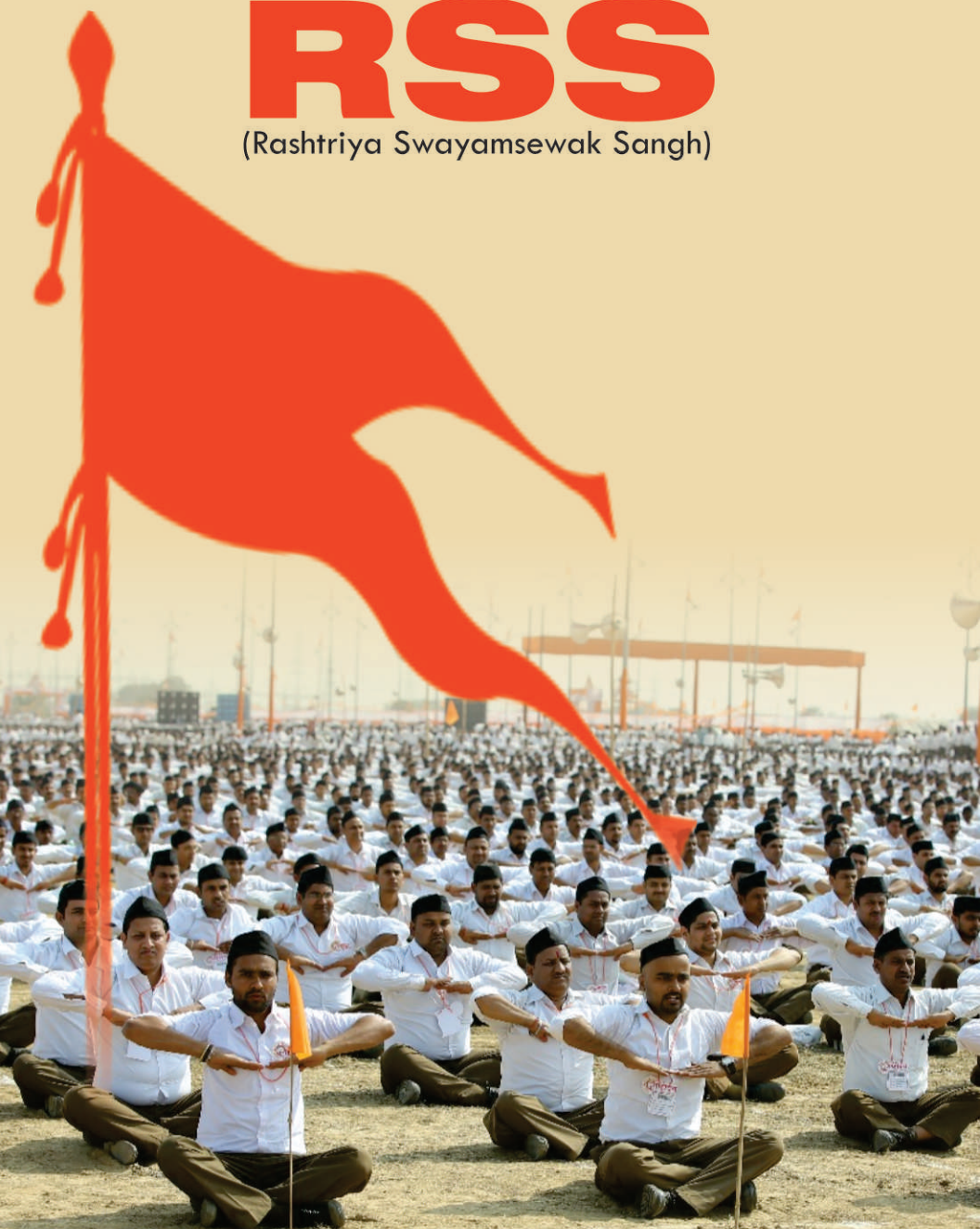


ABOUT RSS

(Rashtriya Swayamsewak Sangh)



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(RASHTRIYA SWAYAMSEVAK SANGH)

Editor

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Why This Book?

Eagerness is growing within the Indian society to know about *Rashtriya Swayamsevak Sangh*, popularly known as 'RSS' or 'SANGH'. The society has been witness to Sangh's contributions towards nation building across different time intervals. Apart from appreciating Sangh for its contributions, the expectations from the Sangh have also immensely increased. In order to give basic information about RSS and its activities to the new people, especially the youth, a short documentary "RSS - EK PARICHAY" was made which was widely appreciated. There were suggestions that the script of this video be made available in print. This is why this booklet is being published.

Time and again the opponents of Sangh have carried out a false and malicious propaganda campaign against RSS. However, all this has proved ineffective due to the conduct of Sangh in the society. Rather, Sangh is now being increasingly welcomed and its acceptability and support is increasing among the society. This book also deals with some frequently asked questions about RSS. For example :

*** What was the response of RSS after Mahatma Gandhi ji was assassinated?** *The then SarSanghchalak Poojniya Shri Guruji had sent condolence telegrams and letters to Prime Minister Shri Jawaharlal Nehru, Home Minister Sardar Vallabhbhai Patel and Mahatma Gandhi's son Shri Devdas Gandhi. Text of these telegrams and letters are also reproduced in this book.*

* **Was the ban imposed on RSS lifted after certain pre-conditions?** *Questions asked in the Mumbai Vidhan Sabha (Bombay Presidency) and official responses therein have been reproduced in this book.*

* **What is Sangh's view on women's place in the society?** *Sangh's Akhil Bhartiya Pratinidhi Sabha (All India Executive Council) had in 2008 passed a resolution describing its vision towards women. This resolution is shared here.*

* **What does Sangh think about Muslims?** *Poojnya Guruji's interview with well-known Muslim journalist Shri Saifuddin Jilany in 1972 is being provided here.*

* **What does Sangh think about Christianity and Christians?** *A senior functionary of RSS and Professor of History Late Shripati Shastri had in 1983 given a lecture in Pune with several Christian Missionaries as audience. This discourse is being incorporated here.*

* **Which are associate organisations of the Sangh?** *The Sangh's Swayamsevaks work across various facets of society and have a vision towards the betterment of nation. They are working in several organisations at several levels. We are providing a list of such organisations in the appendix.*

Our current *Sarsanghachalak* has time and again reiterated that in order to know and understand RSS it is better to come to the Sangh. It has its own relevance. We believe this will help our readers.

Publisher

RSS – AN INTRODUCTION

Rashtriya Swayamsevak Sangh (RSS) was established in 1925. Today Sangh conducts its social work across all states and each district of Bharat through its 57,500 Shakhhas (daily gathering centres). Sangh's Swayamsevaks carry out over 1,50,000 social service projects across the country today. Sangh's work has been increasing despite all the indifference, ridicule, opposition and resistance from its critics.

With increasing popularity and impact of the Sangh, the interest among the society to know more about RSS is also growing. This curiosity reflects itself through many questions, like : What is RSS; What are the objectives of RSS; Is it a social organisation or a political one? Dr. Manmohan Vaidya, Sah Sarkaryavah of RSS has answered these and many other similar questions :

What is RSS?

Rashtriya Swayamsevak Sangh is a socio-cultural organisation, spread all over Bharat. The Sangh has been engaged in carrying out its noble work through over 57 thousand Shakhhas (daily gathering centres), functioning in every state and every district of our nation. Every society needs people with patriotism, discipline and character, who can selflessly work. The Sangh is engaged in the task of creating such people and organising them. The Sangh, rather than an organisation within the society, is the organised state of the entire society. That is, the Sangh and the society are coterminous.

What is the aim of the Sangh?

The Sangh's aim is to make our country, Bharat, the greatest among the comity of nations. Our nation should be the pioneer in science and knowledge. It should be economically self-reliant and prosperous. Bharat has never waged war against anyone. At the same time, if someone forces a war on us, we should always be invincible and victorious. Also, Bharat is not just a country. She has a very ancient and a unique *view of life*, which is integral and holistic. This *view of life* is the identity of *Bharat*. The Sangh seeks to create a social order that would ensure the imprint of this *view of life* in every sphere of her national life. "*Spirituality is the soul of India*," said *Swami Vivekananda*. Our motive is to mould our society in such a lofty way so that this spirituality is reflected in every walk of life.

The Sangh's aim is to make our country, Bharat, the greatest among the comity of nations. Our nation should be the pioneer in science and knowledge. It should be economically self-reliant and prosperous.

How do you propose to achieve this goal?

The greatness of a nation depends on the state of its society. If the society is divided, selfish, corrupt and lazy, the nation cannot progress. The nation can move forward only if the people have character, mutual love, discipline, initiative and are ready for selfless work. The Sangh has taken upon itself the responsibility of creating such a society. We are engaged in creating and organising such people who are responsive to the society, active and alert about the nation.

Is RSS associated with politics?

From the very beginning the Sangh is convinced that its twin-objectives of man-making and organising the society could not be achieved through political power. So, our revered founder Dr. Hedgewar, who was very active in the political sphere formerly, withdrew himself from political activities altogether before he started the RSS. Our endeavour is to create patriotic people with social consciousness and to keep a tab on the political power through them. The alert organised strength of people can certainly keep a watch on the political establishment and also ensure a clean and morally sound political atmosphere.

What is the relationship between the RSS and the BJP?

In any country, the society creates a system that suits its convenience and politics and the State are part of such system. The Sangh works for the whole society. The Sangh Swayamsevaks are active in different spheres of national life through some 35 or so organisations, with a nationalistic perspective. Politics being part of the social life, the Sangh Swayamsevaks are active in that field as well. All these organisations are totally independent and autonomous. Every organisation has its own programme, financial arrangement, membership and in all such matters they enjoy absolute freedom. One need not be a Sangh Swayamsevak to join these organisations, as is evident from the fact that late Shyamaprasad Mukherjee, the founder of the Bharatiya Janasangh, the precursor of the Bharatiya Janata Party, was not a Sangh Swayamsevak. The Swayamsevaks who are active in such organisations occasionally come together, exchange notes, consult each other, understand the view point of each other and if necessary, extend cooperation also.

The RSS has its own vision and concept about our national development. And our Swayamsevaks naturally will have an

inclination for such political parties who share this Sangh view and will be supportive of them. As the BJP shares this vision of the RSS, naturally it receives the cooperation and backing of the Swayamsevaks. The Swayamsevaks would extend their support to whichever organisation or party that shares the Sangh vision. Hence we see BJP getting good support wherever the Sangh has a strong presence. However, the Sangh is not working for any political party, but it works for the whole nation.

Why the Sangh always talks about organising Hindus? Is the Sangh a religious organisation?

The Sangh not being a religious organisation, we do not mean any form of worship, religion or religious sect by the word *Hindu*. *Hindus* have a unique “*view of life*” and a “*way of life*,” and it is in this context we use the word ‘*Hindu*’ in the Sangh. In a historic judgement, our Supreme Court also said that Hinduism is not a religion but a way of life. For example, Truth is one, but it is called in various names. There may be number of ways to realise the Truth and according to Bharatiya thought, these are all similar and equally valid. The multiplicity we see around is only different manifestations of the same Truth. In other words, it is the same Truth that manifests in all and we call it unity in diversity- this is Bharatiya view of life. Whoever accepts this viewpoint, whoever accept the history of Bharat as their own, whoever promote the life values of Bharat through practicing in their lives and thinks him or her as an ideal who make every sacrifice - even lay down their lives - for the preservation and protection of these values, is a Hindu, irrespective of their religious beliefs and mode of worship.

Will Christians and Muslims get entry into RSS?

Christians and Muslims living in Bharat have not come from

outside. They belong to this land. Our ancestors are the same. Change of religion for whatever reason, do not result in change in life-view. So the view of life of all of us is Bharatiya, i.e., Hindu. So they can very well join the Sangh as Hindus. Even now they are joining the Sangh and are active in its work. They neither face any discrimination because of their religious belief nor get any special treatment in the Sangh. They, as Hindus, join us and work along with us.

How does the RSS view the problems of casteism and untouchability prevalent in the Hindu society?

The RSS believes in the dictum "*Hindava Sahodara Sarve,*" i.e., being the children of the same parents, all are brothers and sisters; nobody is high or low. The precept and practice of the Sangh perfectly conform to this view. In his talk given at the Vasant Vyakhyan Mala, Pune, our third Sarsanghchalak, Poojya Balasaheb Deoras, had made it unequivocally clear that "*If untouchability is not wrong, nothing else is wrong in the world and it should go lock, stock and barrel.*" The Sangh speaks about organising the entire society. So we expect people from all strata to join us. We have taken care of this aspect right from the beginning and people from every strata have been joining us right from the inception. During the time of our revered founder, Dr. Hedgewar, in 1934, Mahatma Gandhiji had visited our camp at Wardha and he was much happy to find the so-called untouchables dining with all others. Also, on the next day, he had expressed his happiness in so many words to Dr. Hedgewar.

Do you allow entry of women into the RSS?

In Sangh Shakha where the work of man-making is carried out, only male members of society participate. Among women. The *Rashtra Sevika Samiti* is working on similar lines. The Samiti

is running over 2100 Shakhas all over Bharat and is active in every state. Mutual cooperation and coordination become necessary at times. So, in matters like social awakening and social education, all work together.

Don't you think the uniform (Ganavesh) is a dampener for the youth desirous of joining the RSS? Any plans to change the uniform?

The Sangh uniform has undergone change many a time. In case of need, we can still effect changes in it. As a matter of fact, the uniform has never been an attraction for those who wanted to join the RSS. The angst one experiences seeing the present pitiable state of our society, the inner call to remedy the situation and the resolve to dedicate oneself to this noble cause—only such things keep one connected to the RSS for years together. The second attraction is the genuine love, affection and the warmth of cordial relationship one experiences in Sangh. Yet another attraction is one's proximity to the role models who live the ideal and with whom one can play, talk and even are free to make an assessment of them. Further, it is not necessary to wear uniform while attending the daily Shakha. In the Shakha, the activities mostly comprise games, physical exercises, etc. and to participate in such activities, any convenient dress would do. Uniform is inevitable only during big camps and on special occasions. And all those who attend the daily Shakha are not required to attend such events. Hence, we don't think our uniform in any way discourages those who are interested to join the Sangh.

What is meant by a Shakha and what are its activities?

Shakha is a laboratory where we are engaged in building up national and social character. People congregate here every day and conduct certain programmes. Some of these programmes are

intended to cultivate certain collective qualities, whereas others are aimed at inculcating certain other qualities collectively. This programme, as a whole, is what is called a Shakha. Shakha comprises of physical activities, games, songs that ignite patriotic feelings, discussions on various subjects, etc. It is such daily gathering centres what we call Shakhas.

What is meant by Hindu Rashtra?

The definition of “*Rashtra*,” according to the Bharatiya tradition, is entirely different from the “*nation*” of the West. *Rashtra* is a cultural entity and has nothing to do with the State and its power. Here, years of contemplation lead to the gradual evolution of a way of life and based on it, a way of life also developed. The people who lived here in villages, in cities, in the deserts and the hilly terrains, the literate, the illiterate, the poor, the affluent, everyone shares equally this feeling as their own. And that view of life and the culture that evolved out of it became the bond that binds them all together. Thus that view of life and culture became the identity of our society.

Rashtra is synonymous with the society, which means that people are the nation. So the word *Hindu*, rather than a mere name, became the identity of the society that owned and assimilated that view of life and also considered them to be children of the nation. Spirituality is the foundation on which this view of life rests and the whole world identifies this view of life based on spirituality, as *Hindu*. The identity of the society being *Hindu*, we call this nation *Hindu Rashtra*. In short, what is intended is to ensure manifestation of this view of life in every sphere of our national life, and every facet of our social system. The Hindu view of life never discriminates against anyone in the name of religion or mode of worship. So, the concept of *Hindu Rashtra* is not opposed to any religion or religious belief. Not only that, it also carries all along in

its stride towards progress and prosperity and hence is called *Hindu Rashtra*.

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In this age of globalisation, majority of people prefers English medium schools. Do such people join the RSS?

It is wrong to think the youths studying in English medium schools or residing in metropolitan cities lack patriotic feelings and social commitment. The present-day youths certainly have a strong sense of patriotism and the urge to do something for the society. As the atmosphere in the Sangh is favourable and promotes such thoughts, it is our experience that a large number of youths come to us. There is a facility in the Sangh website for those who are desirous of joining the Sangh. During the year 2012, every month 1000 youths used to express their desire to join the RSS. In the year 2013, there was a big leap in numbers and the monthly figure touched 2500. In 2014, the monthly figure has further risen to 9000. For new entrants in the RSS, we conduct a 7-day residential training camp. In year 2013-2014, some 1,20,000 youths, in the age group of 13-40, participated in these camps. Here it may be noted that not only one has to pay the camp-fees from one's own pocket but also stay away from their families for seven days. In spite of such conditions, the number of participants goes on spiralling year after year. From this, we can safely assume that every year a number four times more than that attend the

7-day training camp - 4,80,000 people - practically came in contact of sangh. The present-day youths are very much conscious about their cultural identity and are also desirous of doing something for the society and because of the encouraging and congenial atmosphere available in the Sangh, they are drawn to it in large numbers.

In the globalisation era, how relevant is the Sangh's insistence on Swadeshi?

Swadeshi does not mean snapping business relationship with the whole world. From ancient times Bharat has been number one in international business and we had very active business connections with the entire world. In the present times, it is common knowledge that, even while doing business with other countries, every country lays much stress on self-reliance. It is this approach what we call *Swadeshi*.

Is the Sangh active in other countries?

The work of the RSS is confined to Bharat. However, our Sangh Swayamsevaks, settled abroad in various countries as businessmen, industrialists, etc., are engaged in organising the Hindus there under the banner of the *Hindu Swayamsevak Sangh* (HSS). The HSS is active in 35 countries, spread over all continents. Apart from organising Hindus in the respective countries, the HSS is also engaged in creating awareness among the new generation about their great cultural heritage, along with prompting them to undertake service activities for the sake of the natives of the countries they have made their home.



Sangh and Mahatma Gandhi

Mahatma Gandhi's speech at an RSS rally

After India's partition in 1947 Mahatma Gandhi ji stayed at Harijan colony in Delhi for some time. The ground where Gandhiji used to have his evening prayer was also being shared for Prabhat shakha (daily gathering of swayamsevaks) of RSS. There were riots in Delhi and consequently curfew was clamped. Gandhiji expressed his desire to meet swayamsevaks of RSS. Accordingly a gathering of swayamsevaks was held on 16 September 1947 during relaxation hours of curfew where Gandhiji addressed them. The complete text of his address to swayamsevaks is given here :-

I had visited the Rashtriya Swayamsevak Sangh camp years ago at Wardha. At that time the founder Shri Hedgewar was alive. The late Shri Jamnalal Bajaj had taken me to the camp and I was very much impressed by their rigorous discipline, complete

I had visited the Rashtriya Swayamsevak Sangh camp years ago at Wardha. At that time the founder Shri Hedgewar was alive. The late Shri Jamnalal Bajaj had taken me to the camp and I was very much impressed by their rigorous discipline, complete absence of untouchability and simplicity.

absence of untouchability and simplicity. Since then the Sangh had grown. I have always believed that any organization which is inspired by the ideal of service and self-sacrifice is bound to grow in strength. But in order to be truly useful, self-Sacrifice had to be combined with purity of motive and true knowledge. Sacrifice without these two elements has proved ruinous to society.

The prayer that was recited at the beginning was in praise of Mother India, Hindu culture and Hindu religion. I claim that I am a Sanatani Hindu. Here I take to the root meaning of the word *Sanatana*. No one knows accurately the origin of the word Hindu. This name was given to us by outsiders and we characteristically adopted it. Hinduism has absorbed the best of all the faiths of the world and in that sense it is not an exclusive religion. Hence it could have no quarrel with Islam or its followers as unfortunately is happening today. The decline of Hindu Dharma started when the poison of untouchability entered Hinduism. One thing is certain, that if untouchability continued then Hindu Dharma is bound to vanish. Similarly, if the Hindus feel that there is no place for anyone other than Hindus and that if those non-Hindus, especially Muslims, who wish to live here, can live here only as the slaves of the Hindus, then they would be only destroying Hinduism. Similarly if Pakistan believed that in Pakistan only the Muslims have a rightful place and the non-Muslims will have to live there only as slaves then it will lead to wiping out of Islam in India.

It is an unfortunate fact that India has been divided into two parts. If one part goes mad and indulges in shameful acts then should the other one also behave the same way? There is no gain in returning evil for evil. Dharma has taught us to return good for evil.

A few days ago I had met your Guruji. I had told what type of complaints I had received from Calcutta and Delhi about the

Sangh. Guruji had assured me that though he could not vouch for the correct behavior of every individual member of the Sangh, but still the policy of the Sangh was purely service of the Hindus and Hindu Dharma and that too not at the cost of harming others. The Sangh does not believe in offence. It did not believe in *ahimsa*. But it does teach the skills of self defence. It never taught retaliation.

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Today the ship of India is passing through a seriously troubled waters. The leaders who are in charge of the Government are the best leaders of India. Some people are dissatisfied with them. I would ask such people that if they can bring in better leaders, they much bring them. I will advise the old guards to hand over the reins of the government to such people. After all the Sardar (Patel) is already old. Jawaharlal is though not yet old but he has started looking old due to the load of his work. They are doing their best to serve the people. But they can act only according to what they think is right. If the vast bulk of the Hindus want to go in a particular direction, no one could prevent them from doing so even though it might be wrong. But even a single individual had the right to raise his voice against it and to give them the warning. That is what I am doing today. I am being told

that I am the friend of the Muslims and enemy of the Hindus and the Sikhs. It is true that I am a friend of the Muslims, as I am of the Parsis and others. But I have been like this since I was twelve. But those who called me the enemy of the Hindus and the Sikhs do not actually know him. I can not be enemy of anyone, much less of the Hindus and Sikhs.

If Pakistan persisted in wrongdoing, then there is bound to be war between India and Pakistan. If I had my way, then would have no military; not even police. But all this is just a talk. I am not running the Government. Why do'nt the Pakistanis plead with the Hindus and the Sikhs and ask them not to leave their homes and not to go? Why do'nt they ensure their safety in every way? Why can't the Indian Union ensure the safety of every Muslim? Both are behaving like mad. This is bound to end up in misery and destruction.

The Sangh is a well-organized, well-disciplined body. Its strength could be used in the interest of India or against it. I don't know whether there is any truth in the allegations made against the Sangh. It was for the Sangh to show by their good conduct that these allegations are baseless.

*(Excerpts from 'Sampoorna Gandhi Vangmay',
Section-89, Page 193-194.
Published by Publication Division, Govt. of India)*

Telegram Message

After the unfortunate assassination of Mahatma Gandhi Shri guruji (M.S. Golwalkar) then Sarsanghchalak of RSS sent a condolence telegram to Shri Devdas Gandhi (Son of Mahatma Gandhi), Pandit Jawaharlal Nehru and Shri Vallabhbai Patel.

30th January, 1948

Shocked at the news of cruel fatal attack and tragic loss of greatest personality. Country's loss unbounded in these critical times. God help shoulder responsibilities grown heavier and fulfill the void caused by the loss of incomparable unifier.

M.S. GOLWALKAR

Shri Guruji issued instructions to all Swayamsevaks of RSS to suspend all activities for 13 days to observe condolence in memory of Mahatma Gandhi.

Nagpur,

30th January, 1948

Out of respect and sense of sorrow at the tragic demise of Mahatmaji observe mourning till the thirteenth day by suspending normal routine.

M.S. GOLWALKAR

Detailed letter of condolence written on 31 January, 1948 to Prime Minister Pandit Jawaharlal Nehru and Home Minister Shri Vallabhbhai Patel.

**Nagpur,
31st January, 1948**

My dear hon'ble Pandit Jawaharlal Nehru,

Pranams,

Yesterday at Madras I heard the shocking news that some thoughtless perverted soul has committed the heinous act of putting a sudden and ghastly end to the life of poojya Mahatmaji by the bullet. This vile act is a blot on our society in the eyes of the world. Even if it had been at the hands of one from an enemy country, this act would have been unpardonable, for the life of Mahatmaji was dedicated to the good of the entire humanity crossing the borders of particular groups of people. No wonder that every one of our countrymen will be filled with unbearable agony to see that one of our own countrymen has perpetrated this most inconceivable, abominable act. Since the moment I heard

the news a void has pervaded my heart. My heart is laden

with anxiety at the terrible prospects of the near future due to the absence of that great unifier. The attack on such a deft helmsman who held so many diverse natures in a single string bringing them to the right path, is indeed an act treacherous not merely to an individual but to the whole country.

No doubt you, that is the government authorities of the day, will deal suitably with that traitorous individual. However severe that dealing be, it is bound to be too mild when compared to the loss sustained. About that, it is not for me to say anything. But now is the testing time for all of us. The responsibility of safely

steering the ship of our nation ahead in the present troubled times with an unruffled sense of judgment, sweetness of speech and single-minded devotion to the nation's interest is upon all of us. On behalf of the organization which has been mounded on these very lines, and intensely sharing the bereavement of the nation at this crucial hour and invoking the sacred memories of that departed soul, I pray at the feet of the all-merciful Almighty that he bless us with the necessary inspiration and wisdom to establish a real everlasting oneness of our people.

Yours in the service of the mother,

(sd.) **M.S. GOLWALKAR**

(Rendered from the original in Hindi)

Nagpur,

31st January, 1948

Hon'ble Sardar Patel,

Pranam.

Yesterday at Madras I heard the news of the ghastly incident which has shaken all humanity. Such a heinous and abominable incident has probably never been witnessed before. My heart is wrung with extreme agony. It is difficult to find words to condemn the person who has committed this crime. Even the idea of such an unprovoked wickedness passes comprehension. What can be said about the man who has thus plunged the whole world into indescribable grief? But let us shoulder the responsibility that has fallen upon us by the untimely passing away of that great unifier, keeping alive the sacred memories of that soul who had tied diverse natures in a single bond and was leading them all on a single path. And let us with the right feelings, restrained tone and fraternal

love conserve our strength and cement the national life with everlasting oneness. On behalf of the organization which is built on this faith and on this basis of oneness I pray at the feet of the all-merciful lord to guide all the children of this nation on the right path and inspire them for the building up of a pure and powerful national life.

Yours in the service of the mother,

(sd.) **M.S. GOLWALKAR**

(Rendered from the original in Hindi)

On 1st February, Shri Guruji issued a statement for publication to the Associated Press after Mahatma Gandhiji's assassination. The emotional statement and the extremely pious thoughts of Shri Guruji were either not published owing to the maligned and prejudiced mindset of several news papers or a truncated version was published. Here is the statement.

Nagpur City,

1st February, 1948

A deed of exceptional brutality having been perpetrated resulting in the death of the most revered and beloved personality of the times, I feel it my duty to depart from our usual abstinence from making public statements and give vent to the feelings of horror and grief which the news has awakened in my mind. It is a tragedy of unparalleled magnitude, the more so because the evil genius is his countryman and a Hindu. Every right-minded countryman will feel, on top of inexpressible grief at this bereavement, a sense of shame in that this perverted being happens to be his countryman. Living in these critical times, the country

needed a great unifier and pacifier that the great soul was, and encompassing his death is a deed of unpardonable national disservice. With outraged feelings, we mourn the loss and look to the future.

In the presence of this appalling tragedy I hope people will learn the lesson and practice the doctrine of love and service. Believing in this doctrine, I direct all my brother Swayamsevak to maintain a loving attitude towards all, even if there be any sort of provocation born out of misunderstanding and to remember that even this misplaced frenzy is an expression of unbounded love and reverence in which the whole country held the great Mahatma, the man who made our motherland great in the world. Our salutations to the revered departed one.

M.S. GOLWALKAR

It is a tragedy of unparalleled magnitude, the more so because the evil genius is his countryman and a Hindu. Every right-minded countryman will feel, on top of inexpressible grief at this bereavement, a sense of shame in that this perverted being happens to be his countryman.

The following is an extract from the proceedings of the Bombay legislative Assembly of 14th October 1949.

Mr. Lallubhai Makanji Patel (Surat District)

Will the Hon. Minister for Home and Revenue be pleased to state :-

1. **Whether it is a fact that the ban on R.S.S. has been lifted.**
2. If so what are the reasons for lifting the ban.
3. **Whether the lifting of the ban is conditional or unconditional.**
4. If conditional, what are the conditions?
5. **Whether the leader of the R.S.S. has given any undertaking to the Government.**
6. If so, what is the undertaking?

Mr. Dinkarrao N. Desai for Mr. Morarji R.Desai

1. **Yes.**
2. The ban was lifted as it was no longer considered necessary to continue it.
3. **It was unconditional.**
4. Does not arise.
5. **No**
6. Does not arise.



Need to Maintain Dignity of Woman

With growing influence of consumerism as a result of globalization there is a deterioration in the treatment of women and attitude towards them in the society. Concerned with this the 2008 Pratinidhi Sabha (ABPS) of RSS passed a resolution stressing the need to maintain Dignity of Women.

The Akhil Bharatiya Pratinidhi Sabha wishes to emphasise that Bharatiya values envision man and woman as fundamentally complementary to each other, who, with a mutually understanding relationship, engage themselves in their respective roles to build a harmonious family and contribute in all walks of national life. Bharat's history and literature is full of instances illustrating woman's glory and greatness. In 'Rigveda', the oldest treatise in human history, more than 30 women are mentioned as seers who have contributed 'Mantras' to it, and its body text amply illustrates the splendid contribution of woman in all walks of life. It has continued since then. It is a fact that nature has ordained certain difference between man and woman.

But Bharatiya tradition has never approved of any discrimination against woman, always giving her a place of respect and honour in every sphere of life. Hence it must be ensured that there is no discriminatory behaviour against them and their participation in the decision-making process is always upheld.

Luxurious lifestyle has led to gradual degeneration in our

Bharatiya tradition has never approved of any discrimination against woman, always giving her a place of respect and honour in every sphere of life. Hence it must be ensured that there is no discriminatory behaviour against them and their participation in the decision-making process is always upheld.

social life. Foreign invaders selectively targeted our beliefs and symbols of devotion, and our universally acclaimed values of life started disintegrating. The glamour of materialism made us blind followers of the West, where promiscuity is what we got in the name woman's emancipation. The storm of globalisation and liberalisation led to a craze of turning woman into an object of enjoyment rather than an epitome of respect. The ABPS expresses its concern over the scornful attempts to destroy the dignity and honour of our womenfolk thereby destroying our family system by way of the depiction of vulgar and obscene pictures and visuals of woman in advertisements, magazines and periodicals, news channels, television serials and movies.

The ABPS sees it as regretful that women are being increasingly subjected to indecent behaviour, eve-teasing, sexual exploitation, abuse and other despicable crimes. It is deeply distressing that in addition to female foeticide, dowry violence etc; they are subjected to sexual abuse at work places, public places and even homes too. The ABPS demands that the Government must ensure effective implementation of the laws intended for the safety, security and empowerment of woman; as well as those meant for the protection of woman from domestic violence; abuse and exploitation at public places and work places. A strict law, along with an effective code of conduct that would

uphold the dignity of womenfolk, should be enacted to regulate the advertisements and programs of print and electronic media.

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The ABPS profoundly feels the need for a radical transformation in the mindset of society to bring in a meaningful change in this de-culturising situation. Just to rely upon the laws promulgated by the Government will be self-deceptive. The society must honestly realize that it is created by the institution of family and woman is the pivot of the family; hence a developed society cannot be envisaged without an enlightened, awakened and empowered woman. It is a pressing necessity that families, education system, media and society must change their attitude to ensure a respectful behaviour towards woman. The ABPS appeals to the saints and social leaders also to take a leading role in this respect.



View Point of RSS about Muslims

There is an ongoing campaign against RSS presenting it as antiminorities especially the Muslims. Invariably such elements cite some quotes from the book “We or Our Nationhood Defined” written by Shri M.S. Golwalkar, the second Sarsanghchhalak of RSS. This book is neither a part of official literature of RSS nor it reflects the view of RSS about minorities. Though this book was written by Shri M.S. Golwalkar, he was not Sarsanghchhalak of RSS, neither he was holding any important post in RSS when this book was written. The view of RSS about Muslims in Bharat is elaborately discussed in the interview of Sarsanghchhalak Shri Guruji, (M.S.Golwalkar) to Shri Saifuddin Jilani in 1972. The complete text of this interview is reproduced here.

Dr. Jilani : *Don't you think that solution to the Hindu-Muslim problem must be found especially at this critical moment when the country is faced with dangers from all sides?*

Shri Guruji : So far as the work for the country is concerned, I do not distinguish between Hindus and Muslims. But how do people look at this problem? Probably these days everyone thinks that he would be able to push forward claims or privileges for his own community by exploiting political situations. If this could be remedied and the people became political from a patriotic - only patriotic-point of view, then all troubles will end in no time.

Dr. Jilani : *Has this problem anything to do with the Muslim grievance that they are not getting their due share in the country's affairs?*

Shri Guruji : I can understand that the Muslims should be given their due share, as everyone else. But this does not mean demanding various rights and privileges. I have heard about the demand of a Pakistan in every state. The president of a Muslim organization was reported to have said that he planned to see his flag fluttering over the Red Fort. He never contradicted the report. Such are the things which irritate those who think in terms of the country as a whole.

Look at their stance on Urdu. Fifty years ago Muslims in various states spoke and studied the local languages. They never thought that they had a different 'religious language' of their own. Urdu is not a 'religious language' of the Muslims. Urdu is a hybrid product, evolved during the Mughal rule. It has nothing to do with Islam. It was in Arabia that Islam was born. The Holy Koran is in Arabic. If at all there is a 'religious language', for the Muslims, it is Arabic. So, why this emphasis on Urdu ? It is because, on the strength of one common language Muslims are sought to be united into a political force. That is all. Such a political force is bound to go counter to the interests of the country.

Some Muslims say that Rustom is their national hero. But Rustom was a Persian hero. He has nothing to do with Indian Muslims.

He was born long before Islam. If he could be considered a hero by the Muslims, why not Sri Rama? I say, why don't you accept this history?

Pakistan celebrated the 5,000th birth anniversary of Panini who was born in that part which is now in what is called Pakistan.

If Pakistanis can claim Panini as one of their great forefathers, why should not our local Hindu Muslim - I call them 'Hindu Muslims' - say that Panini, Vyasa, Valmiki, Rama, Krishna are all their great ancestors? There are so many people in the Hindu Dharma who do not believe in the Divine Incarnation of Rama and Krishna. But they believe that they are great personalities, worthy of emulation. So what does it matter if Muslims do not believe that God incarnated Himself? Why should they not consider such personalities as their national heroes?

According to our ways of religious belief and philosophy, a Muslim is as good as a Hindu. It is not the Hindu alone who will reach the ultimate Godhood. Everyone has the right to follow his path according to his own persuasion.

According to our ways of religious belief and philosophy, a Muslim is as good as a Hindu. It is not the Hindu alone who will reach the ultimate Godhood. Everyone has the right to follow his path according to his own persuasion. Let me give you the instance of the previous Shankaracharya of the Shringeri Math, His Holiness Shri Chandrasekhara Bharati Swamiji. An American approached him to be converted to Hinduism. Swamiji asked him the reason. The American replied that he was not satisfied with Christianity, that it left his spiritual longing unquenched. The Acharya asked him : "Have you honestly practiced Christianity? Try it first. If it does not satisfy you, then come to me".

That is our attitude. Ours is a non-proselytizing Dharma. In almost all cases, proselytization is motivated by political or some such gain. We reject it. We say : "Here is truth. If you believe it is right, then accept it. Otherwise just leave it."

While I was traveling in South, some people came to see me in Madurai. They discussed about Muslim problem and wanted to know my opinion on this issue. I said to them, “I am happy meeting you. We all must remember that all of us have common ancestors. We are their descendants. You all should follow your respective religion diligently. But we all must be on the same page on issues related to our nation. We should stop demanding such rights and concessions which are detrimental to the interests of our nation. Since we are Hindu, so we never ask for special rights and concessions. In such a situation if some people demand that ‘We want to separate, we want a separate state’, then we are not going to tolerate his.”

This so-called ‘minority’ problem is not one of Muslims only. It is also within the Hindus themselves. For example we have the Jains, we have what is known as the Scheduled Caste people some of whom followed Dr. Ambedkar and became Buddhists and are trying to claim that they are separate. In our country, each minority is given certain political privileges. Therefore many group are claiming to be a ‘minority’ and demanding certain privileges on this ground. This will divide our country into so many pieces. It will be a disaster. We are heading in the same direction. Some Jain Munies (saints) came to see me. They claimed that they are not Hindus. They said that in the next national census they are going to register themselves as ‘Jains’. I told them, “Your dreams are suicidal. Separation means division of the country. And division will lead to suicide.”

When some people look at things from the point of view of political aggrandizement, dangerous problems crop up. But once this aggrandisement is given up, our country will get united and then we can meet the challenge of the whole world.

Dr. Jilani : *Materialism in general and communism in*

particular threaten to engulf our country. Don't you think that Hindus and Muslims, as believers in God, should act as a united bulwark against these dangers?

Shri Guruji : This is almost the very question which was put to me some time ago by a gentleman from Kashmir. I think his name is Nazir Ali. I met him at Aligarh at the residence of my advocate friend Sh. Mishri Lal. He said to me that this threat of atheism and communism are trying to attack us. Therefore all of us who believe in God should join hands to meet this danger.

I said to him, "I agree with you. But the difficulty is that we all have broken the image of God into so many pieces and each one of us is holding his own piece. You think of God in one particular way. The Christians thinks in another. The Buddhist says there is no God; there is only Nirvaana. The Jain will say that everything is like a Shoonya. Then so many of us will say that we worship God in the form of Rama, Krishna, Shiva etc. So, how do we ask all these people to believe in one common God? Have you any recipe for this?" He was a Sufi gentleman and I believed that the Sufis have faith in God and they are thinking persons. You will be surprised to know his answer. He said : "The why don't all of you embrace Islam?"

I replied, "Then some of them will say why don't you convert to Christianity" I, devoted as I am to my Dharma, may also say, why not all become Hindus? It comes to the same thing, and the problem will never end".

He then asked me what was my suggestion. I said, "Follow your own religion. But there is one substantial philosophy which does not belong exclusively to the Hindu or to the Muslim. Call it whatever you like. It says that there is one Single Power, one Single Existence which is Truth, which is Bliss. It is the Creator, Sustainer and Destroyer. All our conceptions of God are only our

own limited conceptions of that Ultimate Reality. This basic truth does not belong exclusively to any one religion, but is universal. So that bedrock of ultimate reality can join us all together. This concept of God can unite us all. In reality, all religions take us towards God. So, why don't you realize that the God of Muslims, Christians and hindus is the same and we all are His disciples? As a Sufi you should accept this. But he had no answer to this. Unfortunately our dialogue ended at this point.

All our conceptions of God are only our own limited conceptions of that ultimate reality. This basic truth does not belong exclusively to any one religion, but is universal.....So, why don't you realize that the God of Muslims, Christians and Hindus is the same and we all are His disciples?

Dr. Jilani : *Both Hindus and Muslims have a vast amount of goodwill for each other. In spite of this, occasional clashes of varying magnitudes do occur. What steps, in your opinion, should be taken to minimize or altogether stop these fights?*

Shri Guruji : In your writings, you mention that one of the causes of these frictions is the Cow. Unfortunately our people and our political leader don't think about this reason. As a result it generates a feeling of hurt among the majority community of our country. I do not know why the Muslims should go on harping upon their so-called right to slaughter the cow. They need not. As a matter of fact, Islam does not issue any injunction for cow slaughter. That was only a way of humiliating the Hindus in the old days. Why should it continue now?

There are many other similar petty issues too. Can't we share each other's festivals? Our most popular festival which

brings various strata of society together is the Holi. Suppose in this Holi festival a Muslim is sprinkled with a little colour, do you think any injunctions of the Koran are violated? Why not regard this as a social affair? The Hindus have been taking part in various Muslim festivals like the Moharram. They even participate in a big way in the Urs in Ajmer. But suppose we ask Muslims to come and take part in Satyanarayana Puja, what will happen? Once, the DMK party leaders took a Muslim minister to Rameshwaram. He was accorded all the conceivable honors by the temple authorities. But when the prasaadam was offered to him he threw it away! Why should he do so? Suppose he had taken the prasaadam, would it have violated his religion? There are many small issue like this. We have to learn to adopt an attitude of respect for one another.

What we practice is not just tolerance. Tolerating what others practice is one thing. But holding respect for what others faith and practice is far greater than tolerance. Holding respect for others' faith is good for the entire humanity. Our faith is not 'Sahishnutavad' (tolerance-ism), but 'Sammanvad' (respect-ism). If you learn how to respect others' faith then tolerance will automatically come in.

Dr. Jilani : *Who you think, is best equipped to pioneer this effort of bringing about harmony between Hindus and Muslims : the politicians, the educationists or the religious leaders?*

Shri Guruji : The politician appears to be the lastman in this sequence! The same could be said of the religious leaders also. At present, in our country, there are religious leaders in both communities who are extremely narrow-minded. So we need a third type of individuals who will be religious in spirit, who are interested in political leadership, but an integrated national concept in their minds. Religious faith is surely important. Take the example of Ramakrishna Mission. This organization promotes a wider and

holistic religious attitude. Today we need to adopt a similar attitude and practice so that instead of hurting or destroying different religious practice traditions, we respect them and help in preserving and promoting them.

Politicians are playing their own game by dividing the people more and more. It is they who emphasize caste and accentuate tensions related to languages and religion like 'Hindu-Muslim tension'. In matters related to castes, the real villain of the piece is the politician. Unfortunately the politician has become the leader of the masses whereas persons of great merit, character and devotion to God should have been the real leaders of the people. But such people don't have any space in this matter. Those who occupy the place of leadership, they have been reduced to political animals. Therefore, we need to awaken the people.

Two days ago I said in Prayag that people should not follow the politicians. Rather, they should follow such good people who are dedicated to God, who have character and whose vision is large.

***Dr. Jilani :** Don't you think that the Hindus, as the majority community, have a special and greater responsibility to create an atmosphere of inter-communal harmony?*

Shri Guruji : Yes, certainly. But consider the difficulties. Our leaders are prone to put all the blame upon the Hindus and absolve the Muslims. This makes the minority community, i.e. the Muslims get encouragement to commit communal violence. This is why I say that both communities must share their own responsibility.

***Dr. Jilani :** What immediate steps do you suggest on the part of both the communities to bring about harmony?*

Shri Guruji : It is difficult to immediately suggest something

specific. But it must be given a serious thought. Real religious education on a wider scale can be one such step. Not the Dhamaless education that is being imparted nowadays by our politicians, but true good, religious education which lets people understand the true wisdom of Islam and Hindu Dharma. People should be taught that every religion guides an individual to be true, pure and welfare oriented.

Then, second step is to teach history as it was. Today we are taught a distorted version of History. If there was aggression from the Muslim invaders in the past, say so and also clarify that the aggressors were foreigners and they belong to the past. Muslims today should be told that they belong to this country and that this aggression is not their heritage. Instead of being taught what is true, the Muslims now are today being taught a distorted and false version. Truth cannot be hidden for long. However long you hide it, ultimately it comes out and creates only far worse feelings. Therefore I say that history should be taught as it is. If Afzal Khan was killed by Shivaji, say that a foreign aggressor was killed by a national hero because of their tense relations. We should tell them that we all belong to this nation. Therefore our heritage is not of Afzal Khan. But no one has the courage to say so. I have already condemned this mutilation of history many times and condemn it today too.

Dr. Jilani : *Much has been said about 'Indianisation' and a lot of confusion has arisen over it. Could you please tell me how to remove the confusion?*

Shri Guruji : 'Indianisation' was of course the slogan given by Jana Sangh. Why should there be such confusion? 'Indianisation' does not mean converting all people to Hinduism?

Let us all realize that we are all the children of this soil and we must have our allegiance to this land. We belong to the same

If there was aggression from the Muslim invaders in the past, say so and also clarify that the aggressors were foreigners and they belong to the past. Muslims today should be told that they belong to this country and that this aggression is not their heritage.

society and that our ancestors are common. That our aspirations are also common. Understanding this in Indianisation in the real sense.

Indianisation does not mean that one should be asked to quit his religious system. We neither said this, nor we are going to say so. Rather we believe that a single religious system for the entire human society is not suitable.

Dr. Jilani : *You said it right. Its hundred percent right. Therefore, I am thankful to you for this clarification.*

Shri Guruji : Still I doubt if I've been really able to clarify all points or not.

Dr. Jilani : *It doesn't matter. You have clarified it from your side quite well. Any thinking person and gentleman would not disagree with you.*

Don't you think it is high time that a meeting took place between you and such Muslim Indian leaders who would cooperate with you in finding ways and means to remove this communal discord once for all? Would you like to meet such leaders?

Shri Guruji : I would not only like it, I welcome it.



View Point of RSS about Christianity

Shri Shripathy Shastri an eminent worker of RSS received a communication from Dr. Mathew R. Lederie, SJ, a Pune based German Jesuit Missionary in February, 1983 extending an invitation to explain the RSS views on the “Relevance of Christianity in India Today” in a seminar to be held in July 1983. Jnanadeep Vidyapeeth is an institution of philosophy and religion run by the Jesuits in the De Nobili College, Pune. The seminar was held in the Papal Seminary Hall under the chairmanship of Shri Felix Raj, SJ and Shripathy Shastri addressed the distinguished gathering of students, Professors, Priests, Nuns and missionaries. The talk was followed by an hour long session for questions and answers. The speech as well as questions and answers were tape recorded by the Organisers of the Seminar and on request they very kindly lend it us for the purpose of publication.

Hindu - A Parliament of Religions

India is an ancient nation, perhaps the most ancient. Withstanding all the shocks of cruel history, India has lived a long civilised life united by a common culture which, for many centuries has been characterised by remarkable continuity. During the course of this mighty, long history numerous religious beliefs were propounded and numerous religious practices were evolved in India. A large number of people hold the Vedas as the source

of their religion, they are Hindus. A considerable section of our countrymen reject the Vedic authority but they are also Hindus. Majorities of the people of this country are image-worshippers, yet they are Hindus. Quite a few people like the Arya Samajis decry the wisdom of image-worship but they are Hindus still. Those who call themselves as agnostics are also Hindus.

There is a school of thought propounded by an ancient Indian sage, Charvaka by name, which refuses to believe in the existence of God. They are pure materialists but they are Hindus. Hindu is not the name of any form of worship but a confederation, or a parliament of numerous religious practices sharing in common the love of this country, its history and its cultural heritage. Christianity in India has not, yet federated itself with it. I visualise a time, in the distant future when it will become a sister federated unit. A Hindu does not visualise God as a Christian God or a Muslim God or a Buddhist God or a Jain God. To a Hindu, God is God pure and simple. A Hindu does not distinguish ideas of God as true and false, adopting one particular idea as the standard for the whole human race. He accepts the obvious fact that mankind seeks its goal of God at various levels and in various directions. He feels sympathy with every stage of the search and accepts all religious notions as facts.

Therefore, people professing various religions abound in this country and as Hindus we take pride in this situation. If, tomorrow, one of our countrymen wants to practice a particular religious faith and if there is no scope for it, as a Hindu, I think India has grown the poorer for it. But never did our fore-fathers believe that the religions that were greeted with welcome would one day throw a mortal challenge to the unity, integrity and happiness of this country.

Trauma of Partition

Remember the partition of India in 1947. It brought untold suffering and unprecedented humiliation in its train. Men, women and children were given a profuse blood bath when we were gloating over our bloodless revolution. A glorious dream of independent, happy India, born out of love, goodwill and brotherhood, a dream nurtured for generations was blown to pieces because of religion. The work of Mahatma Gandhi and all the great patriots of this country was destroyed in no time. Therefore, one must be extremely careful in determining the place of religion vis-a-vis the nation.

Even after Independence the problem of religious minorities continues to be one of the most vexing and intriguing problems of contemporary India. The temperament of the people of the country, and the trauma of India's partition contributed to the thinking of the Constituent Assembly on religious minority groups. There are elaborate articles on "minority rights" ensuring freedom of religious beliefs; in fact in no other constitution have the minorities had it so good as in ours. One might even call India a paradise of minorities. Yet, in no other country the religious groups have made such a serious encroachment on the happy, harmonious national life as in India.

Christianity is a part of the problem under study. As a religion it is associated with India for centuries and Christians are a religious minority consisting of about 3% of the total population. They are numerically strong in certain states such as Kerala and the North East India region. In such states as Andhra and Tamilnadu their number is not negligible. So also in a few small pockets like Goa, where they are not only influential but often decisive.

The Background

In the beginning, the rulers of the East India Company did not show much enthusiasm for missionary activity. The Company recognised that the people of India were peculiarly sensitive in the matter of religion. In 1781, evidence before a Committee of the Commons elicited the unanimous opinion that “any interference with the religion of the natives would eventually ensure the total destruction of the British Power”. Gradually, a policy of religious neutrality was evolved. But the Governors and Governors General privately sympathised with and supported the Missionary activities in India. The evangelical party in England was gaining ground and they climaxed their efforts to win public support for “Christianising India”. They succeeded in their efforts and in July 1813, a clause was inserted in the Charter Act by which Missionaries of all faiths were allowed to enter India. Missionary exertions were recognised by the Legislature and it gave a profound impetus to the movement.

The debate and the ultimate victory of the Party of Saints served to attract other Western nations to pastures available in India for the missionary work. The Charter Act of 1813 opened the gates of India for a perennial influx of the holymen from Christendom. In 1813, for example, there were six American Protestant Missions moving in India and in 1910 nearly 1800 American Protestant Agencies were working in India for propagating Christianity. Since then there is an influx of missionaries and theirs was the religion of the ruling class.

The missionaries were aware that certain elements in Christian preachings - particularly its intolerance of non-Christian faiths - have proved disruptive of India’s cultural heritage; yet since their object was to make this heritage subservient to Christianity they relished the situation. As a consequence many

Hindus felt quite justified in regarding Christianity as a political as well as a religious weapon of the West.

Happy Gestures

During the pre-independence period certain prominent Christians of India had stood against communal representation. Early in the twentieth century Joseph Baptista, a prominent Christian leader in Bombay said, “I thoroughly disapprove of separate electorate for Indian Christians in water-tight compartments”. He was wisest when he considered it best not to alienate the sympathy of majority by clamouring for separate electorates. He could stand up against the pressures of certain Muslim League leaders and strongly refused to have anything to do with them on this proposal. Bishop Azariah another leading Christian, opposed communal representation and in 1928 he issued an appeal recommending the abolition of all forms of communal representation. K.J.Paul of the Y.M.C.A. movement advised : “We cannot exalt merit, character and efficiency in the services or insist on probity in public leadership and at the same time do what is commonly called fight over community”.

There were quite a few well-intentioned Christians and their goodness was duly reciprocated by the Hindus. Christianity in India was mixed up with the British rule and to some extent with the rule of the Portuguese. The Indian Christians were uneasily aware that their bonafides were under a cloud and one of the foremost leaders of the Christian community, H.C. Mookerjee, confessed “We have to demonstrate by every word we utter and by every act we perform that the professing of a different religious faith has not tended in the least to make us less Indian in our outlook than our non-Christian brethren, that we are prepared to play our part and to shoulder our share of the responsibility in

every kind of work undertaken for the benefit of our country as a whole”.

Jesus Christ and the Church

I revere Christ. One of the reasons why I do so is that I am a Hindu. There is much to admire in Christianity - the life-story of Jesus Christ, sayings of the prophets, educative parables and the ideals presented therein. The precious teachings in the ‘Sermon on the Mount’ certainly leave a deep impression upon the mind. But despite all this, one is unable to identify oneself with the orthodox Christianity and the Church. So in India when Christianity challenges Hinduism the Hindus draw a sharp distinction between Christian sectarianism and dogmatism and the spirit and teachings of Christ. It is a line that separates Christ from Christians. The Holy Bible and Jesus Christ are held in high reverence by the Hindus but the activities carried on by the Churches in His name are looked upon with suspicion.

The church has discovered that Hinduism is full of faults. The fiction of a degenerated India and debased Hinduism seems to be the lifeblood of missionaries and they have no intention of parting with it. Missionaries boast of giving pagan India the first printing press. India is thankful. But how can a Hindu forget that the very first pamphlet Carey’s Printing Press at Serampore published contained nothing but insulting and filthy attacks on Hindu Culture. During his talk at Detroit, Vivekananda had drawn this line distinctly. He had said When you come to us as missionaries, you ought to throw over all idea of nationality. Jesus did not go about among English officials attending champagne suppers. He did not care to get his wife into high European society. If your missionary does not follow Christ, what right has he to call himself a Christian. We want missionaries of Christ. Let such

come to India by the hundreds and thousands. Bring Christ's life to us and let it permeate every village and corner of India.

The ability to obtain converts by paying money during famine hardly qualifies anybody to be a disciple of Christ. Christ crucified has become a silent spectator to the foulest exploitation of His name by his doubtful disciples.

Politics of Conversion

Indeed in the whole of the Christian-Hindu strained relationship there has been no greater cause of friction than the Christian campaign of conversion. When the one who is in an advantageous position seeks to force his conception of God and the Universe on the other who is in a vulnerable position, when the one strikes at that which is deepest and most precious in the heart of the others he invites resistance.

The Christians of India are converts or descendents of converts whose conversion had been secured during some period of history by force or fraud; conversion by persuasion is a rarity. Voluntary change of faith prompted by spiritual motives, nobody objects to. The Rev. Tilak, Pandita Ramabai are of such type. Change of faith did not diminish their love of India's cultural heritage. But how are whole villages converted en mass in no time? Are mass conversions prompted by any spiritual motive? Voluntary change of faith is preceded by great psychological revolution; nobody abandoned Hinduism that way. Most of the converts have been victims of threats, allurements financial stringency, ignorance, deception and persecution. The less said the better about the role of the sword in securing recruits for the gospel. It is an ugly past. The Hindus who had gladly given asylum to the Jewish wanderers, the exiled Parsis and persecuted

Christians found themselves victims of proselytisation by Christians.

For quite a long time there had been a continuous decline of Hindus in number; when under the British religion became the basis of representation, the missionary movement acquired momentum. Even a small increase in Christian population and a decrease among the Hindus would bring in its train a chain of troubles, political and social. What ails India's north-east is this factor. It is the political consequence of the supposed religious conversions.

There is something unhealthy in the whole missionary idea. To go to a people like the Hindus, a race of high culture and a long tradition with philosophical, ethical and religious systems antedating Christianity and to go avowedly to save its people from damnation is certainly something grotesque! Humanitarian and philanthropic works are only excuses to enable themselves to go near their victims to tear out the ancient religion from the simple and trusting hearts. Gandhiji wrote "Conversion now-a-days has become a matter of business, like any other. I remember having read a missionary report saying how much it cost per her head to convert and then presenting a budget for the next harvest". He further maintained "If I had power and could legislate, I should certainly stop all proselytising. For Hindu households, the advent of a missionary has meant the disruption of the family, coming in the wake of change of dress, manners, language, food and drink". What Gandhiji wanted to stop, viz. Conversion has been held by the Christian missionary as his basic religious right. The best of them, Mother Teresa, justified it very recently in an interview by saying that, 'Conversion is a change of mind by love'. Remove the tapestry of the language, it is aggression on the Hindu society. Therefore, a Hindu cannot condone conversion and he must not.

A large part of Asia has gone Islamic and another large chunk communist. Their doors are closed for Christian missionaries to storm in. So, India has emerged as a fertile grazing ground. Christianity is, now working overtime trying to convert our people, particularly the tribals. The rich white missionary agencies are making use of the country's poverty and social ills to further their ends. They offer temptations, a cardinal sin, in order to effect conversions. The Baptist missionary in North-Eastern belt, for example, reward with cheap polyester trousers to those tribals who change their religion; with motor bicycles if they also help their brothers to be converted. In Madhya Pradesh as the Neogy Report showed, the missionaries give small loans of say five or ten dollars to the tribals on interest, loans which they know could not be easily paid back but the payment of which can be waived off if the debtors accepted Christianity.

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On more sophisticated levels, they run schools and dispensaries, asylums and orphanages and engage in so-called

social work. Since the basic motive is proselytisation or creating congenial climate for poselytizers, these services are tainted and poisoned. Social work has now become big business. It is not disinterested philanthropy. To a superficial observer the Christianity centres appear not only quite harmless, but as the very embodiment of sympathy and love for humanity. Words like service, human salvation flow endlessly from their speeches. The ultimate objective is to de-Hinduse. The people of our country, simple and innocent as they are, are taken in by all these things. The sweetest of tongues is accompanied by the sharpest of teeth. Is it not arrogance going in the garb of humility? It reminds me of the story of Pootana, an evil woman who made a show of motherly affection and wanted to breast-feed infant Krishna. But it was not milk but poison.

Christianity and National Unity

One wonders why Christian proselytisation should lead to an excess of love-bond with a Western country. For some time it was even justified as an attempt to stem the tide of communism. The converts were given not only a psychological affinity with the people of the Western' countries but were weaned away from the national society. The language, the script, the dress, other modes of life, the feasts and the festivals, names and nomenclatures all undergo a change. it is this aspect of Christianity that has today come into conflict with nationalism and has created a strong suspicion in the minds of the national societies. That explains why conversion of a man to Christianity is not just a change in the form of worship but a change in the priority of loyalties. That again explains why Christians are looked upon by many as a potential fifth column.

Dr. B.R. Ambedkar was a bitter critic of the traditional Hindu

society and announced that he would change his religion. But he rejected Islam and Christianity as alternatives though there were tempting offers and invitations. Why did he reject them? He said : “If my people become Muslims they become denationalised and if they become Christians British rule will be strengthened”. One wonders why an increase in the number of Christians strengthen the British rule? In the words of Lord Halifax, the Secretary of State, “Every additional Christian is an additional bond of Union with this Country and an additional source of strength to the empire”.

Why did Dr. B.R. Ambedkar reject Islam and Christianity? He said : “If my people become Muslims they become denationalised and if they become Christians British rule will be strengthened”... Lord Halifax, the Secretary of State also said, “Every additional Christian is an additional bond of Union with this Country and an additional source of strength to the empire”.

The creation of Nagaland is a glaring example in point. That open rebellion going on in the Naga Hills is all engineered by the Christian missionaries was accepted even by Nehru. The Nagas used foreign arms against Indian army. They were American arms. Our Planes were shot down. The rebel leader of this gangsterism fled the country and he was given asylum by a noted Christian Missionary - Michael Scott Who abetted him in making various statements damaging our reputation. International pressure, to which our Delhi rulers were unduly sensitive, was built up by the Christians. They started peace talks and the peace mission included this gentleman Michael Scott. The dream is to convert Nagaland

into an independent State ridden and dominated by the Christian fanatics. Today, when a Christian Naga comes to Shillong he says, I am going to India as if he is a non-Indian.

The troubles that the Indians experienced during the agitation for a separate Jharkahnd in Bihar, the desecration of ancient Hindu temples in Kerala including Shobarimalai, the trouble engineered at the Vivekanand Rock Memorial premises at Kanyakumari, the recent troubles at Nilakkal in Kerala and the pitched battles which the rebel Mizos are fighting with Indian army are all the gifts of Christians. Christianity in India today is losing its identity as a religion and acquiring the identity of an imperialist ideology. Their religious functionaries are more than priests. In the words of an African nationalist: “When they (Christian Missionaries) came, we had the land and they had the Bible, and today we have the Bible and they have our land”.

Foreign Missionaries Please Go Home

India is infested with a large number of these uninvited guests, the Michael Scotts and the Father Ferars. One need hardly emphasise public attitude towards them. They have come to India to save the heathens from damnation. We are to believe that they have come on a mission of mercy.

Let a missionary try to convert a single Muslim in any Islamic country, he is sure to be lynched and murdered immediately by the Muslim mobs even before the state apparatus could confiscate visas and issue orders of expulsion. Can he recruit a convert in any communist country without being caught as an imperialist agent and sent to a labour camp? Are not certain missionaries languishing in prisons in certain South East Asian countries on the charge of subversion? Even Buddhist Burma has barred his entry. One would shudder to think how the Boxers dealt with the

missionaries in China. I do not want India to be marred with any such ugly event. Every child knows what reception awaits Christian Missionaries in Bangla Desh and Pakistan. It is desirable that they should not take India for granted. It is time that they should return home. GO they should while the going is good. I want every foreign missionary to reach his home back safely with sweet memories of India. Mahatma Gandhi was categorical - "If you feel that India has a message to give to the world, that India's religions too are true and you come as fellow- helpers and fellow-seekers there is a place for you here. But if you come as preachers of the true gospel to a people who are wandering in darkness, so far as I am concerned, you can have no place". Therefore, Indian Christianity requires to be immediately de-internationalised.

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Christ and his teachings are quite safe and secure in the hands of Indian Christians. They have produced bishops, archbishops and even cardinals. They have even produced abundant literature on Christianity in the vernaculars. The Western Christian countries that have themselves rejected Christianity are keeping it for export to India. The foreign ecclesiastical know how is not at all needed. Therefore, the foreign missionaries must return home, the earlier the better. A foreigner can come to India

as a student, a merchant, a visitor, a sportsman or in any capacity except as a ruler or a missionary. In either case he comes to impose. It is this imposition that the Hindus resist. I need not remind you how the Hindus reacted to the activities of Father Ferar. It is not a simple outburst but a writing on the wall.

Harijan Christians

Representatives of four Christian Organisations called on the Prime Minister recently, stressing that the benefits available to Hindu Harijans be extended to the Christian Harijans also. Christianity was offered as a way out to the Hindu Harijans but once they are christianised, the old basis is re-borrowed. It is a confession that the Hindu Harijans converted to Christianity are not benefited and their economic condition is not improved and the change of religion is not a change for the better. The number of former converts returning to the Hindu fold is also increasing. You cannot give equality you promise at the time of enticement. But you want to have the best of both worlds.

In June 1981 about 200 Hindus and 50 Christians of Kurayoor Village, only 40 KM from Madurai embraced Islam. The reason is Harijan Hindus and Harijan Christians suffer from the same disabilities. Christianity has failed to overcome the so called evils of casteism. There are clear distinct groups within with absolutely no social exchange and the backward class converts are still regarded as low-caste Christians by others.

In a reply to a question : *“Are not Christians entitled to combat untouchability?”* Mahatma Gandhi said, *“Not only are the Christians entitled, but it is their duty to combat untouchability in their own midst. But if the question is that Christians should combat untouchability in Hinduism my answer is that they simply cannot do it because untouchability of Hinduism should not be*

untouchability of Christians. The anti-untouchability movement means weaning Hindus from their error. This cannot be effectively done by non-Hindus, even as Hindus cannot bring about religious reform among Christians and Mussalmans. If the question means that Christian should combat untouchability among Hindus by converting untouchables to Christianity they do not advance the cause in any shape or form; the cause being reform among caste Hindus. If the latter repented their sin the Harijans would be delivered from the yoke of untouchability in a moment. Conversion can never do it. It can only add to the prevailing bitterness and introduce a disturbing factor in a situation which is already bad.”

Christianity - A Vote Bank

In order to accommodate diverse religious groups in a happy national life secularism was propounded. It suited the Indian temperament as well. It was a misfortune that the concept of secularism which is enshrined in the Constitution of India and which has become the most sacred slogan for all our political parties should be distorted, misinterpreted and misused to the maximum to block out the least little expression of Hindu ethos and of Hindu Culture in the State apparatus and the public life of India. Secularism became an umbrella under which many politicians patronised religious minorities so that they could reach the citadels of Power. Religious minorities became Vote-banks.

Thus, certain political parties have come to develop a vested interest in according a special treatment nay, a preferential treatment to the religious minorities and have formed their - minority cells for the purpose. The Government has its Minority Commission. Since they are familiar with the political behaviour of the religious groups each wants to have a slice in the Christian cake.

Return of the Converts

For long the Hindus had developed a suicidal habit of declaring these converts, as Outcastes and the Hindu house had only exits and no entrance. They did not take back converts willing to return to the ancestral faith. But of late, Hindus have become alive to the dangers inherent in this one-way traffic and decided to throw open the gates of Hinduism to the lost tribes. If Christianity claims conversion as its basic right, it must give the same right to the Hindus so that they could claim their lost brethren back. As Dr. Rajendra Prasad wrote in his *India Divided* “If the Hindus, on their side also start converting non Hindus to their faith, it is no business of the non-Hindus, specially if they are themselves engaged in the work of conversion, to object. The Hindus must have the same right of propagating their faith as others have. But men are not always guided by logic or by a sense of justice and fairness”. To a Hindu moreover it is not conversion but a recall or return to Home.

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***- Dr. Rajendra Prasad
(First President of India)***

The Christians are exploiting this terrible weakness of the parties and politicians. The way they conducted their agitation against the Freedom of Religion Bill, the recent agitation against

certain Text Books versions in Maharashtra, the incidents in the Kanyakumari district and the Nilakkal troubles in Kerala that are now going on are all examples of the political pressure which Christians can build up on the basis of their voting strength. The above incidents are convincing proof of the militant communal role which the Indian Christianity has, of late, opted for.

Christianity and Secularism

In order to promote a happy coexistence of diverse religions, secularism was propounded. The Christian Church will not hesitate to approve the secularist ideals. The gullible Hindu dances in delight at the response evoked by his theories of Secularism and *Sarva Dharma Sama Bhav*. But you cannot hoodwink all. I remember an incident associated with the life of Mao Tse-Tung. An American Journalist met Mao during one of his Long March hide-outs and said: "In America many people believe that you are only an agrarian reformer not a Communist, what have you to say?" Mao smiled and said: 'I do not care what belief certain sons of bitches are having about me as long as the belief helps my revolution'.

A Christian missionary talks in the loudest language about secularism because it helps his conversion and denationalisation activities. Ask him whether he is ready to accord equal respect to other religions and display his belief in *Sarva Dharma Sama Bhav* he throws his hands up and says 'my religious faith does not permit it'. According to him all others are heathens to be saved from damnation by making them believe in the 'One Word of that One Son of that One God'. This is the nonsense of his secularism. Mother Teresa was asked in the same interview what side she would take if confronted with the old dilemma of Church versus Galileo, she unhesitatingly said, "Church". In vain did Europe

fight for centuries to free Reason from blind faith. Almost all the good and great among the holy Christians, otherwise admirable when it come to the question of Church, are all closed minds.

What is the way out? The R.S.S. Way

According to the late Golwalkar, Chief of RSS and the present Chief Deoras, religion need not be a compelling factor in determining the nationhood of a people. Religious Unity was long considered to be a potent unifying force in Europe and all means were employed by many states to secure such unity among their inhabitants. To the RSS it was not an indispensable factor in its concept of the nation. It was more a matter of conscience and must cease to colour the loyalties and outlook of the people about social and political matters. A common way of life rather than a common form of worship had been the most conspicuous feature of the Hindu national existence. The Hindu concept of unity or integration is harmony, certainly not uniformity. A man can be Hindu by nationality and at the same time be a Sanatani or an Arya Samaji, a Muslim or a Christian, a Sikh or a Buddhist.

In Golwalkar's Hinduism there is room enough for Jesus, as there is for Mohammed, Zoroaster and Moses. He would have been shocked if anybody had suggested anything less than equal rights to Muslims or Christians. He considered it as un-Hindu to discriminate between any two persons just on the basis of religious faith. He put it thus : *"The non-Hindu who lives here has a Rashtra Dharma (National responsibility) a Samaja-Dharma (Duty to Society), a Kula-Dharma (Duty to ancestors) and only in his Vyakti-Dharma (Personal faith) can he choose any path which satisfies his spiritual urge. If even after fulfilling all those various duties in social life, anybody says that he has studied the Quran Sharif or the Bible and that way of worship strikes a sympathetic*

chord in his heart and that he can pray better through that path of devotion, we have absolutely no objection”.

To a question - do you not approve religious toleration in respect of Islam & Christianity? Golwalkar and Deoras have repeatedly replied that they not only tolerated them but respected them. The R.S.S. wants India to be a land of many religious faiths as in the past, all equally honoured and respected, but of one National outlook.

Some Questions and Answers

Following the above talk, Shri Shripathy Shastry was invited to answer some questions from his Christian audience. Here are the questions and his answers :

Q. 1 : You have taken it for granted that the Indian Christians are originally Hindu. But the original people of India are Dravidians, the Hindus have come to India originally as Aryans. Is not Hinduism also a foreign religion to India? and Hindus foreigners?

Ans. : There is, of course, a story of Aryan migration in history. Scholars have spent much of their time and energy examining the theory that the Aryans migrated to India from somewhere, some three or four thousand years ago.

Personally I hold that if there was any migration it was from India to outside, not from outside to India. I reject the hypothesis which maintains that Hindus are foreigners and India was a no man's land inhabited by only aboriginals. Following this theory all foreigners can be put on par with the Hindus. So the theory is repeated ad nauseam. Admitting, for argument sake (only for argument sake) that Hindus came from outside, the fact remains that Hinduism has grown -With the history of this country and

has become an inseparable part of this country. Hindus have throughout history, fought for this country, defended this country and died for this country. Here they grew as a people, a great race, propounded various religious beliefs and a philosophical system, evolving a high culture and have beautified this country. The identification is total. We just want you to recognise this total identification. Without India Hindus have no other place to call their own and if there are no Hindus there is nobody to fight and die for this country as the motherland.

After independence the Government has been distributing the Tamrapatras to the freedom fighters. Whenever it has been possible for them to confer Tamrapatras on a Muslim gentleman or a Christian they would always be enthusiastic because they are searching for such gentlemen desperately. Please look at the list of the recipients and count how many Christians have secured it. Well the less said the better.

Nor do I hold Indian Christians foreigners. What is the meaning of the term Indian Christian? Analyse, the phrase. It is a Hindu who has (or whose forefathers had) embraced Christianity. Here the word Indian means Hindu, that is, you are basically a Hindu. Similarly, who is an Indian Mussalman? It is a Hindu who has (or whose ancestors have) embraced Islam. Here again Indian connotes Hindu. Have you ever come across the expression Indian Hindu? Never, for the simple reason that the world believes that Indian means Hindu. If so, can a Hindu be a foreigner in India?

Q. 2 : *I admire the discipline of the RSS. But I have a bit of a problem. The way a person thinks depends very much on the way he is brought up and the early teaching he had. The RSS catches hold of young people and tries to brainwash them. They are taught to hate other religions, the Muslims, Christians and others. They cannot think straight, their mind is jaundiced and*

conditioned by this hatred.

Ans. : Today's topic of talk is 'Relevance of Christianity in India', Let me remind you. Now about the RSS preaching hatred, Guruji Golwalkar, the former Chief of the RSS and the present Chief Deoras have spoken for nearly fifty years now and abundant RSS literature has piled up. I challenge anyone of you to point out a single derogatory word or expression towards Jesus Christ, Biblical teachings, Prophets of the Bible, Mohammed Paigambar or Koran, or pilgrimage to the Holy Land Jerusalem or Mecca or about anything which is exclusively religious. RSS has nothing against the above; it just cannot even afford to be so for the simple reason that within the Hindu-fold numerous religions flourish. Religion is not the concern of the RSS at all.

The attitude of RSS towards any individual or any group of individuals is determined not on the basis of religious beliefs but by a different criterion, a different touchstone. What is that criterion? It is : 'what is your attitude towards this country, towards the people of this country, towards the integrity, independence and glory of this country, towards the welfare and domestic happiness of the millions and millions people of this country? It is on this basis that the attitude of the RSS towards you is determined. If you love this country as your motherland, our countrymen as your brothers and do not entertain any ambition to inject any friction in their happy life by imposing your will upon them automatically you become our brother, because you consider honestly our mother as yours. But if you hold India as a pasture to impose your will, our attitude towards you changes. That is the RSS criterion.

Q. 3 : *I am grateful to you because you have spoken with great frankness. You have confirmed some of my own observations. The first step that the Christian Church should make is an act of*

confession of its guilts. I myself come from Goa and I know the history of the Portuguese. I know the wounded feelings of my Hindu brethren of Goa. You have made clear certain things I have been thinking myself. I know a considerable section of humanity is hurt by the policies of the Church. The Church must, therefore, make a confession. I do not want to go back into history which is not bright but I want to ask : Do you see any ray of hope from the Christian quarters in India, as regards a dialogue or any relationship with the Hindu fraternity for a bright future or do you think the future is as black as the past?

Ans. : I am very happy to hear the thoughtful words of this friend from Goa. We are not so mean minded as to want that anybody should come and plead guilty or confess guilt. Just call this mother country as your motherland and deeply love her as such, then all our problems with Christians are solved. It is just a question of changing your psychology. Our people have built temples, do not desecrate them, they have their scriptures, do not ridicule them. They have points of honour, respect them. There are heroes who have enriched, the heritage of this country, own them.

Though an Arya Samajist does not believe in image-worship, never does he desecrate it. That makes him a blood-brother with the rest. Never try to impose your idea of God on the others.

There is one small section of Christians who call themselves nationalist church. They are the first bold section of Indian Christians who have freed themselves from the Church orthodoxy and have organised themselves on nationalist lines. It is a small number. It will take time. I wish it should grow and I hope it will grow. I want to believe that the Indian Christian is basically Indian, a man of this soil and a man who has eaten this salt. He might have changed his form of worship but he has not changed his

ancestors. He cannot change his blood. Love of the country cannot so easily be erased. The call of the race spirit and patriotism will surely one day undo excess of other things.

Q. 4 : *Happy to hear your formulation. People who believe in the Vedas and people who do not, worshippers of idols and non-worshippers are all Hindus. A beautiful formulation indeed. But one question occurs to me, would I be wrong if I consider you a Christian? Because the way you described the aspirations of the people in India, the way you identified yourself with the history of India, I thought you are, fully a Christian. I hope you do not object to this*

Ans. : I do not know what precisely the question means. To be a Christian is to adhere to a particular religious practice. I have been telling you Hindu is not the name of any one particular religious belief. Hindu is the name of a nationality. You are speaking of adherence to a specific religious faith. I am speaking in terms of society, nation and people, not in terms of God, mode of worship, or scripture. I emphasise the content of the word Hindu more than the word. The content of it concerned with the country, the nation, its happiness and its future, not with the Church, the cathedral, the Priest, the Bible or the Sermon. I have nothing to do with it.

Q.5. : *I am happy I am an Indian, am a Christian and I love my country. Can you clarify how the love of the country is affected because of my Christian religion?*

Ans. : To make my position clear I shall repeat what has been already said. If a person loves our country as he says (and I believe in it) and is ready to subordinate all other considerations of his life to the supreme interests of this nation, I pray 'May such people multiply'. But what about the activities of the Church?

The conversions? (particularly Harijan conversions) The Nagaland problem? Phizo and Michael scots? Mizoram rebels who are fighting against Indian soldiers? If none of these can be traced to Christian preaching no problem need arise. But is it a fact? If it does, then you must disown them. I have not come across any such disowning of them by any Christian quarter. If I do not know it I am open to correction. I would withdraw it. I spoke on certain premises, I explained them and they can be further explained if time permits. If my premises are wrong then nobody will be more happy than myself to be corrected.

Q. 6. *After much thinking I have always felt I am a Hindu Christian. Whatever the past, today I want to identify myself with all that is Hindu. I am speaking only for myself. Secondly as a Hindu Christian I want to know whether I will-be admitted into the RSS. I am a nationalist but can the RSS admit me? But I have one condition as a Christian priest I must be allowed to have my Christian faith and share it with others.*

Ans. : Allow me to deal with the second part of the question first and the first part of the question next. There are already a few RSS members who are Church-goers. They are taking part in the national and social work as envisaged by the RSS, they are Christian Hindus i.e. Hindu followers of Jesus Christ. They read the Bible, celebrate Christmas, attend Church on Sundays and receive Sermons. Births or marriages in their household are blessed and solemnised by Christian priests. They are as good Christians as any one of you. But they participate in RSS programmes and have subordinated all other considerations of life to the supreme interest of the nation like any other Hindu of the RSS. If this gentleman wants to add to that number the RSS says Welcome.

As was mentioned there is a past. Since the ghost of the past always haunts our mind let us seek a process of reconciliation.

To begin with do you think this past is a story you should be proud of? Remember the inquisitions, the persecutions fraudulent conversions and accompanying cruelty. It is a sad story and a bad story. Then what should be done? Is it wise to inject the explosive past into the present which can only damage the future? The answer is not to ignore, turn a blind eye or to justify the unhappy events of the past. There is a happy way out which I would like to illustrate with an example.

It is an example from the history of England. There was a queen called Mary Tudor. She was a Catholic. Her father and brother who ruled earlier were both opposed to the Pope of Rome and the Catholic Church. So when Mary Tudor a devoted Catholic Christian ascended the throne, she was anxious to undo what her predecessors had done and restore Papal supremacy and the predominance of the Catholic faith in England. She lost the sense of proportion and overdid the job. She introduced the Stake i.e. burning religious heretics alive. Hitherto burning people alive in the name of religion was confined to Spain. She imported the ugly practice into England and thought she was serving Roman Catholic interests. It is a dark chapter in the history of the English people.

Today there are many Roman Catholics living in England but none of them own or condone what Mary did in the name of their religion. No psychological affinity with the event or its author is there. Or else a harmonious British national life would not have been possible at all. So they disown it. Once they disown it they need not be ashamed of it.

Why do you people own those unchristian things perpetrated in the name of Christianity? Disown that ugly past. Or else how can you acquire that psychological affinity with the Hindu? There is much in Indian history for you to own, cherish and be proud

of. It is your heritage, a heritage enriched by your forefathers whose blood flows and stirs in your nerves and veins. Own it.

Q. 7 : *As a man of the RSS you must be knowing the number of Christians who have migrated away from India. What is the number in comparison with the Muslims and Hindus who have left this country?*

Ans. : Situated as I am, I do not have the figures with me. I beg to be excused for my inability to provide the figures. It is an area where I do not want to indulge in any guess work.

Q. 8 : *I should be grateful to you for the spirit of patriotism which you have infused into our minds and also for the other side of the Church history you have explained to us. But your explanation of Hindu, I as a man coming from Tamilnadu cannot agree. E.V.Ramaswami Naicker, himself a Hindu, went on to declare that there is no Hinduism in India at all, there is only Indianism. The Brahmins have given this title Hinduism to Indianism and in the name of Hinduism you have exploited the Indians. That is how he put it. And this propaganda proved so effective that the Brahmin tradition maintained its hold on Tamilnadu till now. It is clear in view of its hold on the Congress party in Tamilnadu. In the name of Hinduism, Hindus are exploiting a vast number of Indians, Harijans and the lower class. There is no Hinduism in India but only Indianism.*

You spoke of Hindus being very tolerant. From my experiences cannot agree with this. In the district of Kanyakumari you can see what the Hindus particularly the RSS have written on the walls and the posters. They have abused not only the priests and others but even our deep faith, Christ and our lady.

Only five months back Hindus attacked the Churches with

no provocation caused by the Christians. People were shot dead. I am coming from a family where there are RSS members. There were marriages and other celebrations together till last year. How could enmity be created in such families if there was tolerance? Muslims and Hindus were working together in the district. How could this hatred be created if at all Hindus were that tolerant. I have tasted it myself. I want to know your reactions.

Ans. : One of the favourite illusions, which gives some comfort to some, is to hold that there is no Hinduism in India etc. because Periyar Ramaswami Naicker said this and that. Coming from the south as I do, I am familiar with these men and their preachings.

To begin with, the Hindu Society is having its own problems, its evils like untouchability and others. They are certainly stigmas on the Hindu society. Hindu reformers and organisations are doing their best to wipe them out. It is our concern. Take untouchability. It dwells in the heart of the caste Hindus. If that is plucked out, the problem will be solved but not by converting the downtrodden. Nobody is justifying these ills and evils. Birth of the RSS itself was due to the social ills that have gripped the Hindu people. On that count no certificate need be given to the Hindu society. But it is our society and they are all our people.

Secondly Brahmin domination and Brahminism exploiting others. Had it been in my hands I would have awarded a big Prize for this wonderful discovery. What is the percentage of Brahmins in India? Look at any Indian village and see who the Brahmins are? A school teacher and a post-master. Do they pose such a great threat or a danger to the other people of this country? Within the Hindu society there are E.V. Ramaswami Naicker and others who can abuse Rama and Krishna. It is only reflective of the

catholicity of the Hindu tradition. But do you want to live under illusions?

Go to a village in the Tamilnadu. Ramayana in Tamil by Kamban is recited and heard with the same devotion and rapt attention as it is recited in other languages and heard in other provinces. The ordinary villager in Tamilnadu also rejoices or weeps as the stories of Rama and Krishna are narrated. I am citing only one example of a common emotion being evoked. That is the basis of a people and a nation not what Ramaswami Naicker says on a platform although Periyar E.V.R. Naicker, was in his own way, devoted to the reform of the Hindu society.

As for the troubles in Tamilnadu, as long as the Hindus are silent, quiet and easy-going, they are good boys. The moment they resist and retaliate (a time comes when they must retaliate) they become demons and devils. The treatment that has been given to the Vivekananda Rock Memorial at Kanyakumari by the Christians in the first phase, the reaction followed afterwards. What has been done in Nilakkal by the Christians is resisted by Hindus afterwards.

RSS does not justify anybody who has uttered a single word of hatred towards another just because he is a Christian. It disowns such literature and its authors. But I do not want you to believe that the Christians in the Kanyakumari district are innocent lambs. Certainly they are not.

Q. 9 : *I want one clarification. You said 'Don't vote according to the dictates of bishops or priests.' Vote by yourselves. There is no proof that any Bishop or any priest has asked us to vote one way or the other. They are meant for our spiritual growth.*

Ans. : I shall be very happy if that is really the state of

affairs. I wish that such a situation should prevail. The political behaviour should be based on political considerations.

A religious group behaving in a particular political pattern is unhealthy; in fact that is the story of partition. If you are all assured that there is no direction so suggested, no whispering from your spiritual sources as to for whom to vote and for whom not to vote I will be the first person to rejoice over it.

Q. 10 : *I am a Naga Christian. I agree with you that when a Naga goes to Shillong, he says that he is going to India. Nagas do speak that way. But I do not agree with you when you attribute it to Christianity. The reason is different.*

When I first came over here and went out to Ramawadi nearby in Pune along with my friend we were stopped on our way and we were accused as Chinese spies. The Nagas are still migrating away. We find that the culture and the race features are entirely different from the people here. And I am also inclined to compare the ignorance of the Nagas with the literate Indians.

Ans. : As a RSS man I hold every Naga as my brother as he is a son of this soil. I referred to the Christian religious activities which led to the Naga rebellion. Well, to make the long story brief, it is a statement made by Pandit Nehru on the floor of the Parliament. If you hold that I am wrong, I am ready to share the ignorance with Jawaharlal Nehru.

Q.11 : *I come from Kerala and my parents consider that they are Christians since long. We are fully identified with the Hindu traditions of our state. You described how to love our mother country. We have done a lot of harm to our people and also a lot of good to our country. We are proud of Indian heritage as you are. Any claim of monopoly of patriotism is arrogance. Have you the right*

prescription of how to love our mother country? We are as much Indians by heritage by contribution and by history. It hurts to hear that you alone have the right formula to solve the problems of our motherland.

Ans. : I have already spoken on this aspect once. No responsible RSS man harbours an iota of dislike against anyone because of Christianity or any other religion. I have taken the generality of Christians in India have traced a brief history of it and I have referred to certain grievances of the Hindus and on that basis I maintain that a good patriot should not do so. If this particular gentleman, coming from a particular part of Kerala, sharing the common heritage has not indulged in such base things, I hold that he is as good a patriot as any other patriotic Hindu.



Organisations where the RSS Swayamsevaks are active and their area of work

ORGANISATION	AREA
1. Akhil Bhartiya Vidyarthi Parishad	Students
2. Adhivakta Parishad	Advocates, Judiciary
3. Arogya Bharati	Public Health
4. Bhartiya Mazdoor Sangh	Labour
5. Bhartiya Kisan Sangh	Farmer, agriculture
6. Bharat Vikas Parishad	Social service
7. Bhartiya Itahas Sankalan Yojana	History
8. Bal-Gokulam	Childrens cultural organisation
9. Bhartiya Shikshan Mandal	Educationists
10. Bhartiya Janta Party	Politics
11. Deendayal Shodh Sansthan	All round village development
12. Gau Samvardhan	Cow protection
13. Gram Vikas	Overall village development
14. Grahak Panchayat	Customer interest
15. Kutumb Prabodhan	Family values and communion
16. Kushth Rog Nivaran Samiti	Leprosy patients
17. Krira Bharati	Sports

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18. Laghu Udyog Bharati	Small industries
19. National Medicos Organisation	Doctors
20. Poorva Sainik Seva Parishad	Ex-servicemen
21. Pragy Pravaah	Academics and intelligentsia
22. Rashtra Sevika Samiti	Women
23. Rashtriya Shaikshik Mahasangh	Teachers
24. Sahkar Bharati	Cooperatives
25. Samajik Samrasta	Social unity
26. Sahitya Parishad	Literature
27. Seva Bharati	Service
28. Seema Jankalyan Samiti	Border area development
29. Sanskar Bharati	Arts and artists
30. Sanskrit Bharati	Sanskrit language
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