returned numerous times, meeting people from across the ideological spectrum, visiting victims of sectarian and
communal violence, interacting with NGOs and social-action groups, and even involving herself in convening the Orissa People’s Tribunal on Communalism.

Of particular importance in Chatterji’s work is the impressive number of interviews she conducted during the course of her fieldwork, allowing her to get to know a broad spectrum of voices, including revisiting victims of violence. For example, the author made several visits to the village of Kilipal, where in February 2004 seven Dalit Christian women and a male pastor were tonsured (had their hair stripped from their scalps) by upper-caste and Hindu-identified Dalit neighbours. Chatterji’s first visit was in August, six months after the incident, and she returned four times over the following three years. By allowing the victims to speak over the course of these recurring visits, Chatterji hopes to break “the silence imposed by social disgrace, and enables action, legal and political”.

Violent Gods is thus an outcome of a process of interaction and reflection by a researcher who willingly slips into the role of an activist. Through her research, which is extensively reliant on oral historiography, Chatterji discusses the period between 1999 and October 2008. She begins with the horrific incident of Graham Staines, an Australian missionary working with the leprosy-afflicted in Orissa, who was burned alive with his two children by a mob led by Dara Singh, a Bajrang Dal activist. Plotting the trajectory of the state’s Hindutva forces (which are generally seen to have entered Orissa with the launching of a branch of the Hindu Mahasabha in 1940), Chatterji emphasises that the key to Hindu cultural dominance is the ascendance of an aggressive Brahminism, which legitimises certain forms of violence against the Shudras and Ati-Shudras. In this vein, the author describes the two aspects of the Hindu-majoritarian strategy to produce cohesion in Oriya society: ethnic cleansing and Hindutva education.

The book also provides details of the plethora of organisations built by the Sangh Parivar to reach a broad cross-section of people and to facilitate greater acceptance of its ideology. For instance, in the aftermath of the devastating 1999 cyclone in Orissa, which left some 10,000 dead, the Sangh organisations used relief work to spread its network. According the Sangh’s own records, its members could access more than 10,000 villages, thus allowing the vastly increased penetration of Hindutva ideology.

### 20.3.9 Ajmer blast case

| The Rajasthan government has said says there is strong evidence against senior RSS leader Indresh Kumar in the Ajmer blast case. |
| Rajasthan Anti-Terror Squad had named Indresh Kumar in its chargesheet on the 2007 blast, setting off a political uproar with the RSS and the BJP accusing the government of playing politics in the name of saffron terror. |
| But the state Home Minister Shanti Dhariwal has said there is strong evidence against Kumar and he will be questioned soon. |
| The chargesheet says Indresh Kumar presided over a secret meeting held in Jaipur in which all the key conspirators behind the Ajmer Blast had participated. [Source] |
21. Direct role in demolishing Babri Masjid

21.1 Direct role

1. “One of the central motifs of the Ayodhya conflict is a focus on India’s Mughal legacy. The soldier and diarist Babur, founder of the Mughal imperium, is thought to have built the mosque at Ayodhya. Until the 1940s Muslims and Hindus usually tolerated and accommodated one another’s prayers and rituals at the site, just as they did in comparable localities elsewhere. But in 1949, when the country was still convulsed by the aftermath of the Hindu-Muslim massacres that accompanied Independence and Partition, the Hindu-supremacist RSS organization began to publicize the claim that the god Ram had come to one of their adherents in a dream and demanded exclusive control of his birthplace. Devotees then proclaimed the miraculous discovery of a sacred image of the god inside the Babri mosque. To ward off trouble, the authorities closed the site to all worshipers.” [Susan Bayly, ‘History and the Fundamentalists: India after the Ayodhya Crisis, Bulletin of the American Academy of Arts and Sciences, Vol. 46, No. 7 (Apr., 1993), pp. 7-26]

2. “On the night of December 22/23 1949, a statue of Rama miraculously appeared in the mosque, which since the violence of partition had been guarded by armed watchmen. Just before the “apparition,” Muslim graves had been desecrated and Hindu nationalists had staged a continuous nine-day reading of Tulsidas’s Ramcharitmanas. The Hindus interpreted the event as testimony that Rama was directing them after independence to reclaim the center of the nation. The Muslims interpreted the event as an attempt to defile their mosque. It was only with great difficulty that the army and police were able to quell the ensuing riots. In the wake of these riots, leaders from both communities initiated litigation to assert their claims to the site and the right of entrance which had been closed to both Hindus and Muslims immediately after the violence. The commissioner of Faizabad, the capital of Uttar Pradesh, ordered the district magistrate to remove the image from the mosque. However, the magistrate who was a supporter of the RSS chose to retire rather than follow the order of his superior. Since 1949, the image of Rama has remained in the mosque. In 1950, a branch of the RSS in Ayodhya was able to secure legal permission to perform puja for the image within the Babri Masjid once a year. Subsequently, they also organized uninterrupted devotional singing at the mosque’s gate.” [Roger Friedland and Richard Hecht, ‘The Bodies of Nations: A Comparative Study of Religious Violence in Jerusalem and Ayodhya, History of Religions, Vol. 38, No. 2 (Nov., 1998), pp. 101-149]

2a. “Thousands of volunteers, organized by the RSS and VHP, descended on the mosque and were met by Muslim opponents; several days of violence ensued, with death tolls reaching into the thousands (Basu et al. 1993). In the weeks that followed, riots occurred in other major Indian cities. Moreover, for several months prior to the destruction of the mosque, the RSS and its affiliates had fueled communal antagonisms, systematically inciting smaller-scale confrontations throughout India and promoting, through the mass media, the idea that Hindus were a majority at risk. The gains of Hindu nationalism have also been
evident in the growth of the BJP’s electoral base in the northern states comprising the Hindi belt.” [Mary Hancock, ‘Hindu Culture for an Indian Nation: Gender, Politics, and Elite Identity in Urban South India’ American Ethnologist, Vol. 22, No. 4 (Nov., 1995), pp. 907-926]


3. “Shortly before noon on Sunday, December 6, some 40,000 kar sevaks of the RSS youth movement Bajrang Dal began to filter through the cordons of military police who offered little or no resistance. They were led by a throng of sadhus wearing saffron bandanas, many carrying the trishuls, others carrying sledgehammers, and shouting “Jai Sri Ram” (Victory to Lord Ram). Wave upon wave of Hindu holy men and kar sevaks brandishing clubs, iron pipes, and swords pushed through the police and army lines, trampling the steel fences and barbed wire. Some groups among the throng of people surrounding the mosque chanted “Atom bomb, atom bomb!” and others “Powerhouse, powerhouse!” Once inside the enclave, a specially trained force of some 1,200 kar sevaks climbed to the mosque’s domes and began smashing through its ceilings with hammers. In less than six hours the mob tore down the mosque brick by brick using shovels, pickaxes, and their bare hands until nothing remained. Four Hindus fell to their deaths and 600 were seriously injured as segments of the ceilings and walls collapsed on them. That night, kar sevaks entered the Muslim quarter of the city, killed ten Muslims, and razed nearly one hundred houses. Others built a temporary temple on the site of the destroyed mosque. Their building continued into the next day. In the evening of December 7, the kar sevaks began to leave on specially arranged trains and buses, and the army moved in to take control of the temple site in the early hours of December 8.” [Roger Friedland and Richard Hecht, ‘The Bodies of Nations: A Comparative Study of Religious Violence in Jerusalem and Ayodhya, History of Religions, Vol. 38, No. 2 (Nov., 1998), pp. 101-149]

4. “A climactic point in this culture of coercion was reached on 6 December, 1992, with the demolition of the Babri Mosque. Not only was the identification of the exact birth place of Rama advertised to be a matter of ‘anubhav’, but the call for its destruction in the preceding months was projected as being ‘janades’h’, a people’s mandate coming from the grassroots. Then at the moment when the mosque was demolished, according to a number of first-hand reports, the RSS boudhik pramukh, said with satisfaction: ‘Today’s events prove once again that history cannot be directed. History happens’. An unrepentant Kalyan Singh, according to the video-tape of his speech during his Calcutta visit, announced that a structure of such proportions could only be brought down because the bhaktas were possessed by divine power.” [Malini Bhattacharya, ‘Women in Dark Times: Gender, Culture and Politics,’ Social Scientist, Vol. 22, No. 3/4 (Mar. - Apr., 1994), pp. 3-15]
21.2 Advani’s and Vajpayee’s inciting speeches disrespectful of the rule of law and justice
http://www.sabhlokcity.com/2014/12/lk-advanis-role-in-making-india-the-communal-mess-it-is-today/

21.3 RSS infuriated by 14 MLAs who condemned the Ayodhya demolition

“Shekhawat absorbed a splinter group of fourteen MLAs from the Janata Dal under the leadership of Digvijay Singh and all fourteen were given BJP tickets from their constituencies in the elections the following year (Jaffrelot 1996:518). As Jenkins reports (1994), such moves infuriated the more orthodox “RSS faction” of the party under the leadership of Lalit Kishor Chaturvedi” [Norbert Peabody, ‘Inchoate in Kota? Contesting Authority Through a North Indian Pageant-Play, American Ethnologist, Vol. 24, No. 3 (Aug., 1997), pp. 559-584]
22. Direct role in killing missionaries

22.1 Staines the missionary and his children murdered, and the hero-worship by RSS of his killers

To cite just one case, for want of time, Dara Singh, a Bajrang Dal activist, was sentenced to death for leading a mob that murdered Australian Christian missionary Graham Staines and his sons, Philip (aged 10) and Timothy (aged six). Staines had been working with leprosy patients in the Keonjhar district of Orissa. In January 1999 while the Staines were sleeping in their station wagon, the mob set their vehicle on fire, preventing even the children from escaping.

The Wadhwa Commission appointed by a BJP-led central government stated that the Bajrang Dal was not involved in the murder of Staines, justifying their non-examination of the role of the Bajrang Dal on the grounds that the Dal was a peaceful and legal organisation.

Dara Singh, who was also implicated in the killing of Muslim trader Shaikh Rehman and the murder of a Christian cleric, Arul Das, killed by an arrow as he was escaping after his church was set on fire, was sentenced to death. Dara Singh is still lauded on Hindutva websites as a Hindu Dharma Rakshak (Defender of the Hindu faith).

On appeal his death sentence was commuted. The Supreme Court upheld a life sentence commenting that in killing Staines and his two young children, “the intention was to teach Graham Staines a lesson for his religious activities, and not to kill him.”

From the 1990s on, the murder of Christians, rapes and the destruction of church property increased. In 2008, in Orissa’s Kandhamal, about a 100 Christians were killed, with mobs torching 300 churches and 6,000 houses forcing over 60,000 to flee into the forests to save their lives. Police and administrative impunity is compounded by the lack of justice in the courts. The violence escalates in states where the BJP is in power by itself or in a coalition government and is often justified as a retaliation to Christian conversions. The simple truth is that since Independence, the percentage of Christians in India has reduced from 2.6 % to 2.3 %, so all accusations of large-scale conversions are blatantly false. [Source]
23. Saffron terror – the RSS becomes a full fledged terrorist organisation

23.1 Malegaon etc.

In 2006 and 2008, Muslims in the Maharashtrian town of Malegaon were accused of bombing their own graveyard and mosque. After seven years of blaming Pakistan and arresting and torturing Muslim suspects, in May 2013 the National Investigation Agency, India’s leading anti-terror agency filed charges against four Hindu radicals, all former Rashtriya Swayamsevak Sangh workers.

From The Times of India, January 8, 2011

Swami Aseemanand an RSS activist confessed to his involvement in the terror attack on Hyderabad’s Mecca Masjid, while confirming that bomb attacks on the mosques in Malegaon (in 2006 and 2008) as well as the Samjhauta Express were carried out by Hindu radicals and he knew about it.

In jail, an ageing and ailing Aseemanand was looked after by a young Muslim prisoner. Before making his confession, Aseemanand reportedly told the magistrate that he knew he could be sentenced to death but still wanted to make the confession because of the arrest of the boy Kaleem, wrongly it now transpires, for the Mecca Masjid blast. Kaleem’s plight motivated Aseemanand to think of “atonement” so that innocents don’t suffer.

Aseemanand also linked Hindu radicals to the blast in Gujarat’s minority-dominated Modasa town. RSS pracharak Indresh, Aseemanand claimed, helped enlist members of the saffron terror plot, including Sunil Joshi.

From The Times Of India, September 17, 2014

RSS activist Sunil Joshi, a suspect in the Samjhauta Express blast case, was shot dead in Dewas in Madhya Pradesh on December 29, 2007. NIA charged Sadhvi Pragya Singh Thakur and three others for the murder of Sunil Joshi.

According to NIA chargesheet, Pragya Singh Thakur, who is also a key accused in the 2008 Malegaon blast, got Joshi eliminated as she was wary of Joshi’s sexual advances and also scared that the plan for Malegaon blasts might leak.

Mumbai Police deployed Anti Terrorism Squad to assist the local investigating authorities in Malegaon. Police say that unsophisticated, crude bombs, identical to those that detonated in Delhi 3 days before, were used.

The investigation was led by Mumbai Anti Terrorism Squad chief Hemant Karkare, who was later killed in the 2008 Mumbai terror attacks.

The arrests of ex-army personnel by the ATS brought to light the workings of two groups,
Rashtriya Jagran Manch and Abhinav Bharat. Abhinav Bharat derives its name from Savarkar’s Abhinav Bharat created in 1905. The president of the Abhinav Bharat is the niece of Nathuram Godse, married to Savarkar’s nephew.

Uma Bharti currently the Union Minister for Water Resources and the Shiv Sena, publicly defended the accused. Bharatiya Janata Party parliamentary leader, L. K. Advani, alleged that “It has become clear that the ATS is acting in a politically-motivated and unprofessional manner. I demand a change in the present ATS team.”

When serving Lieutenant Colonel Prasad Shrikant Purohit was arrested in Pachmarhi, learning Arabic, call records between him and Major Upadhyaya around the time of the Malegaon blasts were said to be incriminating. It later emerged that he, along with the sadhvi, may be connected to the Samjhauta Express bombings. Facing reports of at least three more Army men under scrutiny, Purohit’s counsel claimed that the ATS was acting in “utter haste” and alleging that Purohit could even be eliminated by the ATS.

The late Hemant Karkare, then chief of ATS investigating the blasts, came under severe attack from the Sangh Parivar. After Karkare fell to terrorist bullets in 2008 his wife, Kavita Karkare, refused to receive her portion of the Rs 1 crore reward announced by Gujarat Chief Minister Narendra Modi. The reason was stark. Modi along with other leaders of the BJP, including prime ministerial candidate L. K. Advani and the Shiv Sena had been baying for Karkare’s blood for his investigations into terrorist activities by the saffron brigade. [Source]

23.2 Samjhauta Express

RSS Pracharak Sunil Joshi was "100%" Involved in Samjhauta Blasts: Former SIT Chief Rai
23.3 Video on Saffron terror

Watch this: https://www.youtube.com/watch?v=2nI5cWDRcfA

23.4 Mohan Bhagwat involved in terror attacks

Saffron terror: Swami Aseemanand implicates RSS Chief Bhagwat

RSS associates are linked to terror attacks, asserts Home Secretary (Addendum 7 October 2014)

Have evidence of RSS` involvement in terror attacks: Union Home Secretary

Sunil Joshi was the mastermind of eight blasts, claims NIA [Video] (National Investigation Agency)
24. Internecine killings between CPM and RSS

1. “The eye-for-an-eye battle between the two cadre-based organisations, the CPM and RSS, has claimed more than 100 lives over the past decade. Both camps nurture villages and killer squads. Even the police fear to enter party-controlled villages. And in some areas, bomb-making is like a cottage industry. The CPM says it’s targeted for protecting the minorities while the RSS-BJP combine says it is not allowed to function freely.” [Kanpur erupts again, 2 dead, Hindustan Times (New Delhi, India) (Jan 19, 2009)]

2. “3 April 2008 PUNE: The Communist Party of India-Marxist (CPM) and Rashtriya Swayamsevak Sangh (RSS) members clashed in Pune on Wednesday.

The incident place took place near the CPM office. CPM leaders have strongly condemned the incident. [CPM, RSS clash in Pune, The Times of India (April 3, 2008)]
25. RSS and associates’ involvement in lynchings

25.1 RSS role in cow lynchings of innocent Indians

See: No doubt that there are membership elements of RSS who have engaged in lynching:
Walter Andersen

Its affiliates are DEFINITELY involved.
26. Violence by affiliate organisations

26.1 Bajrang Dal

My blog post here.

Was just clicking through on youtube and found this extremely inflammatory speech by Bajrang Dal speaker. This blog post is a placeholder and will be periodically updated as I find more info. Please send any further speeches you might have come across.

Clearly there are some atrocious Muslim speeches against Hindus (which I recently condemned), but then there is this other side, as well.

https://www.youtube.com/watch?v=dJxi3aGTlrA

26.2 VHP: Pravin Togadia, destroying paintings is NOT permitted under Indian law to protest Pakistani killings

My blog post here.

I condemn BJP/VHP people who pretend to support India routinely but then go around DESTROYING THE RULE OF LAW.

They think that violence is the answer to everything. They forget that India is a constitutional democracy and violence is a CRIME.

What’s the difference between them and the Mussolini fascists on whom RSS was modelled? (I keep getting some people on this blog or elsewhere who say that I am exaggerating the FASCIST links of RSS/VHP. But these are not hidden links. RSS founders praised Hiter, RSS founders followed Mussolini’s methods, its student leaders like Vivek Garg openly praise Hitler as "dev" (god), and its representatives (see below image) are doing PRECISELY what the fascists did to take over Germany.)
Togadia is the boss of VHP – an organisation that has routinely resorted to violence (without being punished). VHP destroyed the Babri Masjid but I don’t know if anyone was punished.

Now Togadia is supporting VIOLENCE PUBLICLY on Twitter:

Sorry, Togadia. **DESTROYING paintings is not called “opposing”. It is a CRIME.** Destruction of other’s property is a CRIME. Don't you know this basic fact?

Yes, I **totally condemn the killings of Indian soldiers by Pakistan.** And salute the brave soldiers of India who are keeping the pressure on, to defend India. And I am
with you if you hold a non-violent protest outside the venue. That's within Indians' rights as citizens of a democracy – to express feelings through peaceful means.

But destroying paintings is not "opposition"? It is called taking the law in one's own hands. You have now become a supporter if not abettor to the crime.

And btw, are you suggesting that the Indian armed force/foreign services are fools? I'm sure they are doing whatever is necessary to control Pakistan's killings of Indian soldiers. If a person like you were put in charge, you'd go and press a nuclear button at once, killing millions. People like you are UNFIT to run public policy. There are surely spies and other secret activities being undertaken by India to pin Pakistan down. It is NOT necessary to have an all-out war with Pakistan. There are other ways to degrade its mischievous military. Please allow those who have BETTER SENSE THAN YOU to run the country.

26.3 Strong nexus with criminal “Godmen”

Nexus with all kinds of shady characters.

Rampal, etc.

27. Message for RSS from Sudeep Shetty

My blog post here.

I'm posting here a comment received from Sudeep Shetty that RSS (and the Sangh Parivar more generally) should listen carefully to. I couldn't have said it better.

MESSAGE FOR RSS

Mr Debojit

Its Very SAD from you and RSS is that you people Still Not able to Clear u r views in 60 years What your Exact Problem, neither You are Providing any Sooltion to India Neither You Allowing any Good Man Who wants it to Make Better,

Firstly You will Tell You want India to Make Self Sufficient, In Which economic Rule its been said a country can become prosperity with this theory ( If you Provide any Supportive here Would Love to Study on This ) If its there also How Many Countries Has Succeeded,Whats RSS Problem If we Buy Some thing Very Cheap and Good Products from other Country ( As Sanjeev Said If any country wants to sell their Product Cheaply which required to us and It will be very cheap to buy rather Producing here Then Whats The Big Deal,Whats RSS problem on That)

2ndly You Talk about hindu Culture, and conversion and Aboiut Islam, Rather Being Very violent and Provocativeness Speaking You people Never Worked on Sollution, At least Try What can be done on This Problem, You people Never Worked on Educate The Hindu people Try to Demolish the Inequalities, Demolish Cast System ( as You Know Cast System Bring by British If they Can bring Why Cant we Demolish ) Bring Sollution rather Being Cribbing Hood Creating,

We passed on that Stage Now is the time For Solution,

If You Cant Provide any Solution Then You Forcefully make Us to believe You people are Big nautanki and Threat to National interest,

As even i Served Rss as Volunteer for 3 years I left it and Didnt Joined Back as i cant see any Solution from RSS for Problem in India,

Please Dont think in Pseudo Minded Now, If you cant Support FTI No Proberm ( If its hurting you People Ego ) Provide Better Solution Than Them, We Promise We Happily Join ( I think Even Sanjeev will Agree on This)

I Hope You will .......

Sudeep
28. “Why I left RSS”

28.1 Ꭰ ၐći ႕ריק ᅲ Invocation

29. Corruption in BJP – the political party created by RSS

29.1 BJP corruption is astronomical

Rs.1,000 cr in unaccounted wealth seized from BJP's 'close aides' in Bhopal
30. Some genuine improvements in RSS

30.1 Original exclusion of Dalits from Hinduism

The Hindutva version of the theory became a mechanism for excluding some sections of Indian society, specifically Indian Muslims and Christians, by insisting that they are alien. Inevitably it also ran into problems with the lower castes and the untouchables, who propagated Jyotiba Phule's view. There was a certain ambiguity among the Hindutva group as to whether or not the untouchables were Hindus and therefore Aryans. This posed the problem that if only caste Hindus are Aryans then the untouchables would have to be excluded, and this reduces the numerical count of Hindus; whereas, if the lower castes and Dalits are included as Hindus, then although this may upset some caste Hindus nevertheless the numbers listed as Hindu increases the Hindu constitution of the majority. The question of numbers also influenced the insistence that the Aryans are indigenous and not invaders. Such an increase in numbers is important to political mobilisation and to the assertion that since Hindus constitute the majority in India, it should be declared a Hindu state. [Source: Romila Thapar, The Theory of Aryan Race and India: History and Politics, Social Scientist, Vol. 24, No. 1/3 (Jan. - Mar., 1996), pp. 3-29]

30.2 Good news on the communal front

1. “July 10, 2005. New Delhi, July 10 (PTI) Believe it or not! Activists of the Rashtriya Swayamsevak Sangh (RSS), an organisation known for its strong views on majority rights in India recently rescued 80 Christian priests trapped in an accident in the dense forests of Sambalpur district in East India’s Orissa state and even donated blood to save their lives.

A marriage party comprising 90 Christian priests was on its way in a truck from Jamankeri village to Goudpil in the state when it met with an accident in which 10 of them died on the spot and 80 others were seriously injured, said a report in the latest issue of RSS mouthpiece ‘Organiser’.

As the Priests looked for help in the dense forests, an RSS activist heard their shouts and managed to mobilise 50 Sangh volunteers to help them.

“The Pastors were rescued and admitted to a nearby hospital, 45 kms from the site, in that dark night,” the report said disclosing that the Swayamsewaks not only provided the injured medicines and food but “donated their own blood” to the pastors.

The weekly quoted Bishop Samal as saying, “these boys of RSS have given us a new life. We are grateful to them. May God bless them”.

“We have not done anything much. What we have done has been done from the humanitarian point of view. All of us are human beings. All are children of God,” it quoted B B Nanda, RSS state Secretary as saying.

The RSS has often been criticised by Christian organisations for targeting Christian missionaries in the tribal areas, who the RSS says are bringing about religious conversions.
among the tribals. “ [RSS to rescue of Christian priests. PTI - The Press Trust of India Ltd. (July 10, 2005)]

30.3 My further blog post evaluating the evidence

From my blog

My previous blog post/s on the issue of caste and liberty were in relation to pretend "Hindus" who believe in the caste system because they can exploit cheap labour.

Hitesh Rangra tells me that believers in Hindutva are not pretend Hindus and actually oppose the caste system. Here's a set of tweets on this subject. Read from the bottom up (this is listed with the most recent first)

sabhlok: @hiteshrangra The discussion is not about "Hindutva" but about pretend "Hindus". I'm glad we both oppose caste.

hiteshrangra: @sabhlok: Sanjeev Jee one fact most of RSS volunteer of RSS and leaders are not even on internet. They believe in working rather than media

hiteshrangra: @sabhlok: Most of top leader of RSS are from so called lower caste(as we don't believe in caste system).

hiteshrangra: @sabhlok: Because every time people talk about Hindutva movement they point finger towards RSS. There is nothing like caste exist there

sabhlok: @hiteshrangra Hindutva has a "high" mind (at times) and low, dirty tactics on the ground. I'm talking about all pretend "Hindus".

hiteshrangra: @sabhlok: There is nothing like caste exist in Hindutva movement. Without knowing organization how can you say like this??

hiteshrangra: @sabhlok: Hindutva fanatics who can't live without chamars, bhangis and other such slaves? Dear we are one who hate Caste system.
hiteshrangra: @sabhlok :- Please don't malign Hinduism for caste system. It was created by everyone knows whom.

hiteshrangra: @sabhlok :- "if untouchability is not wrong, nothing in the world is wrong"–Madhukar Dattatraya Deoras

hiteshrangra: @sabhlok :- It needs effort from each and everyone.

hiteshrangra: @sabhlok :- We don't believe in caste sir every human blood is red as common component in our blood is Fe(iron) nothing else.

sabhlok: @hiteshrangra Hitesh The caste system is evil regardless of who or when it was started. It is this evil that I invite you to destroy.

hiteshrangra: @sabhlok :- Dear it was Herbert Hope Risley who supported William Jones Aryan Race theory to create caste system.

On the other hand, I do have this extract from my compilation on RSS made a few years ago (see below). [In this context I must add that RSS is not necessarily representative of Hindutva, which is a philosophy with no organisational ownership. It is best associated with the famous Indian atheist, Vinayak Savarkar of the Hindu Mahasabha. Hindutva seems to be a very malleable philosophy, that can be moulded to suit the proponent's beliefs.]

Connivance and promotion of caste system

1. "Although 'hierarchy' and 'discrimination' are criticized by Golwalkar, for example, the idea that people are born into a particular occupation seems to be tacitly accepted: . . . [T]he distinctions in the social order did not imply any discrimination of big or small, high or low, among its constituents. On the other hand, the Gita tells us that the individual who does his assigned duties in life in a spirit of selfless service only worships Gods through such performance (Golwalkar 1966: 107, in Andersen and Damle 1987: 8i, emphasis added). . . . [T]he leadership of the organization remains distinctly Brahmin (Andersen and Damle 1987: 45)." [Joseph S. Alter, ‘Somatic
2. "Following the elite, upper-caste base of anushilan, the initial RSS volunteers were Nagpur Brahmins." [Milind Wakankar, 'Body, Crowd, Identity: Genealogy of a Hindu Nationalist Ascetics, Social Text, No. 45 (Winter, 1995), pp. 45-73] [Source]

Twitter friend Shekhar has requested me to read the above book, available here. A few quick comments.

31.1 What is good about RSS

Their abjuring the caste system – I fully support:

In 1934, when Gandhiji visited a 1500-strong Swayamsevaks camp at Wardha, he was pleasantly surprised to find that the Swayamsevaks were not even aware of the castes of one another, not to speak of any ideas of untouchability. [Source]

There is also one thing I can sympathise with:

It was to be expected that the rising Hindu awareness would not leave the political field unaffected. Now, slowly, the Hindus have begun to comprehend the threats being posed by the hankering of political parties after the Muslim and Christian bloc votes which is seriously jeopardising the integrity of the nation. The irony of the situation in which the so-called minorities enjoy more rights in educational and religious affairs than the majority Hindus has now dawned upon them. The Hindus have also begun to recognise that the chief reason behind this perversion lies in their own disunity. Their splintered vote had left them voiceless orphans in the political arena. [Source]

This idea of creating minorities and majorities is anathema to a free society. Recognising people’s religious beliefs by a government is even worse. There is need to revoke any such laws which are based on religion, whether minority or majority. We need a stern system which follows the rule of law. No special dispensations based on religious preferences.

31.2 What is well intentioned about RSS but divisive

And there are assertions that RSS has space for other religions, too.

The positive concept of social consolidation envisaged by Sangh has room for the Muslims and Christians of this country also. The Sangh harbours no hatred for anyone merely because he belongs to a different faith. The word ‘Hindu’, in Sangh’s view, connotes the national entity of Bharat and not merely a religious faith. In this broad national sense, whoever identifies himself with this national life-current, irrespective of his creed, is a Hindu. In simple terms, identification with the national mainstream of our country means: unalloyed devotion to the Motherland, a spirit of fraternity and identification of one’s interests with all the rest of the countrymen and an attitude of adoration towards the great nation-builders, past and recent, and the values of life bequeathed to us by them. [Source]

Now the problem with this is self-evident. What about these the following alternative definitions?
1) The word 'Hindu', in Sangh's view, connotes the national entity of Bharat and not merely a religious faith. In this broad national sense, whoever identifies himself with this national life-current, irrespective of his creed, is a 'Hindu'.

2) The word 'Christian', in Sangh's view, connotes the national entity of Bharat and not merely a religious faith. In this broad national sense, whoever identifies himself with this national life-current, irrespective of his creed, is a 'Christian'.

3) The word 'Muslim', in Sangh's view, connotes the national entity of Bharat and not merely a religious faith. In this broad national sense, whoever identifies himself with this national life-current, irrespective of his creed, is a 'Muslim'.

My question to RSS is: Are you all happy if I call you Muslims? You are basically lying, aren't you!? You want to have the cake and eat it too.

By defining your nationalist identity as Hindu, you've basically put off a good number of people, including me. Why not just call it Bharatiya?

31.3 The actual core of the RSS: preventing conversions

There is almost fanatic focus in the RSS on prevention of "conversions" from Hinduism.

This arises from a misplaced concern that Hinduism needs protection. But in reality, only the untruth needs protection. The truth will find its own way.

For instance, after wandering far and wide with an open mind, examining various hypotheses about God with both mind and heart, I have come to the view that all religious explanations are defective. But that if there is any truth it would have to be somewhere on the lines of Advaita, with a good measure of Buddhist and Charvakan scepticism thrown in.

I've been undertaking a rational search, and don't need (indeed firmly RESIST!) any attempt by any "priest" or "religious organisation" to force ideas on my mind. The idea that someone or some group can expect humans (particularly thinking people like me) to fit into its "category" of Hindu is absurd. I've come to the view that there is much merit in some of the schools of thought of India. Whether you call it Hinduism or anything else doesn't really matter. I do not like my philosophy of God (if any) to be labelled. Spare me your prattle and leave me alone.

So the point here is that if there is ANY truth in something, it will ultimately stand on its own feet. You don't need to run after it! The entire RSS effort in this regard is misplaced.

The key issue in India is IGNORANCE and lack of education which leads also to lack of critical thinking and inability to sort out the right from the wrong. Indian children need to be taught CRITICAL THINKING, not a particular set of beliefs.

Now, RSS, which makes a big deal about conversations, claims to follow Vivekananda. But Vivekananda made clear that although he did not approve of proselytisation, he tolerated it. He was sure that the system he stood for (Hinduism) was strong enough to face any challenge.

In an article in The Detroit Free Press in 1894, he is quoted as having said: 'I belong to the Hindu religion... We never indulged in missionary work. The fundamental principles of our religion forbid that. Nor do we say anything against any missionaries whom you send from this country [USA] anywhere.'[1] A question was
put to him by *The Hindu* (Madras) in February 1897: ‘Question: Does the spirit of Hinduism permit the proselytism of strangers into it?’ He replied, unambiguously: ‘Proselytism is tolerated by Hinduism.’[2]


More importantly, Vivekananda was happy for his own son (had he had one) to be a Muslim. He had is a truly liberal approach. He would have been least bothered about the precise name of the religion his son believed in. It would have been good enough to Vivekananda that his son was a good man. Why does the way we think about our relationship (if any) with God matter? ONLY actions matter. Only character matters. In place of this very broad and scientific approach, H.V. Seshadri calls proselytisation MISCHIEF.

Observance of Indal Pooja, a traditional festival in Madhya Pradesh, had been abandoned by the vanavasis because of the enormous expenditure it involved. The Christian missionaries had stepped in and begun arranging the Pooja in their Church, with a view to bringing the innocent Hindu vanavasis under their net. The VKA stopped the mischief by organising the Pooja in its pristine form and with minimum expense. [Source]

As a result of these efforts, the spectre of mass conversion was laid low in Tamil Nadu even though stray cases are still being reported from far-flung villages. But whenever such news leaks out, alert Hindu workers reach there promptly to stop further mischief. For example, in Sivakashi, there was to be a mass baptism. When the news reached the Swayamsevaks they rushed to the place and saw to it that not a single Hindu left the Hindu fold. A most encouraging feature was that the local Hindu population also stood by the Swayamsevaks as one man in this attempt to save their Hindu brethren. [Source]

I have a general sense from reading the book that RSS has seriously misunderstood Hinduism.

Hinduism (if by that is meant the broader Indian tradition) is NOT rituals or particular forms of worship. It is a WAY OF LIFE, a way of thinking about things that is totally unperturbed by silly concepts invented by other "religions" – concepts like heaven or hell, concepts like the body being required by the 'soul' at the time of 'glorification' ["God created man as a union of body and soul and our redemption includes the redemption of the body as well as the soul. This full redemption will occur at the last day in our glorification"], or that there are 'houris' in heaven!

Hinduism (or the broad philosophical of India) is a way of life that looks within through calm meditation. It is a system that asks questions even of its own "sacred" books like the Vedas (Vivekananda rejected any part of the Vedas he did not agree with).

**Hinduism is freedom itself – once this broader understanding is applied.**

So fear not for Hinduism! This way of thinking will incrementally spread but it will NOT be known as Hinduism.
It will be known as **freedom** and **self-awareness**. Let RSS calm down and focus on spreading EDUCATION across India. Forget the "Muslims" and "others". Many of them (like members of most organised religions) are merely suffering from ignorance. To that extent, I greatly appreciate the wonderful work of Ajay Singh’s **Ekal** (Ajay Singh is from RSS).
32. References

32.1 Books


Profile: Last surviving conspirator in the plot to assassinate Mahatma Gandhi.(1:00-2:00 PM)(Broadcast transcript). *Weekend Edition Saturday* (July 12, 2003)(736 words)


32.2 Articles

32.2.1 Hedgwer

Source

RSS was founded in 1925 by Keshav Baliram Hedgewar, who was a doctor in the city of Nagpur, British India. Hedgewar as a medical student in Calcutta (now known as Kolkata) had been a part of the revolutionary activities of the Anushilan Samiti and Jugantar striving to free India from British rule. He had been charged with sedition in 1921 by the British Administration and was imprisoned for one year.

Hedgewar was educated by his elder brother. He then decided to study medicine in Calcutta, West Bengal. He was sent there by B. S. Moonje in 1910 to pursue his medical studies. There he lived with Shyam Sundar Chakravarty and learned the techniques of fighting from secret revolutionary organisations like the Anushilan Samiti and Jugantar in Bengal. He is said to have joined Anushilan Samiti and he had contacts with revolutionaries like Ram Prasad Bismil.
Previously he was involved in such type of revolutionary activities, this fact has been disclosed by so many writers viz. C. P. Bhishikar,[31] M. S. Golwalkar,[32] K. S. Sudarshan[33] and Rakesh Sinha.[34]

After completing his studies and graduating, he returned to Nagpur, inspired by the armed movement. In his memoirs, the third chief of RSS, Balasahab Deoras narrates an incident when Hedgewar saved him and others from following the path of Bhagat Singh and his comrades.[35] Later he left the revolutionary organisations in the year 1925 and formed the Rashtriya Swayamsevak Sangh.

A rare group photo of six initial swayamsevaks taken on the occasion of a RSS meeting held in 1939[36]

Since Hedgewar was primarily associated with the Hindustan Republican Association, he adopted the full constitution of erstwhile HRA and implemented it forcibly in his newly established organisation RSS later on. The RSS first met in 1925 just after two months of Kakori train robbery in a small ground of Nagpur with 5-6 persons on Vijaya Dashami. After the formation of the RSS, Hedgewar kept the organisation away from having any direct affiliation to any of the political organisations then fighting British rule.[37] But Hedgewar and his team of volunteers, took part in the Indian National Congress, led movements against the British rule. Hedgewar was arrested in the Jungle Satyagraha agitation in 1931 and served a second term in prison.[28][27][38]

32.2.2 The RSS, by DV Kelkar

THE R.S.S. by D. V. Kelkar (ECONOMIC WEEKLY February 4, 1950)

THE R.S.S. has often been in-the news in recent years. It came into head lines, however, only, since the assassination of Mahatma Gandhi. The organisation was banned on February 4, 1948 by the Central Government and similar action was simultaneously taken by the Provincial Governments. As the Government of India’s communique stated: “It has been found that in several parts of the country individual members of the R.S.S. have indulged in acts of violence involving arson, robbery, dacoity and murder, and have collected illicit arms and ammunition. They have been circulating leaflets exhorting people to resort to methods of terrorism, to collect firearms, to create disaffection against the Government and suborn the police and the military”.

The communique added: “the objectionable and harmful activities of the Sangh have continued unabated”, and “the cult of violence sponsored and inspired by the activities of the Sangh has claimed many victims. The latest and the most precious to fall was Gandhiji himself”.

In reply the Sangh demanded that either the charges be proved or the ban withdrawn. Thousands of members of the R.S.S. were arrested for participating in the Satyagraha which was launched, and later were released on the understanding that the affairs of the Sangh would be run on democratic lines. The Sangh now has its own constitution and supposedly elects its functionaries excepting for the post of the Sar Sangh Chalak, which post is
inherited by the nominee of the previous functionary. The ban having been removed, the Sangh is again engaged in the task of organising the country into its old way of thinking.

Many questions arise regarding the fundamental objectives with which the Sangh was founded, and the methods of their fulfilment. Why were their objectives contrary to the Congress way of thinking and work? What was the Sangh’s attitude towards foreigners in general and Muslims in particular? Was it influenced by Nazi methods of mass organisation? Was it a reaction to Muslim propaganda for power, to fascist organisations like Allama Mashriqui’s Khaksar movement, or was it a purely cultural organisation, aiming to regenerate the country into one heritage, one culture and one nation without any reference to Swaraj? The task of answering these questions has been rendered difficult because the Sangh, since it was founded, has been carrying on its organisational work silently, ever spurning publicity. Even so, an attempt has been made in this article to analyse the Sangh from the acknowledged sentiments of its founder, and his philosophy and from the famous treatise We which the present Sar Sangh Chalak, Shri M. S. Golwalkar, M.Sc, LL.B., wrote in 1949.

The Rashtriya Swayam Sewak Sangh, was founded on Dasserah day in 1925. The founder was Dr. Keshav Baliram Hedgewar of Nagpur. Victim to the operation of the Risley Circular which prohibited students from taking part in politics, the Doctor was rusticated from the Neil High School for his Vande Mataram agitation. The Doctor joined the national school at Yeotmal (Berar). But the school was compelled to close, and the Doctor migrated to Poona and passed his Matric from the national school there. In 1910, he joined the National Medical College at Calcutta. He led the batch of Maharashtrian students which occupied the Santi Niketan Lodge, and owing to his notable patriotism came into intimate contact with highly respected leaders like Shri Shyam Sunder Chakravarty and Shri Motilal Ghosh. Shyam Sunder in particular took a liking to him, and exercised a considerable influence on his development. His life in Calcutta further cemented the feeling of affection and respect which abounded between Bengal and Maharashtra since the days of anti-partition in Bengal. In due course he secured his L.M.S. Degree and returned to Nagpur. He was, no doubt, a Doctor but he hardly ever interested himself in setting up a practice. Patriot to the core, he had dedicated his life to the cause of his country’s emancipation from slavery. He preferred to remain a bachelor because of the need he felt for devoting his years to the unbroken service of the Motherland. The present writer had the good fortune to be in contact with him from late 1919 to 1923 at Nagpur. Not a day passed without our meeting. The present writer even addressed a number of public meetings at various places along with him. Dr. Hedgewar was a renowned orator, he kept his audience spell bound. He was impatient of the slow progress the country was making in the direction of Independence. He disliked the constitutional agitation which was being conducted by the late Lokamanya for Swaraj “within the British Empire”. He wanted complete freedom without being tied to any apron strings. Mahatma’s non-co-operation movement having as its objective “Swaraj within one year” immediately enticed him. As the present writer recalls the proceedings of the Reception Committee of the Nagpur Congress, he remembers how the Tilak School of Politics was done away with brick by brick, in which youngsters like Dr. Hedgewar took not a small part. Although the Doctor and the present writer were later accepted as Associate Members of the Rashtriya Mandal led by Dr. B. S. Moonje, which governed and ran politics in C.P. on Tilakite lines, Doctor Hedgewar in his objective of complete independence went headlong with the non-co-operation movement.

The movement having failed, the Doctor retired from it as quickly as he had entered it. He disliked the way in which the movement was conducted later on and the way the Muslim leaders were misdirecting it. The Mopla rebellion created a deep impression on him, Then came the Muslim riots in Nagpur and the weakness of Hindus became patent to all. The
Doctor felt ashamed of the behaviour of the Hindu population which, though stronger in numbers, was totally disorganised and panicky. This set him furiously to the task of infusing confidence in the hearts of Hindus, and of preparing them to protect themselves. Thus was born the R.S.S. A fairly large number of volunteers were regularly drilled into the art of defending themselves. Timidity gave place to courage, and the next time there were riots, the Muslims had a new experience. They had to run away and leave Nagpur en masse for safety. They, as aggressors, had sown the wind. They had to reap the whirlwind. This success infused a feeling of courage in Hindu hearts, which was reflected in an influx of strength to the organisation.

The Doctor’s pro-Hindu feeling having been awakened, it always had the upper hand. The Congress policy of appeasing the Muslims enraged him. Later, the Communal Award and the organisation of the Muslims on communal lines, not for Swaraj but for Pakistan, further spurred him into activity. Mention must be made here of the deep impression made on the Doctor’s mind by Shri V. D. Savarkar’s revolutionary past and his ideology which claimed Hindustan for the Hindus. The Doctor considered Veer Savarkar to be the stimulating source of all agitation for achieving the country’s liberty.

So, when the R.S.S. was formed, the Doctor ran to Ratnagiri where his apostle of liberty had been ordered to stay under restraint of movement. The Doctor was the present writer’s guest for a morning in Bombay, when he personally explained to him the reason of his visit. He wanted to consult Veer Savarkar concerning the rules and regulations of the R.S.S. organisation.

Let it be said to the Doctor’s credit, however, that although he held Veer Savarkar in great esteem, he never made his organisation subservient to the Hindu Mahasabha. The cleavage between the two became clearer as years went by until Veer Savarkar, in a speech at Panwel openly attacked R.S.S. neutrality in respect of Hindu Mahasabha work and said: “The epitaph for the R.S.S. volunteer will be that he was born, he joined the R.S.S. and he died without accomplishing anything!”

So, the Doctor independently continued the activities of his organisation. His administrative methods may appear to have been shrouded in mystery. This was excusable, no doubt, because he had to work when a pro-Muslim foreign power like Britain was ruling India. His organisation kept away from party politics and worked entirely for strengthening the cultural instincts of Hindu society. There is reason to believe that Allama Mashriqui’s Khaksar organisation, run positively on Facist lines, copying the Hitler’s and Mussolini’s Youth movements, with its easy conquests, left a deep impress on the Doctor’s mind. It seemed not altogether impossible that the attainment of Shakti on R.S.S. lines would one day mean release of forces that would not only win Swaraj for the country, but would also reserve Bharat-Hindus. A deep-dyed anti Britisher as he was, freedom from the foreign yoke was one of his main aims, though having no faith in the ideology of non violence or in the Congress way of political agitation, he entirely disbelieved that the Congress would ever be able to attain Swaraj because it lacked organisational strength. But had God granted him a longer life to see his country actually free on 15th August 1947, he would none the less have danced with sheer joy at seeing his dream fulfilled. Perhaps he would have even remodelled his organisation on different lines to suit new circumstances.

Instead, the country had to witness a different spectacle. All the R.S.S. members, those at least whom the present writer knew and had met, looked as if they were in mourning on 15th August 1947. Perhaps they were overcome by a sense of frustration that Swaraj, even a Sovereign Republic, was coming without a violent war being waged against Britain, without any official contribution by the R.S.S, to any of the civil disobedience movements.
initiated by the Congress. The ridicule they had heaped upon Congress was now flung back on them.

It was the partition of the country into Hindustan and Pakistan, however, that pained them most. Congressmen and others were soon to praise the services rendered by these R.S.S. stalwarts who rendered yeomen service to the thousands of Punjabi and Sikh families who were uprooted from West Punjab. But the feeling of disgust for the miseries of Hindu and Sikh evacuees outweighed their joy at attaining Swaraj, a Swaraj which in expanse and greatness had no parallel in the history of Hindusstan for the past 1000 years. The dreams of Shivaji, Rana Pratap, and Baji Rao I, had at last taken physical shape; India was free, and yet the R.S.S. continued to feel disgruntled and disappointed. The present Sar Sangh Chalak, the Shri M. S. Golwalkar in his speech at Shivaji Park, Dadar, delivered some time in November 1947 had not one good word to say about the architects who through life-long sacrifice and labour had actually been able to attain Swaraj without bloodshed, without ill will. On the contrary, he poured contempt on Gandhi, who, according to him, had committed a series of blunders. To him, partition was the wound, and he would ignore the glorious Swaraj because it did not tally with his idea of one Nation and of an Akhand Hindustan for the Hindus. The feeling of contempt and hatred for the Congress even to this day amongst those of the many R.S.S. rank and file whom the present writer happens to know. Even the assassination of Gandhi does not appear to have touched them.

I would recommend to the reader who wishes to understand the full ideology of the R.S.S. the treatise entitled We or Our Nationhood Defined (Bharat Publications I. Publisher: P. N. Indurkar, B.A. Mahal, Nagpur, Price Re. 1), and in particular the first edition of the book, which bears a straightforward foreword by Shree M. S. Aney, now H. E. the Governor of Bihar. This foreword, for reasons best known to the author, has been omitted from the second edition. This book is regarded almost as the Geeta by the R.S.S. rank and file, and to understand it is to understand everything worth knowing about the R.S.S. “The idea contained in the word Nation, says the author on page 18, “is a compound of five distinct factors fused into one indissoluble whole, the famous five “unities” —geographical (country), racial (race), religious (religion), cultural (culture), and linguistic, (language).

“Hindustan is the land of the Hindus and is the terra firma for the Hindu Nation alone to flourish”, says the Guruji on page 45. Answering what is to be the fate of all those who, today, happen to live upon this land, though not belonging to the Hindu Race, Religion, and Culture, the author says: “At the outset, we must bear in mind that so far as ‘nation’ is concerned, all those, who fall outside the five-fold limits of that idea, can have no place, in the national life, unless they abandon their differences, adopt the religion, culture and language of the Nation, and completely merge themselves in the National Race. So long, however, as they maintain their racial, religious and cultural differences, they cannot but be only foreigners, who may be either friendly or inimical to the Nation”.

The Guruji proceeds on page 47: “There are only two courses open to the foreign elements, either to merge themselves in the national race and adopt its culture, or to live at its mercy so long as the national race may allow them to do so and to quit the country at the sweet will of the national race. That is the only sound view on the minorities problem. That is the only logical and correct solution. That alone keeps the Nation safe from the danger of a cancer developing in its body politic of the creation of a State within the State. From this standpoint, sanctioned by the experience of shrewd old nations, the foreign races in Hindustan must either adopt the Hindu culture and language, must learn to respect and hold in reverence the Hindu religion, must entertain no ideas but those of glorification of the Hindu nation and must lose their separate existence to merge in the Hindu race, or may stay in the country, wholly subordinated to the Hindu...
32.2.3 Dr Moonje’s association with Dr. Hedgewar and RSS

Dr. MOONJE’S ASSOCIATION WITH DR. HEDGEWAR AND RSS

April 1, 2014 [Shri. Anand Mukundrao Munje, 8/3 Dnyanesh Society, Warje, Pune – 58, +91-9822001383, flyer365@rediffmail.com]

Dr Moonje played a very important role in founding Hindu Nationalist Organisation “Rashtriya Swayamsevak Sangh” as the mentor of Dr Hedgewar. Unfortunately, Dr Hedgewar had lost his parents in his childhood. Dr Hedgewar used to stay at Dr Moonje’s house (Wada) most of the times. Realising his potential, integrity and honesty Dr Moonje groomed him to make a Hindu Nationalist Worker of a fine character. Dr Moonje gave all support to Dr Hedgewar at all steps. Dr Moonje gave financial help to him in completing his school and college education. Dr Moonje also used his contacts for his comfortable stay at Calcutta during his medical degree education. After completing medical education, Dr Hedgewar was also appointed as a Medical Officer in Ideal Insurance Company (Nagpur) run by Dr Moonje’s friends, to give financial support to Dr Hedgewar. Dr Hedgewar repaid a single paisa by devoting his entire life for youth training and nation building activity.

Since 1920 Dr Moonje was known as a prominent Hindu Leader in Nagpur and Maharashtra. He toured Malabar region after Mopla Rebellion in Kerala state of southern India. Hindus were insulted, converted; Hindu women were raped by Muslims during this revolt. Dr Moonje wrote articles on his observations based on his tour to Malabar in local Nagpur News Weekly “Maharashtra”. The stories of atrocities, as mentioned in the article, deeply moved Dr Hedgewar and he decided to devote for organizing and strengthening the Hindus.

On Dr Moonje’s recommendation and introduction letter, he met Lokmanya Tilak at Pune & Veer Savarkar at Ratnagiri to discuss about forming a Hindu Organisation. Veer Savarkar’s brother Babarao Savarkar was already running an oraganisation for Hindu youth.

Dr Hedgewar drew inspiration from Dr Moonje for many policy matters. Since inception RSS has a Para military type Drill-Parade and Training pattern. RSS also gives weapon training and has a training pattern similar to Para military forces. Dr Moonje was a firm believer of physical training and military training. Dr Moonje was in the First Defence Committee of India and strong advocate of Military Training. Dr Hedgewar drew his inspiration from this and made military type training compulsory to RSS volunteers. Regular meetings were held where Dr B S Moonje, Dr L V Paranjpe and others used to ponder on the working system of the RSS and finalize its policy matters.

Dr Moonje helped in collecting Rs 75000 (in those days) as a donation to RSS at a program in Bhonsala Military School (Nashik). Dr L V Paranjpe was Sarsanghchalak for one year in 1931, when Dr Hedgewar went to jail during Jungle Satyagraha. Thus he is the second Chief of RSS and others to be counted onwards as third – fourth Chief etc. Dr Hedgewar’s relationship with Dr Moonje and Dr Paranjpe could be called as father – son like relationship.

Hindu nation and must lose their separate existence to merge in the Hindu race, or may stay in the country, wholly subordinated to the Hindu ...

32.2.4 Visionary Dr. Hedgewar

Source

Introduction

“Words fail to describe the depth of that pure and selfless love. The boundless affection of the mother’s heart, the sleepless care and diligence of the father and the inspiring guidance of the guru found their culmination in that single bosom. I for one feel it my proud privilege
to worship him as my ideal. The worship of such a soul transcends the worship of an
individual and becomes the worship of the ideal itself. He is verily my chosen deity”, says Sri
Guruji Golwalkar, in a glowing tribute to Dr. Keshav Baliram Hedgewar.

Dr. Hedgewar said often, “Even if the British leave, unless the Hindus are organised as a
powerful nation, where is the guarantee that we shall be able to protect our freedom?”
His words have proved to be prophetic. Conjointly with Independence, parts of Punjab,
Bengal, Sindh and the frontier-areas were sundered from Bharat; and, four and a half
decades after the nation’s attaining freedom, Kashmir remains a thorn in the flesh.

Birth and early life

Dr Hedgewar, the founder of the RSS was born on Ugadi day [New Year’s Day] in 1889 at
Nagpur. He was a born patriot. Even when he was studying in primary school, he refused to
eat sweets distributed on the occasion of the 60th anniversary of the coronation of Queen
Victoria on June 22, 1897. Surprised at this stance, his elder brother asked him, “Keshav,
didn’t you get the sweets?” Keshav answered, “of course, I got it. But, our Bhonsle dynasty
was liquidated by these Britishers. How can we participate in these imperial celebrations?”
When as a child he stepped into the primary school and listened to the story of Shivaji, that
great Hindu redeemer became his chosen hero. When he was studying in Neel City High
School, Nagpur, he was rusticated for singing “Vande Mataram” in violation of the circular
issued by the then British government. As a result he had to pursue his high school studies
at Yeotmal.

Once happened that Keshav had to accompany Abaji to the house of one Jakatdar in
Bhandara. Among those present there was Amritrao bambawala, the Assistant
Commissioner. After the introductions, jakatdar said, “Keshavrao is not at all interested in
studies. He is spoiling his future by participating in student movements.” Amritrao felt pity
for keshav. He affectionately called Keshav near him and advised: “Keshav, you are too
young to understand things. These activities will land you in trouble in future. Listen to me,
and stay away from politics. Such activities are not for students.” Keshav calmly replied, “Sir,
I am ready to quit politics as advised by you. In that case, it is but proper that elders and
learned persons like you should give up your jobs and jump into the political arena. Until
that happens, students like me have no alternative except to take part in politics, even at
the cost of our studies if need be.” Amritrao, of course, had no answer to this logical
rejoinder.

The renowned revolutionary, Nalini Kishore Guha, introduced Keshav and Narayanrao
Savarkar, younger brother of Veer Savarkar, into the Anusheelan Samity, a secret
revolutionary organization, and according to the practice of the organization, they were
administered a pledge and given secret names. Keshav was given the name ‘Cocaine’ and he
became well known among the revolutionary workers because of his fiery patriotism,
courage, deep intellectual capacities and foresight.

Doctor of the Nation

After passing the L.M.&S. Examination in June 1914, Keshav completed one year
apprenticeship and returned to Nagpur in 1915 as a doctor. But his mind did not turn to the
direction of practice and earning livelihood. He wanted to diagnose the disease that had
afflicted the nation and cure it, and with this determination in his mind he dedicated his life
at the altar of the Motherland. Since his arrival in Nagpur, Dr. Hedgewar was busy organizing
the revolutionary youth in Nagpur, with the help of Bhaoji Karve. Dr. Hedgewar kept close
links with the revolutionary organizations in Punjab and Calcutta.

Preparations for Revolutionary Upsurge
When the First World War broke out, the revolutionaries all over the country wanted to make use of the opportunity created by the difficult situation in which the Britishers were pitched against the Germans. The revolutionaries in India and abroad conceived a plan for a revolutionary upsurge in the country to throw out the Britishers. Dr Hedgewar also threw himself heart and soul into the endeavour.

The revolutionaries under the leadership of Bhaoji Kavre and Dr. Hedgewar were collecting arms and money for the proposed uprising. Once, in order to secure arms for the Gadar soldiers spread in different parts of the country, Dr. Hedgewar put on a military uniform and under the guise of a military man, managed to get away with a stock of British guns kept in Nagpur railway station. He also entrusted to one of his trusted colleagues, Vamanrao Dharmadhikari, the work of receiving arms reaching Goa port in 1912 in a steamer sent by revolutionaries abroad. But the British Government got scent of the scheme and the ship was seized before it could reach its destination.

Analysis of the Causes of Failure In the National Movement

The defeat of Germany in the War foiled all the attempts of the Indian revolutionaries for a revolutionary upsurge inside the country.

Dr. Hedgewar realized that the lack of discipline among the revolutionaries, want of proper organization to coordinate the different revolutionary groups spread all over the country and the absence of a political and national awakening among the common masses were the root causes for the failure of revolutionary upsurge. He also came to understand that mere acts of bravery and self-sacrifice on the part of a few daring and patriotic individuals will not bring independence to the country. With this clear realization, Dr. Hedgewar diverted his attention to the national movement launched by the Indian National Congress.

He participated in the freedom struggle under the leadership of the Indian National Congress and participated in the Non-cooperation Movement of 1921 and was jailed. He was released on July 12, 1922. In the National Movement Dr. Hedgewar’s sterling character, untainted devotion to the cause of the country, undiluted patriotism, self-effacing sacrifice and amiable nature made him dear to all the leaders of the nationalist movement in Central Province and he soon rose to a top position in the Congress organization. At that time, the Congress in Central Province was in the hands of staunch supporters of Tilak.

The extremist and nationalist leaders in the Congress were all looking with apprehension at the all-out support given by Mahatma Gandhi to the Khilafat movement in an attempt to exploit the discontent among the Indian Muslims against the British who were enemies of the Khalif of Turkey, the religious head of Muslims. Dr. Hedgewar, with his deep foresight, understood that this sort of appeasement of Muslim communalism, though intended to win them over to the freedom struggle, would in the long run sow the seeds of separation in the hearts of the Muslims and result in the disintegration of the country. And his fears did prove to be true in the long run.

Important incidence after which Dr. Hedgewar created a History

On 26th December, 1920, the Congress session began with Sri Vijayaraghavachari as President. A significant event took place in the session. Sri Bade moved in the AICC meeting a resolution for cow protection. In the name of maintaining Hindu-Muslim Unity, Gandhiji not only opposed the move, but even forced Sri Bade to leave the meeting and brought the meeting to an abrupt end. This incident did create a lasting impression on the mind of Dr. Hedgewar about the disastrous consequences of the slogan of Hindu-Muslim unity and the Muslim appeasement policy of Gandhiji and the Congress.

Founding of RSS
After making an in-depth study of our history, he came to the conclusion that lack of patriotism and disunity among the Hindus was the reason for our defeat at the hands of foreign invaders and enslavement under foreign rule. He, therefore, felt that unless a sense of patriotism, selflessness, sterling character, national consciousness and sense of unity, selfless service, self-realisation and discipline were inculcated in a substantial number of individuals, it would be impossible to uplift the nation and secure political freedom. He, therefore, decided to start a unique organisation to solve the problems. He took a vow to remain a bachelor and devote his entire life and energy to the aforesaid noble cause.

For this purpose, he founded the “Rashtriya Swayamsevak Sangh” on Vijayadashami day September 27, 1925. He evolved a unique technique which was unprecedented, simple and inexpensive.

He selected a group of young boys who would assemble in an open field every day for one hour. During that time, in addition to playing national games, he began to inculcate in them a sense of patriotism, unity, discipline, love for the country and selflessness, by singing of patriotic songs and narration of stories of patriots. He appealed to the youth to spare one hour a day for the Nation by attending the Shakha (the meeting). He visualised that the one hour programme in the Shakha would ultimately transform the youth to devote greater time and energy in the service of the nation. He, therefore, undertook the Himalayan task of organising the Hindus, who despite having a common cultural bond and fundamental unity had come to be divided into various castes, religions, regions and language groups.

Dr. Hedgewar never used to impose his ideologies on others. In fact, for naming of Sangh, Doctorji arranged a baithak in his house on April 7, 1926 where 26 persons participated. Three names were suggested after elaborate discussions. They were: 1. Rashtriya Swayamsevak Sangh (RSS); 2. Jaripataka Mandal; 3. Bharatoddharak Mandal. The name RSS was finally decided upon.

**Bharat Mata as common deity**

Dr. Hedgewar felt that it was necessary to have a common deity to be worshipped by all and a common ideal which all should strive to achieve and a common prayer (mantra) for all. He declared that irrespective of castes, religions and languages, etc, we are all children of Bharatmata who shall be the common deity to be worshipped by all of us and the common ideal of all shall be to strive for all-round progress and development of the nation and for taking the nation to the pinnacle of glory. These two ideals were incorporated in the common prayer to be sung by all the members at the Shakha every day. The first line of the prarthana says “Namaste Sada Vatsale Matrubhume” Oh my beloved motherland salutation to thee and the last line of the prayer says “Oh God, please give us strength and bless us to enable us to take our nation to the pinnacle of glory” (param vaibhavamnetu metat swarasthram) and concludes with the all unifying slogan “Bharat Mata ki jai” (Victory to Bharat Mata). Having decided about the common deity to be worshipped, common ideals to be achieved, a common prayer to be made and the common slogan, Dr. Hedgewar started contemplating on who should be placed in the position of Guru.

**Doctorji’s idea behind starting the Shakha**

Doctorji also said that one hour Shaka was to initiate Swayamsevaks to inspire them to dedicate themselves to the noble and onerous task of nation building. But moulding of character of swayamsevaks was a whole time job after shakha hours to be performed by the Karyakartas of the RSS. He advised and encouraged swayamsevaks to undertake higher education and for that purpose to go to different places in the country. He said higher educational attainment by Karyakartas would confer better suitability and capacities to
spread the work of the RSS and going to different places was necessary to spread the work of RSS throughout the country.

**Deciding National Flag**

There was much ignorance and misunderstanding about our national flag ever since the beginning of the national movement in our country. From 1906 to 1921, different organizations had adopted different types of flags as our national flag. In the Karachi session of the Congress, a seven member committee consisting of Sardar Patel, Jawaharlal Nehru, Pattabhi Sitaramayya, Dr. Hardikar, Kaka Kalelkar, Master Tara Singh and Moulana Azad was formed to recommend a national flag.

This committee recommended an orange colour flag. The working committee’s approval was needed for the adoption of the flag. Dr. Hedgewar, who feared that this flag might not get the approval of those who were raising slogans of Hindu Muslim Unity, persuaded Lokamanya Bapuji Ane to strongly support the recommendation of the flag committee. He also went to Delhi, stayed in Bapuji Ane’s house and met other members of the working committee. But his efforts did not completely meet with success. The Congress adopted a tri-colour flag. However, in the place of red in the earlier flag, orange was selected and it was taken to top with white and green strips below. Dr. Hedgewar felt very sorry that though the saffron flag has been the symbol of our national culture and heritage since times immemorial, and the Rashtriya Swayamsevak Sangh had also adopted the same as its flag, the Congress chose a national flag suited to the interests of certain individuals and groups.

**Legacy**

On the morning of June 21, 1940, Dr. Hedgewar’s condition turned from bad to worse. The doctors attending on him decided to perform lumber puncture. Dr. Hedgewar knew that his end was nearing. Before undergoing the lumber puncture, he called Sri Guruji Golwalkar and some other important workers of the Sangh by his side and expressed his last wish that, after him, Sri Guruji Golwalkar should takeover the responsibility of the Sarsanghchalak of the Sangh. Unto Eternal Rest the efforts of the doctors to save the life of Dr. Hedgewar proved futile. On 21st morning his temperature rose to 106° and the doctors gave up hope. Dr. Hedgewar breathed his last at 9-15A.M. on that day.

A glorious life which, like a flame, burnt itself silently, but shed warmth and light all around, ebbed away. Though he left his mortal coil, his spirit still lives in the hearts of millions of Swayamsevaks all over the country and abroad, who march ahead on the path shown by him to attain the goal of Hindu Rashtra.

**Dr Hedgewar’s Last message to Swayamsevaks**

His message to the dedicated Swayamsevaks of the Sangh echoes and re-echoes in millions of hearts: “The flower of youth should be offered at the feet of the Mother when it is in full bloom shedding its fragrance and beauty all round. After it has lost its beauty and fragrance, that dry and withered flower is unfit for worship”?

**Remarks on Legendary Dr. Hedgewar by a great historian Professor G.C.Asnani**

Persons like Hedgewar do not come every day. Once in a way, they appear on the horizon, take a position unconventional for their times, but bold and brave. The cowards, the cheats, and the envious ones cannot stand their presence, because their own position is in jeopardy; they find some excuse to eliminate them if possible. That was the position of Dr. Hedgewar and his organization known as RSS till today, which the Congress and the Secularists can not tolerate till today. Who stands condemned, RSS or Congress? In my view, Congress stands condemned. At one stage, Congress was the ideal organization for many of us including myself; now it has lost all its respectability and is in the dying stage. But that is
the fate of many organizations that have come and gone on this Earth; Congress is no exception. This is the Rule of life...

32.2.5 Golwalkar- The Guru Of Hate

Golwalkar- The Guru Of Hate By Ramachandra Guha 28 November, 2006 The Hindu

This column generally deals more — much more — in appreciation than in depreciation. However, it is obligatory on the historian to also (occasionally) notice individuals whose influence on history was malign rather than salutary. One such person was the Hindu ideologue M.S. Golwalkar, whose birth anniversary his followers are marking this year.

Early initiation

Born in February 1906, Golwalkar studied and then taught briefly at the Banaras Hindu University (hence the appellation "Guru", which he carried for the rest of his life). He joined the Rashtriya Swayamsewak Sangh as a student, attracting the attention of its founder, Dr. K.B. Hedgewar. When the elder man died in 1940, Golwalkar became the sarangchchalak of the RSS. He headed the organisation until his death some three decades later.

Golwalkar was a man of much energy and dynamism, under whose leadership the RSS steadily grew in power and influence. His ideas are summarised in the book Bunch of Thoughts, which draws upon the lectures he delivered over the years (mostly in Hindi) to RSS shakhas across the country. This identifies the Hindus, and they alone, as the privileged community of India. It disparages democracy as alien to the Hindu ethos and extols the code of Manu, whom Golwalkar salutes as "the first, the greatest, and the wisest lawgiver of mankind".

Angels and demons

The early chapters of Bunch of Thoughts celebrate the glories of the Motherland and its chief religion, this a prelude to the demonisation of those Indians who had the misfortune of not being born into the Hindu fold. Golwalkar writes that the "hostile elements within the country pose a far greater menace to national security than aggressors from outside". He identifies three major "Internal Threats: I: The Muslims; II: The Christians; III: The Communists". A long chapter impugns the patriotism of these groups, speaking darkly of their "future aggressive designs on our country".

On January 30, 1948, Mahatma Gandhi was murdered by Nathuram Godse. Although Godse was not a member of the RSS at the time of the murder, he had been one in the past. And there were reports that in several places RSS members had celebrated his act by distributing sweets. As a precautionary measure, Golwalkar and other RSS workers were put in jail. Secret documents that this writer has recently seen strongly suggest that even if the RSS was not directly implicated in Gandhi's murder, its main leader was not entirely averse to such a happening. Thus, on December 6, 1947, Golwalkar convened a meeting of RSS workers in the town of Govardhan, not far from Delhi. The police report on this meeting says it discussed how to "assassinate the leading persons of the Congress in order to terrorise the public and to get their hold over them".

Two days later, Golwalkar addressed a crowd of several thousand volunteers at the Rohtak Road Camp in Delhi. The police reporter in attendance wrote that the RSS leader said that "the Sangh will not rest content until it had finished Pakistan. If anyone stood in our way we will have to finish them too, whether it was Nehru Government or any other Government... " Referring to Muslims, he said that no power on earth could keep them in Hindustan. They should have to quit this country... "If they were made to stay here the responsibility would be the Government's and the Hindu community would not be responsible. Mahatma Gandhi

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could not mislead them any longer. We have the means whereby [our] opponents could be immediately silenced”.

**Dogged commitment**

Six weeks later, Gandhi was assassinated, and Golwalkar and his colleagues put in jail. Released a year later on a bond of good behaviour, they retained a dogged commitment to their ideas. Golwalkar himself argued that "in this land Hindus have been the owners, Parsis and Jews the guests, and Muslims and Christians the dacoits". He asked, maliciously: "Then do all these have the same right over the country?"

Golwalkar saw Muslims, Christians and Communists (among others) as threats to the nation. Other Indians saw him and his ilk as a "Danger to our Secular State". The words in quotes served as the title of an essay on Golwalkar written in 1956 by the Bombay columnist D.F. Karaka. The RSS leader, noted Karaka, "thinks in terms of Hindu India and only Hindu India". As one who had many criticisms to make of the Prime Minister of the day, the columnist nonetheless believed that "it is necessary for all of us whatever our differences are with Mr. Nehru to stand firm with him on this point, namely, that ours is a secular state and that whether we are Hindus, Muslims, Parsis or Christians, freedom of religion, which is guaranteed to us under our Constitution should not be allowed to be crucified at the altar of the RSS — the organisation from which came the man who murdered Mahatma Gandhi".

**Failed project**

Karaka's column was sparked by the celebration by the RSS of the 50th birthday of Madhav Sadashiv Golwalkar. In this, the year of his 100th birth anniversary, all I need do is endorse Karaka's words. For, Golwalkar was a guru of hate, whose life's malevolent work was — as Jawaharlal Nehru so memorably put it — to make India into a "Hindu Pakistan". That project has not succeeded yet, and may it never succeed either.

**32.2.6 Pathey, by Hedgewar**

*PATHEY\(\leq \rho \wedge \mathcal{E} \wedge \mathcal{E} \), by Dr Keshav Baliram Hedgewar*

**The Preface**

‘Pathey’ means ‘Tiffin’ i.e. the food which we carry with us to be eaten later. But this Tiffin is not merely for satisfying hunger but also for feeding the mind and intelligence. These are the sacred sayings (‘Amrutvachans’) of Param Pujyaneeya Doctor Hedgewar, teaching lessons of dedication to goal, faith, hard work, perseverance, art of organisation, etc.

This small booklet is easy to keep in pocket. Similarly, it is easy to read and keep in mind. These words are not ordinary. They are the essence- the thought, philosophy and also deeds of P. P. Doctorji’s life. This is a treasure-chest of precious jewels of principles. This is a Sun’s plate which constantly gives food. This is a quiver filled with arrows which are Ram-Baan. Every single thought of this booklet has the capacity to destroy demons like lethargy, dejection, selfishness, shyness, narrow-mindedness, indecisiveness, inactiveness etc. The form of this booklet is- open any page, read a small saying, and get to work with a new light in the head. We are sure that this activity will be liked by everyone.

**PUBLISHER**

Vijay Inamdar, Karyawah, Bharat Bharati Bal
OUR HINDU NATION

1. The Sangh wants to put in reality the words “Hindusthan of Hindus”. Hindusthan is a country of Hindus. Like other nations of other people (eg. Germany of Germans), this is a nation of Hindu people. [Here it may be remembered that once a reporter asked the then RSS chief Golwalkar Guruji in the 1960s in English: “Is India only for Hindus?” to which Golwalkar Guruji replied: “ONLY INDIA is for Hindus“. ]

2. Only a piece of land cannot be called ‘Nation’. A nation is created where people of one thought, one culture and one tradition live together since ancient times. Because of exactly the above reasons, ‘Hindusthan’ is the name given to our country and this is a country of the Hindus.

3. Expecting help from others and pleading for it is a clear sign of weakness. This clearly reflects in behavior. So, Sangh swayamsewaks should fearlessly proclaim, “Hindusthan of Hindus”. Remove all narrow-mindedness. We do not say that others should not live here. But they should be aware that they are living in Hindusthan of Hindus. (Like others would realize if they were living there- that they are living in France of French people, or Germany of Germans, or Spain of Spanish people). Others cannot infringe on rights of Hindus here.

4. Seeing the Saffron Flag (Bhagwa Dhwaj), the entire history of the nation along with its tradition and culture comes before our eyes. The mind rises and special motivation comes in it. Only this Saffron Flag (Bhagwa Dhwaj) we consider as our Guru, as a symbol of our Tatva i.e. principle. Sangh has regarded the most sacred Bhagwa Dhwaj as the Guru instead of any particular individual. The reason for this being that an individual may be a great person but he cannot remain consistent in his life style nor can he be perfect in all respects. Consequently, instead of making our position awkward by accepting any individual person, we have adopted an inspirational symbol of victory and strength Bhagwa Dhwaj as our guru. It represents our history, tradition and supreme sacrifices made for our nation. It is the embodiment of all basic elements of our nationhood. [Sanjeev: RSS disregarded the tricolour and till 2002 did not hoist it except allegedly on two occasions]

5. Bhagwa Dhwaj is not Sangh’s own creation. Nor, it has any intention of creating a separate flag. Sangh has only accepted the Bhagwa Dhwaj, which for thousands of years has been the flag of our Rashtra Dharma. Bhagwa Dhwaj has a long history and tradition and it is an embodiment of Hindu culture.
6. There are excellent scriptures in our religion. Very inspiring valour-filled history is behind us. But we do not think on it in the right way. When we see a thoughtful and working person, we put him in the line of divine people. We assume him as divine, and tell ourselves that it is impossible for man to inculcate God’s virtues. With such an imaginary idea, we do not try to imitate and acquire the divine virtues.

7. If we keep Chhatrapati Shivaji Maharaj as our ideal, we will remember his heroics for the cause of defending Hindudom. The samarthya i.e. power of Shivaji is as much as that of the Saffron Flag. The history we remember looking at the saffron flag, and the motivation we get from it, the same is got from Shivaji Maharaj’s life. Shivaji lifted the saffron flag which was truly in the dust, re-established Hindu Pad-padshahi and rejuvenated the dying Hindutva. So, if you want to keep a man as ideal, then keep Shivaji as the one.

8. Happiness of Hindus is the happiness of my family and me. The problems faces by Hindu society are our problems and its humiliation is our humiliation. Such feeling of belonging should be in every Hindu. This is the basis of Hindu Dharma.

The cause of our decline/problems/plight

9. Only one meaning is revealed from names like Bharatkhand, Bharatvarsha, Aryavarta, etc. But we are taken aback by the mere thought of the meaning of the words. Our situation is like that of a parrot in a cage. We have suffered from a loss of intelligence. We are eager to embrace as brothers those who have vowed to destroy our culture. All this is a result of our weakness of mind.

10. We have forgotten the truth that our society was once very powerful. This is why all movements in the country are run on the feeling of weakness. Strength, enthusiasm is not present.

11. Mental weakness is the biggest weakness. This is the biggest shortcoming of our society. If we keep in mind our strength and unite, then our work will be very high. Then, no work will appear impossible. The truth is that we have a lot of strength, but despite this we have forgotten our own strength.

12. The first thing that I will tell is that selfishness and inactiveness have to be abandoned immediately. Since we are very pessimistic about matters of welfare of the society, our minds have become very weak. ‘It won’t matter even if the society is burnt to ashes. What have I got to do with it? So, as long as my self-interest is not harmed, everything is ok’ — such thoughts on the society (indifference) seem to have penetrated the society very deep. That is the reason why our society is weak today.

13. Until faults like weakness, selfishness, indifference to society, etc remain as they are, we will not be able to call ourselves as ‘good people’ i.e. saijan. And until we become saijan, God will consider us as weak and only help in our destruction. But, when we really become saijan and prove that we are ready to sacrifice everything for welfare of the country, religion and society, then God will definitely help us.
14. In today’s situation we cannot expect God’s help. God will turn his back on us thinking ‘This Hindu society has selfish weak and sinning people everywhere’. And if God does indeed come to us, he will come against us, not for us. Because God will always want to finish *durjan* people.

15. Those who always do their duty keeping thoughts of religion, nation, society and public welfare, are real ‘*sajjan*’. Are such ‘*Tyaagi*’ (people who do sacrifice) and dutiful people present in the Hindu society in sufficient numbers? If even half the people in the Hindu society were filled with such noble thoughts, no one in this world would have dared to launch vicious attacks on our society. God himself would have taken an avatar to defend religion.

**Sangh’s aims**

16. The Sangh doesn’t want to exist anyhow like any organisation for centuries. *The Sangh has a burning desire that Hindutva’s flames spread rapidly throughout the country.*

17. Keep in mind that the Sangh is not a gym or a military school. *Sangh is a national and unbreakable organisation of the Hindus. It should be stronger than steel.*

18. The Sangh wants to make the Hindu society so strong that no one in the world will dare to attack our society. If our strength is invincible, only then will such a situation arise in the world.

19. For what goal have we taken oath/vow? *The Sangh wishes that our sacred Hindu religion and dear Hindu culture always stay alive in the world with pride.*

20. The Sangh has deliberately chosen its area of work and hence it does interfere in any other issue. We must move ahead on our pre-determined path keeping our goal in mind. We must think 24 hours about how we can give every moment of our life for this great work and learn how to do work like this. We must be filled with thoughts of how our organisation will grow every moment.

21. We must have unbreakable devotion to the Sangh’s great work. We have to create fearlessness and enthusiasm in the whole Hindu society. We have to ignite self-confidence and self-pride in the society by creating social strength.

22. We have resolved to dedicate our whole life for the purpose of making the entire Hindu society stand on its own feet in a united manner.

23. Today, injustice, immorality and atrocities have become the order of the day in this world. Until they end, we cannot get the right of salvation (*Moksha*). Why don’t we realize this simple fact?

24. In reality, this strength is as sacred and blessed as spiritual strength. We don’t have to become strong to indulge in violence but to end the violence and atrocities of the world once and for all.
25. Really, weak people only are the ones who violate world peace, because by their weakness they inspire atrocious people to commit atrocities. If we are weak then the sin of destroying peace of the whole world comes on our head. We must always strive that we do not get the sin of violating peace in the world’s human race. (Which we will get if we are weak).

26. For peace and order to prevail in the world, balance is needed. A place where weak and strong come together, peace and order is ruined. Two tigers don’t trouble each other. But it needn’t even be mentioned as to what happens where a tiger and a sheep come together. Peace and harmony can dwell only between those with equal strength.

27. The Sangh has taken birth for uniting our society and making it strong. Sangh’s shakhas are doing the task of strengthening the Hindu society all over India. There should not be a single village in India, where there is no shakha of the Sangh.

28. Accumulating strength for the protection of our country and our religion is the aim of the Sangh.

29. Sangh gives considerable importance to samskaras. A person’s actions are guided by his thoughts, and a gathering of those who have similarity of thought and action contribute to a creative environment. Let us build throughout this country a pure and respectable, devoted to the cause, hopeful, inspiring and refreshing environment. Wherever Swayamsewaks go they should carry the spirit of such an environment.

God’s work

30. There is absolutely no fault or sin in the goal that we have kept in our mind. We have vowed to defend our religion and our nation. What sin can be there in this?

31. Our step has never gone back. Then how can it go back in today’s situation which is conducive for work? We must go ahead with double enthusiasm and we will. I do not have the slightest doubt about our ultimate victory. Our work will increase with tremendous speed from now onwards.

32. The whole world is going ahead with tremendous speed. How can only we afford to stay behind? Do not fear just because situation (time) is difficult. Do not step backward. Let our foot fall forward only. The person who does work overcoming difficult situations becomes successful in the end and only his name spreads in the world. What is the reason for us to have any fear? We have God’s hands for us because our work is God’s work. We have the blessings of God and saints with us.

33. Let us all remember that it is impossible to gain anything without doing hard work and sacrifice (Swartha-tyag). I have used the word Swartha-tyag (Sacrificing self-interest), but the work we are doing has the interest (Benefit) of the Hindu society, so personal benefit also comes in it. Then what other benefit is left? If Sangh work is for our own benefit, then how can the efforts needed for it be termed as sacrifice (Swartha-tyag)? In reality, it is not Swartha-tyag. Equate your self-interest with the interest of the Hindu nation- that’s enough!
34. Every organ of our body and our mind is filled with only one feeling – we must serve our Hindu society. There is no space for any other thought in our inner mind. Then why will God’s blessings not be with us? Today the situation is so favorable to us that wherever our workers go, they become successful. Since our goal is extremely pure (sacred) and for benefit of the society our work has become God’s work and it is exactly for this reason that we will definitely become successful.

35. I fully believe that our Sangh has become fit for gaining the mercy and blessings of God and will remain so. Because God knows the feelings in our inner mind, in our heart. Out inner mind is clean and pure. It does not have an iota of sin.

36. We are sure that we have the blessings of God. Our work is not of attack but of peace and organisation. We must do this sacred work for Hindu religion and Hindu culture and defend our culture and improve it. Only then can we and our society survive/excel in this improved world.

37. Have completed and unshakeable faith in Sangh’s philosophy. We are determined to work for the protection of our nation, our dharma and our culture. As it is the true path we need not worry or fear about any dangers. Dangers do not just present themselves. In fact they are God’s blessings in disguise. They convey His wishes to us not only to strengthen ourselves and succeed fighting through disasters but also show us a better future direction.

Sangh belongs to everyone

38. **We do not do our work hiding and in secrecy.** Now our work has come in front of our society and the society is watching our work’s growth with concern. Our enemies, as well as our friends, have spread around us. We will definitely make our friends come closer to us, but we have no reason to hate even those who maintain a feeling of enmity towards us. We must really pity them. If we work with utmost devotion from the bottom of our heart, then they will definitely have to stay away from our path. They will not be able to sustain our tremendous strength.

39. We have the feeling of belonging, togetherness for all Hindus. We must throw aside petty feelings of personal insult or personal pride and approach constituents of the society with affectionate and polite behavior. Which stone-hearted Hindu will not be ready to listen to your soft and sweet talk?

40. Our behavior towards every Hindu who loves this nation must be of brotherly love. The question is not how people behave or what they talk. If our behavior is fully free from any fault, then all our Hindu brothers will get attracted towards us.

41. Since our work is for the entire Hindu society, we should never neglect or oppress any member of the society. We must behave with equal affection to all Hindu brothers, without any feeling of inferiority or superiority. To be contemptuous to anyone considering him as inferior will amount to sin.

42. Elderly people have a very important position in this Sangh work. They can also take major responsibility in the Sangh. If elderly people become ready to utilize their prestige and
practical skill for Sangh work then the youth section can work with more enthusiasm and motivation. The youth force is filled with enthusiasm by the guidance of elderly people and the Sangh work steps ahead rapidly in the right direction. Hence no one should pessimistic about the Sangh work. Everyone must get to work with enthusiasm.

43. It is very wrong to think that only a person of a particular age or particular capacity is useful for Sangh work and if not, then he is useless. In the field of Sangh work, everyone is needed. Everyone has work. Because Sangh work is not the work of an individual but the work of everyone.

44. This mammoth work is not doable by one person or some few people. For this work are needed organized efforts of lakhs and crores of people filled with one same goal in mind. This is my request to you- let the net of this organisation of dedicated, focused and strong youth spread to every nook and corner of India. Then our work will not be difficult at all. On the contrary we will see a beautiful picture of a new Yuga filled with hope and enthusiasm everywhere.

45. These shakhas must run from all parts of India. It is only because of such an organisation that our weakness will disappear and our society will become effective. This work is not of one or two individuals but of the entire Hindu society.

46. If you say that we will remain outside and watch from a distance, then it is of no use. Isn’t the Sangh of Hindus? Then all Hindus must come in it. This Sangh is of all of us. No caste has any superiority, no individual has any superiority. No one’s place has any superiority.

47. Sangh is not just for Swayamsewaks. It is also for those who are out of it. It is therefore our duty to show these people the right path to revive the glory of our nation and that path is only of organisation.

48. Sangh work cannot be achieved by just completing its programs or simply presenting yourself on the organisation. We need to unite the entire Hindu society from the oceans to the Himalayas. In fact the most important field of work is the Hindu society outside of the Sangh.

**Importance of the Sangh work**

49. We must never forget that the organisation of the Sangh is a living organisation and it must continuously keep growing. Our goal can be achieved only if the organisation grows continuously and rapidly, otherwise not.

50. We have no other goal in front of our eyes than to make society strong and invincible by creating organisation. After achieving this, all other things will be done automatically. All political, social and economic questions plaguing us today will be solved easily.

51. Even today our Hindu society is not less in numbers. It is a fifth of the world population (20 % it was at P P Doctorji’s time. Now it is around one-sixth, 16 % or so). When this mammoth society unites, then no one will dare to cast an evil look on our society. Be sure that our strength will be invincible in this whole world.
52. All atrocities committed on us till today, and being committed now have only one answer. We must become amazingly strong. This strength we can create only by way of organisation. There is no other way that we can create this strength.

53. Until we remain devoid of strength, by the laws of nature, those who are strong will keep having the desire of attacking us. What will be gained by merely breaking our finger in the name of strong attackers? It will make no difference to the situation.

54. “Jeevo Jeevasya Jeevanam” (‘Life is the life of life’) means weak people fall as the prey of strong ones. This means, there is no respectful place for weak people in this world. They have to live as slaves of those with strength. ‘Constant insult and hard laborious work’- such is their life.

55. No matter how great our religion and culture, until we develop the strength needed for their protection, they will not be fit to get the respect of the world.

56. We always think in respect of the nation. We have named our organisation as Rashtriya Swayamsewak Sangh so that these thoughts remain in our mind 24 hours. ‘Does the organisation do any work?’ those who doubt this, I will tell them that organisation is the only power in the world by which all national problems are solved.

57. If one doesn’t have strength, then no matter how much one shouts, no one will care about it. Because they know that a weakling cannot do anything to us.

58. Suppose there is a rich man. He can do whatever he wants at any time. If he wants to build a mansion, then he does not need to think ‘I will earn money, become rich and then build a mansion’. If he wants to build a beautiful garden after building the mansion, then also he doesn’t have to wait for it. Same is the situation of a strong and accomplished nation. Strength only is the decisive answer to all questions.

59. Organisation is the main strength of a country. If any questions have to be solved in this world, they are solved only on the basis of strength and capability (Samarthya). The country which does not have strength does not have any of its wish come true. But a strong nation can do anything it wants according to its wish.

60. Organisation has immense strength and capacity. But this must be realized by every constituent of the organisation. We form organisation because we recognize that it is superior to all other movements.

61. Everyone has problems. Everyone has his family. If we keep telling these problems then we will become others’ prey. If we consider Sangh work as more important than everything else, and do Sangh work, only then will our grandchildren remain Hindu.

(After P P Doctorji said this, Hindu religion was destroyed in West Pakistan i.e. India’s then North West Frontier Province where the Hindu population has come down from 20% in 1947 to 1%, also in East Pakistan where the Hindu population has come down to 7% or so from 34% in 1901 & 29% in 1947 and in Kashmir. In United India, the Hindu population
has reduced from 79 % in 1881 to 62 % in 2011, while the Muslim population has gone up from 19 % to 36 % in the same period).

Determination and efforts

62. There is a famous sentence in the Geeta which says that ‘We should do our work without bothering about the fruit’. (Karmanyevadhikaraste ma faleshu kadachana) We should always remember this sentence in our mind. We have the right (and duty) to do work. The result or fruits of it is not in our hands. That is why the test of any individual is not decided by the success or failure of the work done by him but by his intention, i.e. his inner heart.

63. People say that today’s situation is extremely horrendous and unfavorable. But I say, a situation as favorable as the one today never came in the past. This is the time to put soul in our efforts- make larger-than-life efforts. There was never such a favorable situation (for doing work) in the past, and it is not certain if it will ever come in the future.

64. You begin your work and do it with persistence. Thinking that ‘We will do it later’ is only deceiving ourselves. It is not correct to rely on future in any way. Who can tell how the wheel of circumstances/situations will turn in future? How can we know at what time the mountain of dangers will fall on us? The moment to do work is always now. The one who relies on tomorrow bites the dust. That is why I give the message- start the work today itself.

65. You know very well how to mix with the society and behave with the people. We know how to behave in school or college, how to attract the minds of folks at home and neighbors, how to influence our friends or relatives with virtues, etc still why doesn’t our work increase rapidly? There is only one reason and that is-laziness in us. Destroy the laziness and you yourself will see what drastic change it made in you.

66. Apart from going to the place of shakha i.e. Sanghasthan, we are unable to do other special work only because of laziness. If we give up laziness and really focus our energy on our work then we can see astonishing progress. Once laziness is gone, work becomes very easy.

67. The reality is that we have the capacity to do everything. Let alone a minor thing like adding 5-10 swayamsewaks, we can demolish a big mountain- raze to ground. The task of getting swayamsewaks can be done even by an ordinary small boy. The main point is only this - we must give up laziness. Only it is our real enemy.

68. For regaining the past glory of our country, who else but we can sacrifice everything and do hard work. Who else but you can please the Goddess of Fortune (Bhagyalakshmi) of India? This has to be done only by you. Do you think it will be done by running a few shakhas in which one-two thousand swayamsewaks work? Can you hope or expect others to come and get glory for our country? Then what is the use of your existence?

69. Many people say that this work is very difficult. There are infinite problems in the way. I say, they may be there. We must be aware right from the beginning that our path is full of thorns. Who had hoped anyway our path is filled with roses? Regaining lost glory of the
country is not merely talking bluff and bluster nor is it a thing available in the market for 4 pennies. It is an extremely priceless thing. Full price has to be paid for it. It can’t be got for even a paisa less.

70. Since this is our house, we cannot avoid our responsibility at any cost. Hoping that foreigners who do not have love for this country, or no feeling of devotion will help us is totally futile and inappropriate.

71. No matter how much others shout “This work is difficult”, don’t sing this cry-song yourself. We have to do such a distinct, phenomenal work that the whole world will be left gasping with astonishment. Do you not know with how few people the Sangh work began?

72. The Sangh does not want that a reflection of even an iota of the faults which have proved very damaging for our society be seen in any swayamsewak of the Sangh. The Sangh will always try that its swayamsewaks are free from the society’s faults and virtues necessary for Sangh life are inculcated in them.

73. Inactiveness is a very big fault of the Hindu society. But Sangh swayamsewaks must be so active that there should not be the slightest trace of inactiveness in the Sangh’s atmosphere. If we have a burning desire for our work and strong determination then we can easily get rid of the ghost of inactiveness.

74. No matter how many lectures we give or listen, until we work like what is talked we should not expect our goal to be achieved even by mistake.

75. We know that we have to become strong and we also know the only way of accumulating strength. But merely knowing the way and having a desire will not make us strong. We must continuously work in that direction. If the idea of organisation is put into practice, only then can we become strong. Power (Samarthya) is in action, not merely in words. We must do action for this.

76. Just as a person has to face numerous problems in his life, the Sangh’s life too has no dearth of problems and dangers. But it is necessary that the Sangh’s step must always go forward no matter how many dangers arise.

77. Always remember that the reason of our progress is our specific goal. The Sangh has always kept only one goal in its mind right since its inception. Our thoughts are related on the goal. We have become very dedicated to our work.

78. If all people get to work then our work will increase rapidly. Because the situation is very favorable (for work). Such a favorable situation was never present in the past. So we must make use of this golden opportunity.

79. We must always think - how much work do we do and in what quantity and at what speed? Is our extent and speed sufficient, looking at the work we have to do and our ultimate goal?

80. Works are not done by merely having a desire. Even the Almighty had to take avatar and get work done through human power only.
81. We know how the world works. The shopkeeper is not ready to give a thing costing Rs 100/- even for Rs 99/-. Every thing has to be given its full price. That is why we must keep working until sufficient strength is developed in our society. It will not be enough to have only physical strength. We must also have strength of thoughts along with it. At any given time, the first need of strength is in the form of thoughts. Hence the swayamsewaks must first destroy their mental weakness with efforts, and like themselves, create mental strength in other people also.

82. If the world has to be shown “Hindusthan is a country of Hindus” then the Sangh work has to be done considering it as our own work. And it is our duty to fill our lives thoughts and actions which are necessary for the success of this Sangh work.

83. “When National work arises, call me. I will be ready to jump anywhere”- there is a group of people saying this in our society. Then, I feel like asking, “But who will come to call you?” That moment of calling comes close only by doing hard work continuously with efforts. That moment is not going to come to us by us waiting for it in our homes. We will keep sitting in our homes waiting for the final moment of emergency, while others should keep working! Is this behavior appropriate?

84. Many people say “What’s in it? Everything will be all right when the time comes”. But do people think like this about their personal lives? When a difficult situation comes on him, no one sits still leaving everything to God. They try their utmost doing everything possible to get out of the situation. But when the question arises of benefit of nation/religion/society going beyond personal interest, then such people do the drama of faith in God. ‘Selfishness is at the root of such fake thinkers’- will it be wrong to say this?

85. Many people say “We do snan (bath), sandhya, puja, etc so God will definitely give us success”. But I ask such people “Can you give a single example of 100 rupees walking to you on its own by doing jap, puja?” It never happens. Always work has to be done. One must never expect work to be done without efforts - we will have to do unlimited efforts. But while doing our work, we should always remember God and keep the feeling of dedicating our work at the feet of God.

86. A man cannot even manage his small family without efforts. Then is it a sign of wisdom to expect that the vast life process of the nation will continue running on its own without our efforts? For the nation’s life process to run smoothly are needed great efforts. How can one get success without efforts?

87. There is a saying in English: “God helps those who help themselves”. But I do not understand why God should rush to our help? Why should he show mercy on us? What efforts are we doing for our development / improvement that God should rush to our help?

88. We must not be addicted to anything other than our work and our duty. What luxuries should Sangh swayamsewaks expect having taken oath of serving the nation and the society? (This does not mean that swayamsewaks should become one-dimensional ignoring everything else. They should be practical, but not addicted to luxury). Our work is our
everything. They should devote themselves to this work so as to see our goal accomplished with their eyes if possible. I am fully confident that no swayamsewak will fail in his duty.

89. All of us must think day and night that - How can I get new friends and how can I add them to the Sangh? We must feel an intense desire for this work. We must be restless. By no other thing should our mind be satisfied. (This does not mean we should not take happiness in other things or deny ourselves happiness of life. But we should be truly happy when we add friends to the Sangh).

90. We must take care that once people from outside enter the Sangh, they do not move out again. We must have solved problems of leaking tank in our childhood. We would have had to think in how much time the tank will fill if the inlet pipe and outlet pipe are both simultaneously left open. But such a situation must never arise on a Sangh swayamsewak. He should never be forced to solve such a problem. The Sangh’s tank must always go on filling.

91. We must take care that for no reason should a Sangh swayamsewak sit still i.e. remain active. If a swayamsewak is absent one day, we must go to his house and inquire or else he will not come the next day also. On the third day he is ashamed to come to the Sangh, and on the fourth he is afraid, and from the fifth he starts avoiding and dilly-dallying. Hence no swayamsewak should be allowed to remain absent.

92. If you maintain purity and alertness in your behavior then the intensity of swayamsewaks will automatically increase. If different shakhas run in different parts of the same village, then there is a chance of group-affection. You must manage it with skill.

93. By increasing Upashakhas swayamsewaks are correctly grouped and the karyawah gets direct contact with them. If there is only one shakha then we cannot pay attention on the increased Sankhya i.e. number of swayamsewaks, and even if the Sangh expands, the strength does not increase. If the Shakha karyawah works with this aim, only then the goal which the Sangh has kept in mind will succeed.

94. Our karyakrams i.e. programs today are based on resources. Some people consider these karyakrams i.e. programs themselves as the Sangh’s goals. But this is their mistake. This false idea must be removed by us with our deeds. We want to create uniformity and discipline in our country.

95. Our first duty is to organize and unite people who are favorable to achieving our goal. Hence we must make aware all those of Hindu blood about our social decline and motive them for national work. When 5-10 such Hindus come together, an efficient leader should be named from among them. In this way work can begin in cities or in villages- anywhere. Until the web of Sangh’s organisation does not spread throughout the country like this, we cannot say that our society has become organized.

96. A Shakha should be established at a place that is prominent and where people can easily get together. All energy and effort should be concentrated to build such a Shakha. All energetic youth should join this Shakha. If you start Shakhas at various places simultaneously it would be difficult for you to concentrate fully on any of them. In the
absence of peoples’ concentration at one place it will not be possible to create an impact of organisation. But if one Shakha can be operated properly and become an ideal Shakha it will be possible to establish many more Shakha from this one in future.

Expectation from workers

97. In the Sangh’s concepts, one swayamsewak having misunderstandings about another Sangh swayamsewak does not come anywhere. This must never happen, no matter what the reason.

98. Since all of us are parts of the same organisation, we can never be angry with one another - no matter what the reason. ‘Being angry’ (or dissident) –this word itself does not come anywhere in the Sangh’s dictionary. None of us has to serve our self-interest through the Sangh, but serve the whole Hindu society with a pure heart. It is our very important task to ensure that no hurdles/ problems come in the way of this divine work. All responsible individuals must always behave with each other with utmost love and respect. This is the basic concept in the Sangh’s organisation.

99. Discipline is the foundation of our organisation. It is on this foundation only that we have to raise this massive building. If, by no matter whose fault, the foundation remains weak on any side, then that side of the building crumbles and separates from the main building and as a result, becomes the cause of the destruction of the whole building.

100. Come on, let all of us together get to work with tremendous enthusiasm. If every swayamsewak gives honest efforts continuously, then leave aside 5-10, he can add any number of new friends to the Sangh. Every one must take a resolve in his mind- that I will add at least 10 new swayamsewaks to the Sangh this year. I do not have the slightest doubt that you will be able to fulfill your resolve. But you must get to work from this moment.

101. Why do we talk to each other in the Sangh? Not merely because we have to talk something. But because we have to understand each other’s thoughts and achieve progress in our work. We talk that much- which is needed to achieve this.

102. The rate of work must be increased by hundreds of times today. Let people criticize you, if your inner-heart and conscience is clean, then you shouldn’t worry about others’ praise or criticism.

103. The Sangh has always said repeatedly, leave aside the false pride that we are doing sacrifice for the service of this Hindu nation. Spend your life filled with love for the society and duty, and the whole Hindu society will automatically get attracted to you.

104. If we feel that we do work, then we must review what work we have done every month or everyday. We must constantly take a review of the work done by us. If we merely remain proud of being a Sangh swayamsewak and take happiness thinking that the Sangh has done this much work in the last few years, and become inactive, then this is not just insanity but also harmful for our work.
105. We must recognize our responsibility being aware of the enormity of our work. We must never be satisfied easily by less work. No matter how much work we do, it is inadequate. Until now, work has not been done up to the right extent. The reason for this is only that we have many faults in us. We must get rid of them as soon as possible. If not we, then who will remove our faults?

106. The Sangh aims to create workers who have the thought of *samajsewa* (i.e. service to society) in enough numbers in the society. If we really want to do work then we must think about it with self-motivation. We can do work only if we think like this. We cannot do much work by merely being ‘order-followers’.

107. You should be ‘One with the Sangh’. Not just that, but you should also make other people like this. We all must think- ‘How will the Sangh grow quickly’ and work as hard and enthusiastically as possible for it. We should be focused on our work. Then victory will definitely be yours.

108. Water which has once come in must never get out. Confidence must be created in us that those who have once entered the Sangh, will never ever go away from it.

109. If the Sangh’s organisation is only in words or only attractive from outside, then it is of no use. Such a thing can never succeed. It will always be a hollow mountain. If there is solidity, only then will the work survive. So try to create solidity, spark, and enthusiasm in your work.

110. *Adhikari* i.e. office-bearer must think on how to behave and how to prepare swayamsewaks. All swayamsewaks must be completely embedded in the organisation and everyone must feel ‘I am the Sangh’. Every individual must see only one goal. They must be focused on the Sangh’s goal.

111. It is my firm belief that the real success of life lies in mixing principles and practical behavior in life. If we get rid of all feelings of personal selfishness (i.e. self-interest), then we can beautifully mix principles and practical behavior in our life. It is only the feeling of ‘self-interest’ that creates a mountain of problems in the way of our fulfillment of our duty.

112. It is not enough to merely increase the *Sankhya* (i.e. numbers). Swayamsewaks must have wisdom also in addition to devotion to duty, i.e. duty accomplishment. All work must be done by putting steps in the right way. We must be able to prepare every swayamsewak. What does he do everyday? How is his attitude being developed? Does he bring his friends to the Sangh or not? If you pay attention to such small things with care, then is it impossible to achieve growth? Does the Sangh swayamsewak agree with the Sangh work or not? If he does agree, does he do work or not? If he does, then how much work? We must see all this.

113. Now I just wish to say this to you - Do come to Shakha regularly shedding all fears about future. Learn about all aspects of Sangh work and make all efforts to be good in performing them. Acquire the capability of conducting one or two Shakhas independently without the help of any other person.
114. From the Himalayas to the great Oceans, the whole of Bharatvarsha is our vast field of work. Consequently, our vision too should be equally great. We should have this feeling that the whole of Bharatvarsha is our home. We should first decide what work and to what extent we can do it and accordingly we should organize our life. Then do that work with full dedication.

Dear Swayamsewak Brothers

115. Swayamsewak Bandhus (Brothers)! Bring the thought of our Oath to mind! Remember the extremely sacred vow that you have taken. You have resolved to make the Hindu nation self-reliant and fearless. You call yourselves as real nationalists, but what is the level of your preparation with respect to your goal and your vow- have you thought about this?

116. A Sangh swayamsewak must be able to bring into his behavior all things which are embedded in his heart. Every swayamsewak's behavior must have an excellent mix of principles and practicality. The one who knows all these things at the same time will never have any shortcoming left in his behavior.

117. Are we following our oath with honesty, selflessness and giving body, mind, money (tan, man, dhan)? What pains are we taking to make our dearest Hindu society invincible and prosperous (with glory)? What special work do we do? Ask your own mind. Has even a little restlessness, dissatisfaction or burning desire been created in our mind for the achievement of our goal?

118. Should you feel it difficult to bring 5 new swayamsewaks in the Sangh in 1 year? Is only this your capacity (yogyata)? Think about this honestly. Do not do false self-criticism.

119. The Sangh's movement is not of the Bahujan Samaj but of those people in the society who consider themselves as intelligent, goal-oriented and responsible. So, every swayamsewak of the Sangh must be fit to be a worker (karyakarta) and a leader. But is the reality like this? All of us must turn our vision to ourselves and do a little introspection, so that we can immediately know where we are standing.

120. A member of the RSS becomes attracted by the pure principles, and forgets his business and personal matters. After understanding the Sangh ideology well, he automatically moves away from things other than the Sangh. The heart of the Sangh's success lies in this.

121. The more you ‘become one’ (i.e. mix or devote yourself) with the Sangh, the more the work will move forward. So, take a determination to become like this.

122. You must pay attention to the fact that the swayamsewaks must never develop faith or devotion to merely individuals. Sangh swayamsewaks must definitely have faith and love for each other, but this must be for the work, not for the individual. It is harmful for the organisation if love and devotion is created only for the individual. This damaging thing must never occur. We must pay attention to it. Swayamsewak must be devoted to the Sangh (Sangh-nishtha) and not to individual (Vyakti-nishtha), shakha (Shakha-nishtha) or place (Sthan-nishtha).
123. Without wasting even a single moment of his life, a Sangh swayamsewak must strive every moment to achieve the noble goal the Sangh has kept in front of us. If our Sankhya does not increase, then the work which we desire will not be done. We have to do national work. Not the work of any individual. Since we are constituents of this National organisation, we must show growth which will befit the name of our organisation.

124. For doing faultless work, along with clean character, attractiveness and wisdom must also be acquired by the swayamsewak. The Sangh work prospers only by the tri-union of clean character, attractiveness and wisdom. If a person is of excellent character but lacks wisdom, even then the Sangh work is not done. For running the Sangh, people have to be brought together and the swayamsewaks must know how to do that.

125. Sangh swayamsewak can do only that work which will benefit the organisation. This does not mean that the swayamsewak cannot do any personal work. But he should do only those personal things which are not related to the Sangh. He should freely do those things which will not create dark spots on the Sangh. But the goal of the Sangh must always be in front of his eyes.

126. Every one must take care while walking, talking that no action of his will even slightly cause damage to the goal or work of the Sangh, in any way.

127. We must never unknowingly develop a feeling that ‘I am greater than others because I am clean’. We must never feel that we are any great person. And I am sure that none of you are like this - none of you feels that he is any great person.

128. If you always make an analysis of your life and your things alone in private, you will be able to see your faults. The one who cannot see such faults and thinks that he is faultless can never see any improvement in himself. It is possible only for the one who can see faults to make improvements in his character.

129. You should always do self-analysis and remove the faults in you and try to inculcate in you virtues which will greatly help our work and attract others towards you.

130. A swayamsewak, whether young in age or old, is a responsible constituent of the nation. It is not that other constituents of the nation do not have any responsibility. But we have entered the Sangh after taking responsibility with resolve, so our responsibility is more.

131. We must do the things which need to be done daily, with an eye on our goal. Everyone must think how his character should be like. There should be no shortcoming in our character. Ordinary people tend to neglect the work done by people in any movement and instead look at the character. Hence you should be so clean that no one can find any fault in your character or your daily behavior.

132. Our character should be so high, that people will think, “He has no fault or shortcoming, so we should make friends with him and protect him; so great a man he is”.
133. There is no reason to think that people do not look at us. People carefully observe our movement and our behavior. Hence it is not enough to have good behavior only in private and personal life, but you must be great even in public character.

134. A Sangh swayamsewak must first rise ahead of selfishness. He should become a human (i.e. have humanist behavior) giving up other behavior. We have to first become human. After thoughts of selfishness evaporate, it is not difficult to have humanist nature. ‘My life, all my powers are for my nation and religion’ - this feeling must be drilled in our mind.

135. We should do so much for the protection of Hindu Dharma as to ensure that even after we are no more this awakening of Hindus remain intact. This great heritage of ours must not fall into the hands of the unworthy. We should carry on protecting it with extreme care.

136. Resolve this in your mind that ‘I shall not forget Sangh as long as I live’.

137. Nothing should lure you away from the Sangh path. No such opportunity should ever arise when you have to say that you were once a Swayamsewak for example some five years back. We shall remain Swayamsewaks as long as we live.

138. The one who has no other concern than for his country of origin and his compatriots for him no work is more important than to work for his Hindu Dharma, no other ambition greater than to spread it throughout the world wherever there are Hindus. Such a Swayamsewak can never suffer any setbacks, fear or worries no matter where he is.

139. Ten or twenty as many Swayamsewaks you plan to bring to Sangh, start searching for them now. Be watchful though that even those ten Swayamsewaks should be firm, faithful and capable persons. They should prove to be valuable gain to Sangh.

140. Every Swayamsewak should carry out the orders of his Adhikari and accordingly an Adhikari of his senior. At the same time it is also important that right from the juniors to seniors all should display mutual respect.

141. We all belong to Sangh and have different roles to play in it. It means Sangh is complete in its form all due to us. The relationship between us and Sangh is similar to the one between the body and its various organs. When all parts of the body grow at the same time then alone the body feels good and strong.

142. Every swayamsewak must make himself fully aware about what he must do so that the goal of the Sangh is fulfilled. All of you must have this feeling that ‘I and everything that belongs to me is for the Sangh that means for the country’. Every swayamsewak must have feeling of patriotism running through his veins. It is no use to have a swayamsewak as a ‘Temporary patriot’. If the attitude of all the swayamsewaks becomes ‘One with the Sangh’ (i.e. Sanghamay) like this, then we can achieve our goal quickly.

143. We must continue our Sangh work the way it is going with speed. There is no reason to change our style of work listening to any other’s directions. Continue to do your work with confidence, determination, perseverance and without fearing anyone in the world and be sure that God will definitely give us success.
144. All of us must always keep in mind that strength lies in all of us getting together at one place everyday. This strength (Samarthya) will remain in us only until we meet at one place everyday and discuss our thoughts with each other opening our hearts.

145. If any worker swayamsewak is lost from our shakha due to any reason (like transfer of place, etc), it is necessary for more than one swayamsewak to come ahead with the feeling “I will do better work than he” and take the responsibility. And creating such an environment in the Sangh by which such swayamsewaks will come ahead to take responsibility- this only is the work of swayamsewaks.

146. Since the Sangh has never had any hatred for foreigners or people of other religions and merely worked for uniting the Hindu society, the word ‘communal’ can never be applied to it.

147. We have to convince our people that principles have to be implemented in behavior. We have to show the people by actual example that the style of work of the Sangh itself will help us in achieving our goal.

148. A Sangh swayamsewak must be able to correctly bring in his behavior the things which are embedded in his heart. Every swayamsewak’s behavior must have an excellent mix of principles and practicality.

149. There is no use in crying that ‘Work cannot be done’. If you decide, ‘I will do work’ then it is always done. The real reason is that every person does not feel the same responsibility about the nation as he feels for his house’s estate.

150. Naa Bhay det Kaahuko

Naa Bhay Jaanat Aap

Aise Nar ko Dekhkar

Jagat Darave Aap!

(Doesn’t give fear to anyone, and doesn’t know what fear is. Seeing such a man, the world will be afraid)

Like this saying, we must do our Sangh work fearlessly and patiently, and not allow people’s irritable anger to affect us.

151. We must never be dejected. Our work is God’s work. We must be sure that He will definitely get it done.

152. As rapidly as our work is being done, the dangers in our way are also increasing. A mountain of difficulties (which is very difficult to climb) is being made in our way by our people as well as others. But we have to walk on our way only facing all those dangers.

153. It is all right if at a particular place, work done is less or not at all, but we must take care that the situation will not deteriorate and enemies of the Sangh will not be created.
154. The work of the Sangh has not been undertaken by us for one village or province but we want that our entire country becomes united as quickly as possible. And our aim is to make the Hindu society capable of self-defense and prosperous, powerful.

155. This is the time of emergency of the Hindu society. If this society remains disorganized and disunited then its existence will end in future, and there will be no trace of Hindu culture left.

(After P.P. Doctorji wrote this, Hindu society’s existence ended in Afghanistan, where even less than 50 years ago the Hindu population in Kandhahar was 1,50,000 - 1 lakh fifty thousand while the Sikhs numbered 25,000. It also virtually ended in West Pakistan, East Pakistan and Kashmir province in India).

156. All of us have taken a very big responsibility of national work on our heads. It is our resolve that we will prove the Sangh’s noble goal by actually following it with truth in practice.

In addition, the translator reminds some additional points which are also principles of the Rashtriya Swayamsewak Sangh:

157. No desire for post

No matter at what position one is, if, at any time, one is asked by superiors or anyone else to leave all positions and work as just an ordinary functionary, one should be ready to do so. The only position one has then is- Swayamsewak in a sayam shakha, or prabhat shakha, and one’s duty should then be to voluntarily strengthen his shakha. This is for people at any post- like Chief Minister, Prime Minister, General Secretary, etc. Far from being annoyed at being denied any position, like Chief Minister, an individual should be thankful that he is not being asked to become just a functionary.

Also, any individual should look at his/her position as responsibility and not as power. As an ordinary swayamsewak, your responsibility is simply to attend the shakha regularly and punctually. As a mukhyaashikshak, responsibility increases to managing the whole shakha. As the position increases, responsibility increases. Therefore, if any individual is relieved of responsibility, he should take it as ‘freedom from responsibility’ and be truly happy that now his job has been limited to just an ordinary worker, and additional voluntary work to strengthen the organization.

158. Imagine oneself on death-bed

Every individual should imagine himself on his death-bed. If a question is asked to him by anyone- “Did you in your life, ever earn money through wrong means?”- He should be able to give an answer, with a clean conscience, “NO. I never earned a paisa in my life through unfair means.” Similarly, other such questions like- “Did you, out of jealousy, ever try to stall anyone else hoping to get his position?” etc, must all be answered as “No” with a clean conscience.

159. In case of issues with individuals

If someone has an issue or problem with anyone, then he should inform his superior
(superior of the one with whom he has some problem) in private and leave the matter, or if necessary, inform the super-superior. Under no circumstances must he speak against him in public, or to his equals or subordinates. Bad-mouthing of fellow workers or office-bearers must never be done, and genuine concerns, if any, must be told to superiors in private.

160. **Welcome criticism**

Every individual must welcome criticism of himself. He should view criticism as an opportunity to know his shortcoming and a chance to remove it by overcoming it. Every individual should try to remove his imperfections and be open-minded until the very end of his life. If someone points out imperfections even when the individual is very old, he should still change and try to become as perfect as possible. Also, those who criticize must do so constructively for the purpose of removing the visible shortcoming and not for the purpose of personal attacks. Overall aim in the minds of all—those who criticize and those who are criticized must always be progress and perfection.

32.2.7 **Hedgewar’s assertion that RSS is non-political**

“Sangha is an organization totally aloof from politics. Hence it will work for no political party. A Sangha Swayamsevak is at liberty to join any political party and work for it. He may participate actively in elections too. But the organization will not follow him. It will be aloof from parties and will not abandon this stand for any reason.” [Cited in *Hindu Nationalism, A Reader*, by Jaffrelot]

32.2.8 **Full biography: Dr. Hedgewar, The Epoch Maker**

Download from [here](#).

32.2.9 **In the Belly of the Beast**

*In the Belly of the Beast*

*The Hindu Supremacist RSS and BJP of India: An Insider’s story by Partha Banerjee*  
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The meteoric rise of Bharatiya Janata Party or BJP in the Indian political horizon is all but certain to bring back an era of right-wing divisiveness and hatred that is bound to cause more bloodshed in the coming days—both within the country and on its borders. "Dark times" for the traditionally oppressed of India is once again looming large. Political power all over the world is shifting rapidly to the right—women and the other downtrodden sections of the society are being trampled afresh in the name of God and the "preservation of cultural and moral values". In their basic characteristics, the Hindu fundamentalist RSS-BJP-VHP combine and Shiv Sena are no different from radical Muslim groups such as the Jamate-Islami or the Taliban, or Christian fundamentalists such as the Christian Coalition or Promise Keepers (in the United States)—different names, different demographics—similar sociopolitical doctrines, similar oppression—the variables lie only in the particular targets of hatred and separation, and the particular creed being touted as supreme.

However, in order to understand the BJP, the rising star of Indian politics, one must know well about the Rashtriya Swayamsevak Sangh or RSS—BJP’s all-important secretive parent organization. Inside knowledge of the so-called non-political RSS would give us a powerful tool to comprehend the Hindu radical right of India. The questions to ask after fifty years of
Indian independence are—do we want to go back to the days of massacre and rape in the name of religion? Do we want to perpetuate the myth that women are subservient to patriarchy? Or, in this era of technological wonders, do we want to make people believe that a clay idol can drink milk or a painting can shed tears?

The present book, *In the Belly of the Beast: the Hindu Supremacist RSS and BJP of India—An Insider's story*, is an insightful account into the enigmatic RSS and its various offshoots—collectively known as the "Sangh Parivar" (Sangh Family)—their daily activities, camps, training courses, celebrations, fundraising, prayers, songs, and Sanskrit sacraments. The author, Dr. Partha Banerjee, is very familiar with the Sangh's system of recruitment and indoctrination of its "volunteers", and their allocation in its various wings. Through a very watchful, laborious, and devoted state of mind, he followed the organization and was admired by peers and leaders alike during his days with the Sangh. His portrayal of the organization is thus unique—reverence for personalities coupled with disillusionment with the ideology—a very different approach not matched by outside observers.

The various chapters of this book meticulously unfold the day-to-day functioning and year-to-year growth of the "Sangh Parivar"—an insider's tale of final disenchantment.

**SO, REALLY, WHAT IS MY PROBLEM WITH "THEM"?**

Many years ago, when I was very young, my father took me to a "Sangh shakha" in a North Calcutta neighborhood. Since then, I remained in the "Sangh", or the RSS, for more than fifteen precious years of my life. I made friends, played games, sang songs, paraded on the street, took part in rallies and discussions, gave speeches, and did numerous other things for them, year after year. Yet, I did not regret it when I came out of the organization—in fact, I was happy when I finally freed myself from its clutches. However, I lost touch with some good old friends, and that was the only thing that made me sad.

But I must confess—I am scared today. When I think about the "Sangh" now, a nightmarish metaphor comes to my mind. I keep perceiving the "Sangh" as a continuously expanding creature like some mutated ominous insect inside an ancient cocoon—an insect that has mutated only to expand and eat everything it grabs but never to come out of its shell. It does it so slowly but surely that although it is potentially a great danger, nobody understands how perilous it is—one reason is that nobody can see it. Some find it a playful big cocoon lying in a remote corner of the colorful woods chewing away to its heart's content, some find it an unsightly object to crack jokes about, some find it only a subject of interest to discuss among academic circles. But the insect keeps growing and mutating and devouring anything it gets. It nourishes itself from all the youthfulness and freshness of its surrounding nature and becomes bigger, stronger, and uglier.

Then, one day, people realize that there is no more green left in the once-beautiful garden—everything is dull and barren and sad and gray—the now-monstrous vermin has absorbed all the fertile energy from the once-diverse nature—and now it has turned into such a colossal beast that nobody even dares to stop it from whatever it wants.
I am sorry if I sound pessimistic. But when I compare today's RSS with the one from my days or even before, this is how I really feel about the organization and its growth.

**RSS — The "SANGH"**

What is it, and what is it not?

"Jesus is junk. It is high time for Hindus to learn that Jesus Christ symbolizes no spiritual power, or moral uprightness. He is no more than an artifice for legitimizing wanton imperialist aggression. The aggressors have found him to be highly profitable so far. By the same token, Hindus should know that Jesus means nothing but mischief for their country and culture."


The above was recently said by a prominent leader and theorist of RSS or Rashtriya Swayamsevak Sangh (National Volunteer Corps), in a treatise on Jesus Christ.

Dr. K. B. Hedgewar floated the organization in 1925 on the Hindu holy day of Vijaya Dashami (the triumphant tenth day of the moon) in the Maharashtrian city of Nagpur. According to Hindu mythology, this is the day when in a holy war, Lord Rama, the God king, triumphed over Ravana "the demon king". The Sangh and its offspring organizations such as the BJP have successfully used the name of Rama as a ploy to garner Hindu votes and drum up anti-Muslim hatred. In addition to the assassination of Mahatma Gandhi, the RSS, Jana Sangh (now known as BJP), and VHP or Vishwa Hindu Parishad have been implicated in numerous communal riots all over India. RSS now has two other important offshoots—Bajrang Dal (the party of Hanuman, the monkey-king, who was befriended by Lord Rama), and Banavasi Kalyan Ashram, the organization targeted to include the tribals in its fold.

Atal Bihari Vajpayee, the parliamentary leader of BJP, is a lifelong member of RSS, more commonly known as the "Sangh". Most leaders and active members of BJP are products of the Sangh and steeped in its Hindu supremacist doctrine. Vajpayee was a full-time RSS worker before he was "released" for BJP (formerly Jana Sangh) activities. In one of his Hindi poems, Vajpayee proclaims: "Hindu Hindu mera parichay"—my only identity is Hindu. This may remind us of his campaign speeches during the recent Indian elections, "Is it a crime to be a Hindu in this country?" One can perceive the same Hindu Vajpayee—only with refined rhetoric and a display of moderation—very similar to the recently toned-down functioning style of BJP itself.

The meteoric rise of BJP in the Indian polity is now all but certain to bring back an era of more social and political pressures for the traditionally oppressed—the "untouchables", the religious minorities, and women. BJP's political ally Shiv Sena (SS) and its dictatorial leader Bal Thackeray have been openly supportive of social codes that are downright racist and oppressive. Mr. Thackeray has gone so far as to say that democracy is not for India and what Indians need is a "benign dictatorship."

In order to learn about the BJP, the rising star of Indian politics, one must examine the RSS with an open mind. Most secular and progressive Indians, and those who do not have any
particular political faith, either do not know much about the RSS and its modus operandi or because of a preoccupied mind, refuse to recognize them. To me, this ignorance or rejection is the very thing that has allowed the rapid growth of the Sangh organizations. We must defeat the RSS in its own game—its supremacist-divisive Hindutva doctrine must be countered with the secular and all-inclusive version of Hinduism which is the religion of Sri Chaitanya, Ram Mohan Ray, Ramakrishna Paramhansa, and Bhakt Kabir. The Sangh Parivar’s doctrine of separatism and supremacy must be exposed by drawing parallels between them and other social-religious fundamentalist groups that fiercely fight with each other. Only then, their global bigotry and deceit can be truly assessed and dealt with.

**Mahatma Gandhi was murdered by an RSS member—and that is the common belief**

On the 30th of January 1948, within less than a year of the Indian independence, Nathuram Godse, a Hindu zealot from the western Indian state of Maharashtra, shot and killed Mahatma Gandhi at a prayer meeting in Delhi. Nathuram Godse was a prominent member of the RSS and a close associate of its founder Dr. K. B. Hedgewar. Just before the assassination, however, Godse "left" the RSS and joined another Hindu supremacist group Hindu Mahasabha.

**So, why was the Sangh not convicted in Gandhi assassination?**

RSS was never officially implicated in the murder of Mahatma Gandhi because, they say, Nathuram Godse could not conclusively be proven to be an RSS member. This apparently bizarre conclusion was possible because of RSS’ non-existent membership roster and the absence of any internal documented proceedings of Sangh activities or meetings. At the time of the assassination, the Sangh did not even have a constitution—this was after twenty three years of its public existence![3]

RSS mobilizes workers into its different fronts. Other than the BJP, the Sangh mentors its cadres for its education front Akhil Bharatiya Vidyarshi Parishad (ABVP). Industry-based cadres are sent to organize the labor front, Bharatiya Mazdoor Sangh (BMS), and the more gray-haired and often rich workers from the business world move into the powerful well-financed religious wing, the Vishwa Hindu Parishad (VHP) or the World Hindu Council. Although very much in the fray of capturing unions through electioneering (and hooliganism), both ABVP and BMS claim to be non-political.

**RSS, Shiv Sena, and their admiration of fascism**

Dr. Hedgewar, the RSS founder, propounded the idea that national unity would only come about if it was declared that all non-Hindus in India, such as Muslims and Christians, do not form a part of the nation. This was because, in his opinion, non-Hindus deny Hindu traditions, ideals, and culture. Hedgewar indoctrinated this idea into his hand-picked protégé Madhavrao Sadasivrao Golwalkar (more commonly known as Guruji—"the teacher"), again from Nagpur.

The most comprehensive statement of this exclusionary idea was made in Mr. Golwalkar’s book "We or Our Nationhood Defined" published in 1938. [4]
The pamphlet-like book has so many laudatory references to Hitler and his theories of racial supremacy that it became embarrassingly uncomfortable for the RSS to continue its publication and was soon withdrawn from circulation.

It would be worthwhile to cite a few excerpts here: "German race pride has now become the topic of the day. To keep up the purity of the race and its culture, Germany shocked the world by her purging the country of the Semitic races—the Jews. Race pride at its highest has been manifested here. Germany has also shown how well-nigh impossible it is for races and cultures, having differences going to the root, to be assimilated into one united whole—a good lesson for us in Hindusthan (i.e., the land of Hindus) to learn and profit by."

This is the lesson the "Guruji" wants Sangh volunteers to learn: "From this standpoint sanctioned by the experience of shrewd old nations, the non-Hindu peoples in Hindusthan must either adopt the Hindu culture and language, must learn to respect and hold in reverence the Hindu religion, must entertain no idea but the glorification of the Hindu race and culture, i.e., they must not only give up their attitude of intolerance and ungratefulness towards this land and its age-old traditions, but must also cultivate the positive attitude of love and devotion instead; in one word, they must cease to be foreigners or may stay in the country wholly subordinated to the Hindu nation claiming nothing, deserving no privileges, far less any preferential treatment, not even citizen's rights." [5]

The Hindu Mahasabha leader Savarkar, a much-respected personality in RSS circles, proclaimed,

"If we Hindus grow stronger in time Moslem friends ...will have to play the part of German Jews." [6]

First RSS, Jana Sangh, then BJP—then a turn of luck

In 1951, RSS floated the Jana Sangh, its political wing, now known as the BJP, to counter the rising public hatred resulting as a fallout of RSS’ involvement in Gandhi’s assassination. It also wanted to have its voice heard in the first Indian elections of 1952. M. S. Golwalkar put Dr. Shyama Prasad Mukherjee, an ultra-nationalist and famous orator from the Bengal Hindu Mahasabha, in charge of the Jana Sangh. Dr. Mukherjee was allegedly murdered by the Congress Party or Sheikh Abdullah’s party in a jail in Kashmir, and later, Sangh activist Deendayal Upadhyay became the president of the Jana Sangh. [7]

The unassuming and mild-mannered Upadhyay was also assassinated, again, allegedly by political rivals. Atal Bihari Vajpayee then took over as the Jana Sangh president and carried the mantle for a long and lonely decade. Jana Sangh came close to obliteration during the heydays of Congress under the leadership of Jawaharlal Nehru and subsequently his daughter Indira Gandhi. It was only the proclamation of the totalitarian Emergency rule by Indira Gandhi in 1975 that gave a second breath of life to Jana Sangh through its opportunistic alliance with other national opposition parties. Imprisonment of forgotten personalities like Vajpayee and L. K. Advani on Indira Gandhi’s orders elevated them to national stardom. Indira Gandhi, under the mistaken impression that her popular support was strong, called for general elections in 1977. She and her Congress party were nearly wiped out, largely due to a massive people's movement led by socialist leader Jaya Prakash Narayan, and a hodgepodge coalition formed the government. Vajpayee and Advani assumed important portfolios of the foreign affairs and information-broadcasting ministers,
respectively. Until then, few could dream of such a turn of luck for these two career politicians and for the BJP—the new incarnation of the Jana Sangh.

"Guru-Dakshina" and tons of soft money too!

Other than the enormous amount of money collected at the Guru-Dakshina (charity for the guru, in this case, the saffron flag) day every year (which goes largely unreported, and hence untaxed), RSS also reportedly generates huge sums of money from its members and sympathizers abroad. Other than contributing to election funds of BJP, they say, immigrant Sangh sympathizers pay their "Guru-Dakshina" at various branches of the Hindu Swayamsevak Sangh (HSS), the overseas version of RSS. [8]

Money is also reportedly pumped in and out by other organizations such as the Overseas Friends of BJP (OFBJP), VHP of America, and the Hindu Student Council or HSC of America. Traditionally conservative but apolitical Hindu temples in USA and Europe are now targeted by the Sangh in order to mobilize second-generation Indian-American youth through organization of VHP-sponsored Hindu summer camps and various religious conventions of HSC. Under the guise of cultural education, a whole generation is being indoctrinated to be blind, separatists, and bigots. Many Indian immigrants, ignorant of the relationship of the VHP and HSC with BJP and RSS, are being used to further the fascist-like sociopolitical agenda of the Sangh Parivar.

The Rama Movement of the 90's—Vajpayee still wants the temple (He also wants the N-Bomb)

Unlike many other religious fundamentalist movements across the globe that have a well-defined vision of the society they want to build, the Sangh’s vision of the Hindu Rashtra (nation) is purposefully vague. As RSS seeks to extend its reach, its Hindu revivalist mission finds itself tangled with a number of serious obstacles. The RSS' brahminical version of Hinduism has little support among the poor and the lower castes, and its assertion of Hindu supremacy ignores deep-rooted caste, class, ethnic, linguistic, and regional loyalties. Against the backdrop of these difficulties, the Sangh came up with two objectives to forge its ambitious Hindu nationalism: (1) the tenet of hatred toward the Indian government and (2) drumming up hatred toward the minority Muslim population in India. The Rama Janmabhoomi campaign and the concurrent nationwide communal riots orchestrated by Sangh militants (where Muslims were the victims of murders, rapes, and destruction of property in overwhelmingly disproportionate numbers) fulfilled these two objectives. The Sangh Parivar now depicts itself as a nationalist movement besieged and confronted by a "socialistic and atheistic" state that pampers the minority communities—although the Sangh knows well how Muslims and other minorities in India have traditionally suffered as second-class citizens in political and economic life. [9]

Also see Dr. Gopal Singh’s report, Minorities Commission, 1983 (Source: Emergency Assessments, Vijay Prashad, Social Scientist, September-October 1996, p. 61.)

Thus, in the nineties, RSS, VHP, and BJP forged the strong Hindu revivalist Rama platform that dwelled on the issue of the "historic" birthplace of Lord Rama in Ayodhya in the state of Uttar Pradesh. Their contention was that the mosque, known as Babri Masjid (after the Islamic ruler Babar) was built upon the ruins of a Hindu temple that was supposedly been demolished by "Muslim" invaders. This temple, the Sangh says, was built to mark the holy
birthplace of Rama, the God king. The Sangh contends that a temple with pillars had indeed been there since the eleventh century.

However, even an avidly pro-BJP Belgian columnist Koenraad Elst, in his book argues, [10]

"When that building (the temple) was destroyed, we do not know precisely, there are no descriptions of the event extant anywhere. Mohammed Ghori’s armies arrived there in 1194, and they may have destroyed it. It may have been rebuilt afterwards, or it may only have been destroyed by later Muslim lieutenants. So it is possible that when Mir Baqi, Babar’s lieutenant, arrived there in 1528, he found a heap of rubble, or an already aging mosque, rather than a magnificent Hindu temple."

Other archeologists plainly assert that there has not been a single piece of evidence for the existence of a temple of either brick, stone or both. [11]

The fact is, Uttar Pradesh (U.P.) also has the largest number of parliamentary seats and is important enough to sway the outcome of the elections for one party or another. BJP has long concentrated to carry the state. The Rama movement of 1990-92 culminated in the forcible demolition, by Sangh militants, of the mosque on December 6, 1992, and consequent massive communal riots that claimed thousands of lives all over India—especially in North India and Bombay. [12]

Repercussions followed in adjoining Pakistan and Bangladesh, where reactionary Muslim fanatics gathered strength out of this incident, and destroyed Hindu temples, lives and property.

The BJP managed to worm its way into a short-lived coalition government in U.P. in 1995, paving the way for a big win in the 1996 elections. In early 1997, after a long impasse, BJP and Mayawati-Kansiram’s Bahujan Samaj Party (BSP, a splinter party of "lower castes") forged another coalition government in the state where a power sharing deal was cut—the small contingent of Mayawati’s party would be given the chief ministership for the first six months, BJP would then have its own chief minister, and so on. In late 1997, however, BSP withdrew its support but the BJP managed to hang on to power in U.P. by means of massive "horse-trading" and use of muscle-power and money. The "new inductees" were subsequently rewarded with ministerial portfolios. The BJP chief minister had to create numerous portfolios to appease the "disgruntled" lawmakers. RSS, for its part, blessed these practices from its Nagpur headquarters.

Leaders like Vajpayee and L. K. Advani still support the long-promised Rama temple on the demolition site. This is a centerpiece of the Sangh pledge to the affluent and conservative upper caste Hindus. Can Vajpayee and Advani ignore the RSS whip from its Nagpur headquarters? Not very likely. In any event, another brutal communal riot looms large on the horizon. Viswa Hindu Parishad (VHP) is also keen to create another bloody movement to "free" Mathura in U.P., the so-called site of Lord Krishna’s birth—an objective Mayawati-Kansiram’s party (the BSP) does not favor.

Vajpayee and Advani also support BJP’s promise to make India an official N-bomb nation—Advani has reiterated his party’s stand at recent meetings and press conferences. [13]
By most accounts, Pakistan is on the verge of having nuclear weapons, and BJP's coming to power will only expedite it. Is a nuclear war brewing in the Indian subcontinent? The CIA reported, truly or falsely, that one such serious threat was averted only recently. Nevertheless, a subcontinental nuclear war is no longer an unlikely scenario.

Is RSS really fascist?

Why is the RSS labeled as fascist by some circles and how much justification is there? Why call anybody a fascist? Before RSS or BJP is called fascist, we need to describe their ideas. Let's explain what fascism is, and compare these ideas with what the "Sangh Parivar" practices. [14]

The word "fascism" describes a set of overlapping and sometimes contradictory beliefs that first became fashionable in continental Europe in the 1920s. According to Dr. Mark Trisch of Johannes Gutenberg Universitaet, Germany, the following set of ideas (in varying combinations) fostered by a party or organization would brand it fascist: [15]

1. Calling for a return to the "ancient traditions of the race"
2. A hierarchical, militaristic, corporate social organization
3. A cult of leadership
4. Calls for national self-reliance
5. Calling for "full employment"
6. Aggressively nationalistic foreign policy.

According to Dr. Trisch, although it is the combination of all these that makes for trouble, the first three seem to be the most important.

Do the RSS, and its sister organizations such as the BJP or VHP foster these ideas? Unfortunately, they do. A return to the ancient so-called "glorified Bharatiya traditions" of the Hindu race is their number one creed. Every single day, RSS, in its militaristic shakhas or gatherings, preaches to its workers and sympathizers that the "oldest nation of Bharatvarsha" was the "greatest" on earth and that its inhabitants were "happy, prosperous, and religious". The Sangh leaders never forget to mention that all the ills of India began when, due to the "disunity of the Hindu race", Muslim and then British aggressors invaded and took over this "holy land". The long term goal of the Sangh Parivar is of course to bring back that "past era of glory" by creating an "Akhand Bharat" (i.e., an Undivided India ranging from "Himalaya to Kanyakumari" and "Gandhar to Brahmadesh" (i.e., from Tibet in the north to the southern tip of India, and from Afghanistan in the west to South East Asia including Burma, Laos, Thailand, and Cambodia)—culturally and politically. This dream of "unity" is to be reached by organizing Hindus from all around the globe.

The RSS is indeed a hierarchical, militaristic organization that actively practices regimentation. RSS has a "Sarsanghchalak" (Supreme Leader) who is never elected (for that matter, no other leaders are elected—there is no system of internal elections in the
organization)—the supreme leader's commands are obeyed without question. Further, Dr. Keshav Rao Baliramrao Hedgewar, the founder of the Sangh and Madhavrao Sadasivrao Golwalkar, the second and most well-known supreme leader of RSS, are remembered in Sangh circles with a sense of divinity and admiration that reaches the level of God-worshiping. Indeed, these two men are officially given the status of Avatars (reincarnation of God) by the RSS. Pictures of these two Sarsanghchalaks are distributed and sold by RSS offices and bookstores and decorate walls of workers' homes. Stories, often exaggerated, about their lives are discussed at RSS camps and gatherings on a regular basis, essays are written on their lives and works and the best ones are awarded prizes. Portraits of the present Sarsanghchalak Rajendra Singh ("Rajju Bhaiya") is now promptly posted on RSS' Internet homepage by active workers in the USA. [16]

Similarly, Shiv Sena’s new official homepage, on its title page, now has the picture of its supremo, Balasaheb Thackeray.

This is what the Shiv Sena homepage declares about its leader: "People from all parts of Hindustan have only one hope. "Hon'ble Shivsenapramukh Shri Balasaheb Thackeray is our only hope. He is our national Leader" they say."

National self-reliance is preached by the RSS: the Sangh has now actively taken up the issue of self-reliance and put forth a program called the "Swadeshi Jagaran Manch"—a platform to champion the idea of total economic self-reliance. They decry the US investments in India and pro-US fiscal treaties such as the GATT and NAFTA—RSS’ opposition to American investment might well have been a headache for the US government (and the) CIA in deciding between the faltering Congress or rising BJP to be covertly pushed as the next ruling party of India.

But the international investors can now breathe a sigh of relief as this call for national self-reliance has proved to be just a politically expedient move without any real will behind it as evident by what the BJP in fact did vis-à-vis the multinational Enron power project.

Full employment for labor (but without any real power or control over the workplace) has been a centerpiece of RSS and BJP actions implemented through the activities of Bharatiya Mazdoor Sangh or BMS, one of the largest labor organizations in India. BJP's ultra-right ally Shiv Sena has come up with plans to support the Hindu labor force in the state of Maharashtra. The irony here is that the Shiv Sena was originally floated by national and international vested-interest groups to crush the once-powerful trade unions of Bombay back in the 1980's and has operated a protection racket ever since. In recent months, American pop-singer Michael Jackson and eminent Indian film playback singer Lata Mangeshkar and actor Dilip Kumar participated in huge Shiv Udyog Sena-sponsored concerts purportedly to raise funds for the Hindu laborers of Bombay. [17]

An aggressively nationalistic foreign policy has always been at the forefront of RSS propaganda. Much toned-down by the BJP now, during the Jana Sangh days, it was much more overt. America was never well-liked by Sangh members—the United States has always been portrayed as the very image of immorality and profanity on earth. However, a previous Jana Sangh president and one of its most famous orators Balraj Madhok was an ardent pro-
American who had a small but powerful following in his days. But he could not make RSS, and consequently Jana Sangh, openly pro-American. This was largely due to the opposition of the all-powerful Golwalkar and leaders like Vajpayee the latter being a supporter of non-alignment with a less vociferous objection against the then USSR (this was however a strategy for them to internationally undermine and isolate China—the Sangh's one main enemy). RSS' and Jana Sangh's (and now BJP's) foreign policy stands on the dictum of anti-Pakistan and anti-China hatred—and for that matter, hatred against any Islamic or socialist countries or alliances. Consequently, Israel now has become a hot favorite of the Sangh Parivar—Vajpayee, Advani, and other BJP leaders have frequented the country to show their support for the ferociously anti-Arab nation. Attempts have often been made, now-apparently successful, to iron out the Sangh's previously bitter relationships with USA via the mediation of Israel. Note the irony here—a Hitler-admiring organization is having a mutual love-fest with the one nation that has the most reason on earth to despise anything that even remotely seeks of Hitler and the Nazi party.

What now?

Congress’ fortune has plummeted forever. The party that many arguably say won Indian independence from the British and later degenerated into a party of corruption, inefficiency and anarchy, is now facing near-extinction. Sitaram Kesari, the Congress president, withdrew support in late 1997 to the left-leaning United Front government. Congress is breaking up again and its more conservative section is leaning towards BJP. Vajpayee’s chances to be India’s next prime minister is now even brighter. [18]

BJP now seems to be the party of choice of the upper caste conservative Hindus—the traditional kingmakers of India—and the political equilibrium seems to have shifted in their direction. How much effort BJP makes to implement the Hindu supremacist ideas of RSS and to what extent, if any, it resists them, remains to be seen. To the poor and ever-oppressed of India, one dark chapter of rule is now being replaced by another one.

To these Indians, who have been trampled upon by the Brahmins and other upper castes and social patriarchs for ages, the only hope is the true consolidation of a third force—a force of the untouchables, religious minorities, women, poor laborers and marginal peasants. The recent developments show that such a possibility, before it really crystallized, was destabilized mostly by outside forces through inevitable Congress sabotaging and due to internal squabbling. BJP has suddenly become the hot favorite of the big industrialists of India—the big businessmen put out huge newspaper advertisements in favor of the party.

Who is going to reap the harvest of all this? Other than the international anti-India agents, it will no doubt be the saffron supremacists of the "Sangh Parivar".


[3] What is the truth about Godse's RSS connection? ... Godse himself had stated before the Court: "I have worked for several years in RSS and subsequently joined the Hindu Mahasabha..." (Godse, Gopal: "May it Please Your Honour: Statement of Nathuram Godse"). The most significant is the revelation by his brother about the last moments of his life: "On
reaching the platform they recited a verse of devotion to the Motherland: "Namaste sada vatsale matribhumeh...” [This is the RSS prayer sung even today — author]. The above is quoted from D. R. Goyal: *Rashtriya Swayamsewak Sangh*. Radha Krishna Prakashan. New Delhi. 1979.


[5] This rhetoric reminds us of the anti-immigrant decree of Pat Robertson, the leader of the Christian Coalition of USA—a personality much despised by the RSS and VHP people of America. The Republican governor of California, Pete Wilson, won the recent elections in the state upon this anti-alien, anti-immigrant plank known as Proposition 209—a measure that denies all human rights to illegal immigrants and their children and some benefits even to legal immigrants.


[7] Sheikh Abdullah was the Kashmir chief minister for a long time since its inclusion in India. He was also close to Jawaharlal Nehru, the first Indian prime minister.

[8] The political activities are often masked by religious activities at Hindu temples, teaching of Sanskrit to youngsters, private gatherings, etc.


[16] A meeting of prominent RSS workers was held on November 9 and 10, 1929. It decided against the 'cumbersome clap-trap of internal democracy' and opted for a centralized authority-based structure... The principle was called "Ek Chalak Anuvartitva" (following one leader) and was explained to the swayamsevaks by V. V. Kelkar who told them that it was on the lines of the traditional Hindu joint family system and was most appropriate for an organization wedded to reviving and rejuvenating the Hindu way of life. It is rather difficult to distinguish this arrangement from what has been called the "Fuehrer Principle" followed by the Fascists in Italy and Nazis in Germany in the decade leading up to WWII. Quoted from D. R. Goyal: *Rashtriya Swayamsewak Sangh*. Radha Krishna Prakashan, New Delhi. 1979.
Recently, in an interview carried in the *Panchjanya*, a magazine with close RSS connections, Ms Uma Bharati, the BJP MP from Khajuraho and president of the party's Yuva Morcha, has quoted the RSS chief, Professor Rajendra Singh, to say that despite the number of police stations in the country, and thousands of policemen, Muslims cannot be safe if they have enmity with the Hindus. Source: *The Hindu*, January 18, 1998.

[17] Shiv Udyog Sena is the commerce front of the Shiv Sena.

[18] Vajpayee became the Indian prime minister in 1996 for 13 days — his minority government resigned rather than face a vote of confidence on the floor of the parliament. The only legislation the BJP government managed in these days were some silly but nonetheless chilling restrictions on the broadcast media.

32.2.10  A Fascist Interpretation of Hinduism: the Hindutva Movement

A Fascist Interpretation of Hinduism: the Hindutva Movement

The British Empire founded a great colonial rule on Indian land in 1858. However the Indian resistance that grew strong by the middle of the 20th century forced the British rule to withdraw from these lands in 1947.

India has been governed by many different states in its history and at the end of the 19th century, the whole country came under direct British colonial rule. This colonial government brought much misery and suffering to the Indian subcontinent for over a century. The English masters treated their subjects as second class citizens and the countries rich resources were ruthlessly exploited, leaving the native population to struggle in poverty. Colonial rule ended in 1947 with the declaration of Indian independence, but the country was gripped by a new wave of violence delivered by a fanatical Indian nationalism. This movement went back a considerable time, to the 1920’s to be precise. The fascist ideologies that swept across the world helped give rise to a number of fascist underground movements in India. They would sometimes target the colonial powers and at other times the greatest minority group in India, the Muslims. They made their mark with slogans like “India belongs to Indians” and they spread quickly around the country with their educational camps, their propaganda machine and military organizations.

European fascist movements played a major role in the structural development of ultranationalist Indian organizations. Like their European counterparts, Hindu ultranationalist organizations also based their ideology on racial supremacy, espousing the error that different cultural or racial origins could not form a cohesive society within one country. They defended the view that violence could be justified in order to create national unity and if assimilation failed, extermination was the only way forward for India’s future.

The fascist regimes that swept to power in many of Europe’s countries following the end of the First World War saw the solution to social and political problems in war, conflict and violence. They maintained that violence should be used if needed in order to establish unanimity in the country, that extermination of minority groups should be resorted to if assimilation failed, and that there was only one way to liberate India.

These fascist regimes terrorized whole nations with their underground armies, their secret police organizations and militaristic philosophies, and by the end of the Second World War, shared the responsibility for over 55 million dead people between them. The first fascist regime that came to power in Europe was the Benito Mussolini government in Italy, which ruled the country between 1922-1944. After Italy, Germany and Spain came under the rule of fascist parties. The joint aim of fascist Italy and Nazi Germany was to rule, exploit and
enslave all other nations and they believed the only way to achieve their goal was by war, invasion, genocide and the spilling of much blood. After the Second World War, fascism was largely consigned to oblivion and even though some neo-fascist movements sprang up in Latin American countries, England, Germany and Spain, the fascist regimes’ era seemed to be over. However, the fascist ideology and its policies live on around the world.

A report published in Crescent International and titled “Hindu Fascists Preparing for implementation of Hindutva Agenda all over India” described how extremist Hindu organizations had planned a series of attacks against Muslims. The Telegraph, published in India, emphasized in an article headed “Sangh steps up temple tempo” that the conflict initiated by Sangh Parivar in the Aydhya region would again enter the equation with protests all over the country.

India is one of the countries in which the fascist governance mentality, fascist social policies, and fascist organizations are on the rise again. The fanatical fascist organizations that were formed in the 1920’s never truly disappeared and they are still a force to be reckoned with. Even worse, they united under one name, secured the backing of the Indian people, and are currently governing India through their political parties. This movement is the Hindutwa which was styled after the Italian fascist regime. (Hindutva is a modern interpretation of Hinduism’s racist, chauvinistic and violent aspects, combined to form an extremist nationalist ideology. It stands for Hindu culture.)

**Fascist Hindus Are Following In The Footsteps Of Hitler And Mussolini**

As we have seen in the previous chapters of this book, the superstitious Hindu religion envisages a cruel social order. Society consists of different classes, or castes. The upper classes control all power, wealth and bureaucracy and the so-called lower castes have a status equal to slaves in the merciless Hindu tradition. They do all the dirty work, are deprived of all their natural rights and termed to be “dirty”-untouchables by the members of the upper castes who are free to oppress, exploit and debase them. Every kind of violence, cruelty and assault is considered appropriate and indeed seen as a requirement of the Hindu religion. This ruthless system has had a profoundly negative effect in the development of Hindu ultranationalism.

Representations of the savagery and bloodshed of Kali: Hindus perform heretical rites before images of this supposed goddess.

The superstitious Hindu religion’s erroneous teachings encourage violence and have defined radical Hindu nationalism. The vast majority of Hindu deities are described in Hindu religious texts as angry, aggressive, envious, “trigger-happy”, murderous and otherwise enjoying inflicting pain. For instance, according to these perverse beliefs, the imaginary deity Bhrigu slits, in his anger, the throat of another deity, Gautama Ahallya, and turns him into stone. Jahnnumuni drinks up all the waters of the Ganges River when he is angered.69 Sita, on the other hand, is a so-called deity who is verbally aggressive, angry, haughty and merciless and Devi is ferocious, aggressive and always fighting.70 Hindu scriptures thus literally make violence sacred and present it as a fact of life, which is why violence is so great a part of life and so natural for some Hindus who espouse these superstitious views.

When analyzing extremist nationalism in India, it is necessary to consider the influence of Hinduism on this ideology as a great many Hindus see their superstitious religion as a comprehensive culture that encompasses every aspect of life. Radical Hindu nationalism’s fundamental aim is to revive superstitious Hindu traditions and if necessary, to impose these Hindu traditions on India whether the nation wants them or not. Hindus defend the view that, in the face of centuries of long occupation Hinduism became less and less a part of everyday life, and in order to reverse this trend and strengthen Hindu unity, these superstitious beliefs need to be reintroduced into people’s lives, by force if need be. By
Hinduism they mean the worship of idols, the caste system, the bigotry that views women as second class citizens, and the inhuman practices that seek to assimilate non-Hindus. Radical Hindu nationalists seek to realize these changes at all costs and they are resolved to achieve this by any means. One such method is to incite people’s feelings of violence, aggression and hate.

Hindu nationalists’ aim to reinvigorate superstitious Hindu traditions that have persisted for hundreds of years. The caste system occupies pride of place among these traditions. That is why they resort to all possible means to hinder movements opposed to the caste system, which have grown enormously in India in recent years. The above reports are evidence that the oppression caused by the caste system is still going on. A video film aired on the American channel CBS that documented the cruelty meted out to daliths was described by Expressindia as “India gets its 15 minutes of shame on American television.” Two separate reports in the British daily The Guardian, one dated 31 March, 1999, and headed “Caste war turn Indian state into killing field,” and the other dated 13 April, 1996, with the title “Brutality used to keep India’s underclass down” discussed the conflict between the different castes.

The umbrella organization that represents radical Hindu nationalism is the Sangh Parivar, which is an umbrella political organization that unites under its name all the extreme nationalistic parties and organizations, official or clandestine. The BJP (Bharatiya Janata Party- India’s People’s Party), which was in power at one time, the VHP (Vishwa Hindu Parishad - World Hindu Council), Shiv Sena (Fascist Front) and many other large or small extreme nationalistic groups are counted among Sangh Parivar’s member organizations. However the most important of these, from the radical Hindu nationalist’s perspective, is the RSS (Rashtriya Swayemsvak Sangh- National Volunteer’s Army)

The RSS was formed in 1925 and is acknowledged to be the organization responsible for the present day attacks on Muslims and other minorities. It is the cornerstone of Hindu nationalist extremism. Today there exist a number of different nationalistic political parties and organizations, but all of their most active militants have gone through the RSS’s training program. India’s government, opposition parties, military personnel, and security forces draw a majority of their personnel from a pool of RSS militants. At the top of the list of these militants come Atal Bihari Vajpayee, who recently served as prime minister, and his Cabinet.

The RSS was founded by Keshav Baliram Hedgewar in 1925 and bears a striking resemblance with the earlier fascist organizations of Italy and Germany. This resemblance was not the only connection to Europe’s fascists. One of the RSS founders, BS Moonje, went to Italy and was briefed by the Mussolini government. The Italian investigative writer Marzia Casolari, known for his research on Hinduism, documented the close relationship between the elite of the RSS and the Mussolini regime in great detail in his work titled “Hindutva’s Foreign Tie-up in the 1930s – Archival Evidence”. According to Casolari, representatives of the Mussolini regime and extreme Hindu nationalists had many meetings. The formation of the RSS, the formulation of its ideology, the establishing of its framework, and the strengthening of its youth training camps were all inspired by Mussolini’s Italy.71

The RSS turned to military training soon after its formation, much like its Italian and German counterparts. Mussolini’s quasi-military “Black-Shirts” and Hitler’s SA (Sturmabteilung - Storm Units) provided the blueprint and the new organization was named “Shakha”. Shakha’s sprung up across India. Six and seven year old children were trained to become fascist militants against the “enemy” (i.e., Muslims and Christians) and would ultimately serve as the nucleus for a fascist army. Mussolini’s social Darwinist statements, and the Fascists twisted outlook, such as “established peace is damaging and only warfare can bring out the best of human power”, were held in high esteem among the members of the RSS.
The aggressive Hindu nationalism took form in the 1920’s and spread across India in the 1930’s with the militants trained in the Shakhas. This organization is still very much active to the present day. It is estimated that there are 300,000 shakhas across India and 50 -100 youth are being trained at any given time in each shakha, or in other words, they are receiving a radical and aggressive nationalist indoctrination. These figures suggest that there are currently at least 30 million fanatical Hindu militants ready to carry out the most merciless activities. Considering the number of militants who went through the Shakha training over the years it becomes evident that this number is likely much higher at the present time.

The leaders of the RSS were also quite supportive of Hitler’s racial policies in addition to those of Mussolini’s. One of the leaders of the RSS, Hedgewar, stated that national unity could only be achieved in the absence of non-Hindus like Muslims and Christians, because according to him, non-Hindus could neither understand, practice, nor appreciate Hindu traditions, culture or ideology. Hedgewar’s distorted perspectives became even more radical under the leadership of the RSS’s second president, Madhavrao Sadashivrao Golwalkar. “We or Our Nationhood Defined”, published by Golwalkar in 1938 contained many favorable references to Hitler and his irrational and illogical theories of racial supremacy. The following are some excerpts from Golwarkar’s book:

> It would be worthwhile to cite a few excerpts here: «German race pride has now become the topic of the day. To keep up the purity of the race and its culture, Germany shocked the world by her purging the country of the Semitic races—the Jews. Race pride at its highest has been manifested here. Germany has also shown how well-nigh impossible it is for races and cultures, having differences going to the root, to be assimilated into one united whole—a good lesson for us in Hindusthan (i.e., the land of Hindus) to learn and profit by.»

**Lessons in Hatred of Muslims from the Shakhas**

A 2002 report prepared by the Concerned Citizens Tribunal, a civil society initiative consisting of India’s most eminent lawyers and academics, provided detailed information about the education given in organizations affiliated to Sangh Parivar. The report described how feelings of hatred were inculcated in young people undergoing training under the VHP and Bajrang Dal, the leading members of the Hindutva movement, how they can kill anyone opposing them at a single nod from their leaders, rape and pillage houses, engage in looting and violate all the laws.

The report concentrated on young people receiving training at the “shakhas” being given great guarantees. They are taught that, by means of the BJP government, they will always be protected and need therefore have no fear of the law or the security forces. The report also contained admissions from Shakha members who had undergone training by radical Hindu groups. One such, who had received training at a “Shakha” affiliated to Bajrang Dal provided a detailed description of secret meetings, how methods of attacks were to be employed against Muslims, how the organization would protect any Shakha member martyring a Muslim, how his family would be looked after if anything happened to him, and how all a member needed to do in the event of being arrested was to show his party membership card and the police would immediately release him. Shakha members are also taught the importance of loyalty to the organization, how loyalty to Hindutva ideology is more important than anything else, that one must be ready to commit all kinds of attacks at whatever time of night one may be woken up, and that one must never raise any objections.

The report stated that the most important part of the training given at the Shakhas is the gathering of information about Muslims living in the region. Young people are taught to use weapons of all kinds, especially the knife and sword, regarded as sacred by Hindus. The report went on to say that young people are subjected to wide-ranging anti-Muslim
brainwashing, and that the ultimate aim of the organization is to “build an army with a
strong desire to destroy Muslims, well armed, physically powerful, filled with hatred and
trained to carry out attacks of all kinds.”

A poster belonging to the fascist RSS party. RSS leaders Hedgewar (left) and Golwarkar
(right)

Golwarkar’s advice to radical Hindu nationalists is as follows:

This is the lesson the «Guruji» wants Sangh volunteers to learn: «From this standpoint
sanctioned by the experience of shrewd old nations, the non-Hindu peoples in Hindusthan
must either adopt the Hindu culture and language, must learn to respect and hold in
reverence the Hindu religion, must entertain no idea but the glorification of the Hindu race
and culture, i.e., they must not only give up their attitude of intolerance and ungratefulness
towards this land and its age-old traditions, but must also cultivate the positive attitude of
love and devotion instead; in one word, they must cease to be foreigners or may stay in
the country wholly subordinated to the Hindu nation claiming nothing, deserving no privileges,
far less any preferential treatment, not even citizen’s rights.74

It must be stated here that the goal of “making society uniform at any costs”, desired by the
Nazis as well as Hindu fascists, is contrary to Islam moral values. The Hindu fascists sought to
force the people to choose between adopting a Hindu identity and ideology or to live as
slaves. The Nazis applied the same despotism, albeit in an even more horrific fashion on
non-German minorities. According to Islam different races and religious denominations can
coexist peacefully within one nation. They all are treated fairly and with affection. Allah
reveals in the Qur’an that people have been created as different races so they can get “to
know each other”. (Surat al-Hujurat: 13) Therefore, in a society ruled by the morality of
Islam, no one will be discriminated because of his ethnicity. Affection and understanding
towards members of different religions is ordained in the Qur’an: “There is no compulsion
where religion is concerned.” (Surat al-Baqara: 256). Many verses of the Qur’an command
that the rights of adherents to other religions must be respected, and that they must be
allowed to live in the best manner possible, and protected and safeguarded, especially
Christians and Jews. This is why in the history of Islam, in societies dominated by the
morality of the Qur’an, non-Muslim minorities lived in an atmosphere of true peace and
security and practiced their faith and traditions free of fear. They were not oppressed, they
were not forced to act against themselves, and no one tried to enslave or exterminate them
because they were different.

Hindu nationalists who carry out daily attacks on Muslims and neo-Nazis who follow in
Hitler’s footsteps are today’s representatives of fascist ideology.

Even if at present, certain circles try to portray Islam differently, anybody who takes the
opportunity to study the Qur’an and the life of our Prophet (may Allah bless him and grant
him peace), and has a good grasp of history is aware of the understanding Islam ordains.
One of these is the well-known author Amin Maalouf. The renowned French author of
Christian-Lebanese origins writes in his book Les Identités Meurtrières (Deadly Identities)
that the history of Islam is full of examples of affection and justice:

“From the very beginning of Islamic history its society was easily suitable for co-existence. At
the end of the last century (the 19th century) more than half the population of Istanbul, the
capital of the greatest Islamic nation, consisted of non-Muslim minorities like Greeks,
 Armenians and Jews. Can you fathom a Paris, London, Vienna or Berlin in the same era
where more than half the people are non-Christians, for instance Muslims and Jews? Even
today, many Europeans would feel annoyed hearing the muezzins call to prayer. I am not
passing judgment, I am just stating a fact; throughout the history of Islam, coexistence and
tolerance were real for a long time. For me, the history of Islam proves the infinite potential of coexistence, tolerance and effective dialogue in Islam.\textsuperscript{75}

As it has no interest whatsoever in establishing “coexistence and effective dialogue”, it is not surprising to see that radical Hindu nationalism seeks to either have minorities surrender their identities or be enslaved, and found inspiration in Nazism, because they essentially share the same pagan views and anti-Semitic hate.

**Nazism, Hinduism And Anti-Semitism**

There are fundamental ties between Hinduism and Nazism. It is well known that establishing the supremacy of the Aryan race making its culture dominant across the world is the central theme of the Nazi ideology. These “Aryans” are the same race that founded the superstitious Hindu religion.

In the previous chapters we had established that Hinduism was founded by the Aryans who invaded Northern India from the Northwest and occupied the country between 2500-1500 BC. It was the Aryans who created the merciless caste system, put themselves on top of the caste system, and made idolatry central to this superstitious religion. In short, Hinduism is an Aryan creation. Historians speak of the “Indo-Aryan” language and culture. Another important culture that developed around the same time was the “Semitic” culture of the Middle East with the difference being that this culture’s religion was based upon Divine revelation, and believed in the one Allah as opposed to Indo-Aryan idolatry. The most prominent of these Semitic people are the Arabs and Jews.

The majority of European people are of Indo-Aryan origin which is why before Christ, European history is full of idolatry, warfare, barbarism and cruelty as envisaged by the Indo-Aryan culture. But from the 1st century AD onwards people began to free themselves from the erroneous features of this perverted culture by entering the Christian faith, believing in the One Allah and adopting the morality of the Divine religion. In other words, the eventual domination of Europe by Christianity equaled the defeat of the pagan Indo-Aryan culture.

However, a strange ideology was born in 19th century Europe. One that was hostile to the Semitic culture (and also to Divine religions), sought to revert to the superstitious Indo-Aryan culture, one that was racist and neo-pagan. The Encyclopaedia Britannica explains the origins and this perverse ideology’s connection to Nazism as follows:

“In the 19th century a new ideology was born, defended fervently by Comte de Gobineau and than later by his follower Houston Stewart Chamberlain. This ideology asserted that the Aryan race, speaking Indo-European languages, had been the architects of all progress achieved by mankind and that it was a race morally superior to Semites, the yellow race and the blacks. The Nordic, or in other words, Germanic peoples were considered the purest Aryans. Before this idea was disproved by anthropologists in the second half of the 20th century, it was adopted by Adolf Hitler and the Nazis and would form the basis for the German regime’s policy of exterminating Jews, Gypsies and other non-Aryans”.\textsuperscript{76}

The "Swastika" is another point that Nazis and Hindu nationalists have in common. (below)

The swastika is a symbol of the fictitious Hindu deity Ganesha.

Reviving the pagan and racist Aryan culture, which is also the basis of Hinduism, was central to the Nazi ideology. The founders of Nazism had taken a great interest in Hinduism. The creator of the Nazis’ occult ideas, Helena Petrovna Blavatsky, had traveled to India in her quest to discover the roots of paganism, and lived there for many years as an admirer of Hinduism. Another leading figure of Nazism, Guido von List had founded the List foundation in 1904 at Vienna. One of the most notable aspects of this foundation was that Hinduisms Tantra rituals were practiced there. The infamous lightning-bolt symbol made of two S’s,
side by side, was his brainchild, and it was adopted later by the SS, the Schutzstaffel, Adolf Hitler's Praetorian Guard.77

The infamous swastika, the symbol of Nazism, was originally a Hindu symbol. The word “Swastika” in Sanskrit means “of pure descent” and was used to denote the Aryans, founders of the Hindu religion. The swastika was first used in Germany by an occultist organization known as the Thule Foundation, from where the Nazis appropriated it. Hitler explained in the 2nd volume, 7th chapter, of his infamous book Mein Kampf (My Struggle), that the Swastika was an Aryan symbol.

The swastika is still widely used in India at the present as it symbolizes the imaginary deity Ganesha of the Hindu faith. An article titled “India’s Swastika God” had the following to say on the subject (Surely Allah is beyond all the expressions at the beginning of and throughout the text):

“For millions of Hindus, Ganesha is the most important imaginary deity in the Hindu firmament because they can only through him make their prayers reach all the other deities in the spiritual universe...The swastika, Ganesha’s main symbol, is seen to denote the crossroads between the two worlds: the physical world of everyday life and the concealed and timeless world of spirituality, magic and legends. Wherever you go in India, you can see the swastika; it is used by housewives to protect their doorways and entrances, by priests to decorate their sermons and offerings, and by businessmen to bless the opening page of their account books.”78

The Nazis interest in Hindu symbols and other superstitious Far Eastern religions is a fact established in great detail by historians. Renowned historian Nicholas Godrick-Clarke of Oxford University wrote one of the most important books on this subject: “The Occult Roots of Nazism” (1992)- Clarke explains that the Nazis interest in Hinduism and other pagan beliefs wasn’t just on a symbolic level, but that they had much work done in support of these pagan religions.

There have been some interesting characters among the Nazis who came under the spell of neo-Aryan and neo-pagan ideologies, and ended up devoting their lives to Hinduism. Another book written by Nicholas Goodrick Clarke, “Hitler’s Priestess: Savitri Devi, The Hindu-Arian Myth and neo-Nazism”, explains that the fanatic Nazi Savitri Devi worked tirelessly in India to support Hitler.

Savitri was born in London in 1905 to Greek and English parents and her given name was Maximiani Portas. She began to develop an inexplicable admiration for the idolatrous Aryan culture as she grew older, and left for India in 1932 to investigate the roots of Aryan civilization. She took the name Savitri Devi as an ignorant admirer of Hinduism. An article written on her irrational and illogical ideology and activities states:

“India fascinated her — she noted now even a street-side vendor would discuss the Mahabharat in the morning. She had great admiration for the Brahmins, who she saw as a pure race. Her championing of Aryan-Nazi causes and Hinduism led to her entering the political scenario in India in between the wars. By the late 1930s, she was involved with Hindu nationalist movements like the Hindu Mahasabha and the Rashtriya Swayamsevak Sangh - then growing rapidly to counter Muslim ascendancy.

In early 1937, Savitri Devi met Srimat Swami Satyanand, president of the Hindu Mission in Calcutta, and offered her service to the mission. She told Swami Satyanand that India was the only country that honoured Aryan gods and could stop the influence of the Jews. Satyanand, clearly impressed, told her that Hitler, of who Savitri was a devout follower, was a supposed avatar of Vishnu — a force that would preserve the cosmic order.”79
In other words, with a most perverse and distorted logic, the radical Hindu nationalist movement considered Hitler to be the “embodiment of the Hindu god Vishnu”! This erroneous belief demonstrated the partnership of Nazism and Hinduism, both being utterly irrational beliefs. A prominent aspect of this sinister partnership was anti-Semitism, or in other words hostility towards the monotheistic Semites. Nazi anti-Semitism targeted Jews and, to a lesser extent, Christians. Hindu anti-Semitism targeted the Muslim population on the Indian subcontinent. The writer continues:

“In 1939, she published A Warning to Hindus under the auspices of the Hindu Mission. In the book, she scorned the Congress for its secular policies and said there was no India but a Hindu one and warned the Hindus not to let the Muslims overwhelm them.”

Such dangerous “calls” continued to be made throughout the 1930’s, leading to an ever growing radical Hindu bigotry that was to culminate in the 1940’s with bitter consequences. With the independence of India, followed by the formation of Pakistan as a separate state, the tensions between Hindus and Muslims escalated with radical Hindu attacks on Muslims causing the death of ten thousands of innocent people. Hindu fanaticism went as far as targeting even moderate Hindus, and culminated in the assassination by a fanatic Hindu of Mahatma Gandhi who defended the view of Muslims and Hindus coexisting peacefully side by side.

Looking at radical Hindu nationalism in the era before the Second World War, it is possible to see anti-Semitism targeting Muslims and much admiration for the Nazis. Savarkar, one of the leaders of the RSS, compared the situation of Jews in Germany to the Situation of Muslims in India, in his own eyes, in a speech on the 14th of October, 1938. He was suggesting that it was appropriate to have Jews expelled from Germany, if necessary by force. He also suggested that Muslims and Hindus could not form one nation and that “minorities had always to submit to the majority view”.

Indian author Arundhati Roy describes the fascist nationalism of “Sangh Parivar” (united family) as follows:

“While the parallels between contemporary India and prewar Germany are chilling, they’re not surprising. (The founders of the Rashtriya Swayamsevak Sangh [RSS], the National Volunteer Force that is the moral and cultural guild of the BJP, have in their writings, been frank in their admiration for Hitler and his methods.) One difference is that here in India we don’t have a Hitler. We have instead the hydra-headed, many-armed Sangh Parivar — the «joint family» of Hindu political and cultural organizations, with the BJP, the RSS, the VHP and the Bajrang Dal each playing a different instrument. Its utter genius lies in its apparent ability to be all things to all people at all times.

The Sangh Parivar speaks in as many tongues. It can say several contradictory things simultaneously. While one of its heads (the VHP) exhorts millions of its cadres to prepare for the Final Solution, its titular head (the Prime Minister) assures the nation that all citizens, regardless of their religion, will be treated equally. It can ban books and films, and burn paintings for «insulting Indian culture.”

Dr. Partha Banerjee, an expert on the Sangh Parivar, describes in his work “The Sangh, What is it and what is it not?” the similarities between the Hindu movements and their fascist European counterparts and states that they stand for “a revival of old traditions of racial supremacy, a hierarchic and military structure, unconditional loyalty to the leader and aggressive foreign policies...” He reaches the following conclusion:

“Every single day, RSS, in its militaristic shakhas or gatherings, preaches to its workers and sympathizers that the “eldest nation of Bharatvarsha” was the “greatest” on earth and that its inhabitants were “happy, prosperous, and religious”. The Sangh leaders never forget to mention that all the ills of India began when, due to the disunity of the Hindu race”, Muslim and then British aggressors invaded and took over this “holy land”. The long term goal of the
Sangh Parivar is, of course, to bring back that “past era of glory” by creating an “Akhand Bharat” (i.e., an Undivided India ranging from Himalaya to Kanyakumari and “Gandhar to Brahmadesh” (i.e., from Tibet in the north to the southern tip of India, and from Afghanistan in the west to South East Asia including Burma, Laos, Thailand, and Cambodia) —culturally and politically. This dream of “unity” is to be reached by organizing Hindus from all around the globe.

The RSS is indeed a hierarchical, militaristic organization that actively practices regimentation... An aggressively nationalistic foreign policy has always been at the forefront of RSS propaganda.”

The Sangh Parivar is a great threat to all minorities living in India, as well as the Indian nation as a whole, because it does not restrict itself to carrying on the group struggle with “hot” slogans, but has also carries out bloody assassinations, killings and arson attacks. It is estimated that the Sangh Parivar is responsible for more than 20,000 deaths in the country since the assassination of Mahatma Gandhi. The escalation of violent attacks carried out by the radical nationalist movement has drawn the criticism of Indian intellectuals too. M. Mohanty, of the Delhi University says: “Increasing intolerance among the Hindu fundamentalist organizations, which pose a grave threat to democracy, are an indication of the rise of fascist forces in India”, “What happened with European fascism is now happening with Hindus,” he told CNSNews.com.

**Fascist Organizations Achieve Power In India**

There are a great number of political parties, movements and organizations with racist tendencies. The activities of the neo-Nazis in Germany, the skinheads of England, the Ku Klux Klan in the USA and many other fascist organizations around the world are well known, but the situation in India is altogether different, because in India, a racist organization or, in one word, the Sangh Parivar, is capable of attaining power. This rule is not limited to the government but controls the entire country including the opposition, the military and the bureaucracy. Dr. Partha Banerjee spent fifteen years in a Shakha, the grass roots organization of radical Hindu nationalism, and related his experiences as an “ex-militant” in his interesting book In the Belly of the Beast: The Hindu Supremacist RSS and BJP of India—An Insider’s Story. In the first few years he spent in the Shakha, he experienced it as a place where one played with his friends and sang songs. His subsequent feelings now are as follows:

“But I must confess—I am scared today. When I think about the «Sangh» now, a nightmarish metaphor comes to my mind. I keep perceiving the «Sangh» as a continuously expanding creature like some mutated ominous insect inside an ancient cocoon—an insect that has mutated only to expand and eat everything it grabs but never to come out of its shell. It does it so slowly but surely that although it is potentially a great danger, nobody understands how perilous it is—one reason is that nobody can see it. Some find it a playful big cocoon lying in a remote corner of the colorful woods chewing away to its heart’s content, some find it an unsightly object to crack jokes about, some find it only a subject of interest to discuss among academic circles. But the insect keeps growing and mutating and devouring anything it gets. It nourishes itself from all the youthfulness and freshness of its surrounding nature and becomes bigger, stronger, and uglier.”

The strongly worded speech given by Indian Prime Minister Vajpayee attracted wide coverage from the world press. Vajpayee, a supporter of Hindu nationalists who justifies attacks on Muslims, said: “Only Hindus can decide how free members of other faiths living in India can be.” The speech was covered by CNN under the headline “Vajpayee reveals his true colors” The report, written by Mark Tully, stated that Vajpayee also supported Mayor Narendra Modi, regarded as responsible for the Gujarat attacks. In a report titled
“Vajpayee’s Ayodhya dilemma” the BBC stated that extremist Hindu nationalists were very powerful in Vajpayee’s party, and that the opinion that Vajpayee had finally revealed his true face was becoming more prevalent across the world.

The BJP is one of the three big members of the Sangh Parivar and the party chairman, Atal Bihari Vajpayee is an old RSS militant and a fanatic Hindu nationalist. 85% of the BJP members come from the RSS and these people are defined by pundits and intellectuals in the Indian media as RSS militants disguised as politicians. The popularity of the BJP is thought to be based on the fanatical language it uses against both the Muslim and Christian minorities. Vajpayee has sided with and supported the Hindu militants whenever they carried out attacks on Muslims and other minorities. Some circles try to portray him as a moderate politician, but he revealed his deep connections with the RSS, with which he first made contact in 1939, in an article he wrote for the RSS’s official press, the New Delhi, under the title “The Sangh is my Soul”. He wrote that he loved the RSS’s ideology, that he appreciated the RSS’s attitude towards the people, that the Sangh was like his family and “we are all united”.86

When Vajpayee first came to power he was considered to be a moderate politician by the world. He promised to end the conflict between Muslims and Hindus, and to deliver peace to the country, but this moderation was short-lived. In the first period of the BJP government Vajpayee revealed his true colors in the face of frequent attacks on Muslims by Hindu militants. He did nothing to apprehend those who were responsible for these attacks, but chose to back the security forces and administrators, who had cooperated with the militants in these attacks, and he continued this stance throughout his time in power. In an article published on the CNN website entitled (Vajpayee Reveals His True Colors) it was said that to begin with, Vajpayee showed a moderate side to his personality, but in time revealed his true colors by expressing his support for radical Hindus. The article also stated that the BJP was formed by the most fanatical believers in Hindu nationalism, and that Vajpayee hid his fanaticism initially behind a mask, which had eventually fallen off. Vajpayee openly attacked Muslims in a speech to his party’s ruling council and stated that Hindus would decide the degree of freedoms granted to other religions. Another important subject which CNN’s article touched upon was the fact that the BJP decided to hold an election in the immediate aftermath of the killings, rape, arson and looting carried out against Muslims in Gujarat (Gujarat), in order to take advantage of the support of some of the local population this situation brought them.87 During the election campaign, Vajpayee staunchly defended the organizers of this genocide, the RSS, which was responsible for the death of thousands of Muslims and termed it as a “cultural and social organization”.88

A famous journalist in India, Praful Bidwai, revealed the relationship between the BJP and the RSS as follows in an article titled “Hindu Supremacists Reign Supreme” that appeared in the Asia Times newspaper on November 17, 2000:

(above) A report titled “Ruling by Riots” in the Asian edition of Time magazine examined how Vajpayee, who thought that remaining silent in the face of the slaughter of Muslims in Gujarat would increase his vote, supports the Hindutya movement.

“Historically, the BJP and its predecessor, the Jana Sangh (founded in 1951), have recruited supporters through the Rashtriya Swayamsevak Sangh (RSS, National Volunteers Corps), a secret society-type militarist all-male organization which claims 600,000 members. The RSS acts as the BJP’s mentor, ideological master and organizational gate-keeper. It has parented forty-odd other fronts, most importantly the Vishwa Hindu Parishad (VHP, World Hindu Council) and Bajrang Dal, which is active in street-level mobilization.”89

One of the political member organizations of the Sangh Parivar is the extremely militant Shiv Sena. Its members openly voice their racially motivated aggression and actively encourage
the radical Hindu militant’s attacks. The racist leader of Shiv Sena, Bal Thackeray, is notorious in his praise of Hitler and Nazi Germany in his interviews. Thackeray believes that democracy is not a suitable system of governance for India and states that it needs to be governed by a “positive dictatorship”.

At the present time, there is a huge propaganda campaign in progress aiming to strengthen the Hindutva (Pure Hindu Nation) movement by winning further ideological support for its activities from the people. It is supported by all the radical nationalist groups mentioned above. Over 200 different organizations are campaigning actively in India, and various radical nationalistic Hindu groups are active in America and Europe. Thousands of books and other documents are printed and websites designed solely for the purpose of spreading the Hindutva ideology. All these documents are based on distorted information which clouds the people’s perception of facts, making them thus vulnerable to provocation against minorities. These booklets disseminate lies to the effect that Hindus have been maltreated by centuries of tyranny by both Muslims and Christians, and they are blamed for all the ills of the country. This smear campaign smacks of the propaganda directed against Jews by the Nazis in the 1930’s. The extent of the RSS’s control over India is revealed in great detail in an article titled “The New Indian Right- Soldiers of Hindutva” and published by Achin Vanaik, a lecturer at the New Delhi Third World Research Academy known for his work on the Hindutva movement:

“Today, the RSS far outstrips the Left in numbers (estimated at over 2 million), organised strength in civil society (40,000 shakas or branches), and morale. It runs thousands of schools and has a plethora of front organisations for all sections of society, from housewives to pensioners to retired military personnel, unmatched by any other force. Its nervous system is a saffron brotherhood of pracharaks, several thousand supposedly celibate, spartan, full-time organizers, incorruptibly devoted to the pure Hindu Rashtra of their dreams. The all-male local shakhas are animated by a powerful ethic of loyalty and obedience, with an emphasis on physical culture and body-building through calisthenics and drill. Neighbourhood implantation is strong: as guardians of wisdom, the shakha will only allow a boy to attend with the consent and daily knowledge of his family. The campaign against the Ayodhya mosque, the greatest in scale and depth since the National Movement in India, would have been impossible without the unparalleled local infrastructure and unified central command of the RSS. The Hindutva phenomenon is more deep-rooted and more difficult to destroy. Fascism in power had one key instrumentality: the State. Hindutva has two: the State, and the RSS as the “skeleton” (and soul) around which the anatomy of the “new India” is to be built. The ultimate defeat or retreat of fascism from state power signalled its dissolution. This is not so for the Sangh.”

As Vanaik said, Sangh Parivar wants to establish the Hindutva ideology on Indian soil or to put it differently, it is resolved to bring about the rule of a dark Hindu fanaticism. To achieve this, they want to exterminate all non-Hindu minorities in India just like their ideological relatives, the Nazis, made their country “Judenrein” (cleared of Jews). That is why they have increased their oppression, terror, violence and other efforts to subdue their primary target community, the Muslims, since the 1990’s. Following their ascension to power, they have continued their activities with the financial and political backing of the state. The past ten to fifteen years was marked by great sufferings, losses and deaths for the Muslim community in India. Not even the events that drew the attention of the global community suffice to understand this dark ideology prevailing the section in question on the Indian subcontinent.

FOOTNOTES
69 Murtahin Billah Fazlie, Hinduism And Islam, A Comparative Study, Islamic Book Service, New Delhi, P. 87
70 Ibid., P. 81.


73 M. S. Golwalkar, We Or Our Nationhood Defined, Bharat Prakashan, 1938, Nagpur. Http://Www.Foil.Org/Politics/Hindutva/Partha.Html#4


77 Sydney J. Jones, Hitler In Vienna, 1907-1913, New York, Stein And Day, 1983, P. 123

78 "India's Swastika God", Http://Www.Swastika.Com/India.Html


80 Marzia Casolari, Hindutva's Foreign Tie-Up In The 1930s: Hindutva's Foreign Tie-Up In The 1930s: Archival Evidence, Http://Www.Ffcl.Org/History/Pages/Crpage06.Htm


91 Achin Vanaik, "Soldiers Of Hindutva", New Indian Left, May-June 2001,
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the RSS organ Organizer in its issue on the very eve of Independence, dated 14 August, 1947, rejected the whole concept of a composite nation (under the editorial title ‘Whither’): "Let us no longer allow ourselves to be influenced by false notions of nationhood. Much of the mental confusion and the present and future troubles can be removed by the ready recognition of the simple fact that in Hindusthan only the Hindus form the nation and the national structure must be built on that safe and sound foundation…the nation itself must be built up of Hindus, on Hindu traditions, culture, ideas and aspirations”.

Savarkar decreed: "Christians and Mohamedan [sic] communities, who were but very recently Hindus…cannot be recognized as Hindus; as since their adoption of the new cult they had ceased to own Hindu Sanskriti [culture] as a whole. They belong, or feel that they belong, to a cultural unit altogether different from the Hindu one. Their heroes and their hero-worship, their fairs and their festivals, their ideals and their outlook on-life, have now ceased to be common with ours." Concurring with Savarkar’s Hindutva definition of the Indian nation, Golwalkar declared: "thus applying the modern understanding of ‘Nation’ to our present conditions, the conclusion is unquestionably forced upon us that in this country, Hindusthan, the Hindu Race with its Hindu Religion, Hindu Culture and Hindu Language (the natural family of Sanskrit and her off-springs) complete the Nation concept…"

https://www.youtube.com/watch?v=K11nD1G75WU&t=3sw