

A CALAMITY COLOSSAL:

Unmasking Intellectual Terrorism



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Even five years ago it was unimaginable that I could be writing the following pages. Believe me, reader, they are painfully against my grain. But, since the closing years of the 20th century, insults and provocations hurled against the deepest sentiments of the mainstream Sanatan civilization and culture of India have been so cruel and relentless as to turn me into an example of '*mookam karoti vachalam, pangum langhayate girim*'. Normally the Hindu has always taken both physical and verbal beatings in his stride. So his silent, simple community has for ever been taken for granted. This author himself, of course due to his own past *karmas*, has experienced persecution for fifteen years, in his sphere of work, at the hands of a certain group of intellectual terrorists. If therefore some of us today are beginning to speak out the hitherto-unspeakable, this only proves the old adage : "even a worm will turn if pricked too much". Some of us are willing to dwell on the fundamentals about sustaining Bharat's self-identity. The time is gone when it was so easy to silence the Hindu, speaking for himself, in his only homeland, by calling him a fundamentalist.

India is presently being tortured by two types of terrorism—viz. terrorism by the militants armed with weapons, and the other—intellectual terrorism by a class of intellectuals armed with degrees. Both of them are drawing sustenance from foreign patronage. In this essay I intend to deal with the latter class.

Though intellectual terrorism is prevalent more or less over the length and breadth of India, its virulence is most marked in West Bengal. In 2003 I had the opportunity of staying in Karnataka, Andhra Pradesh, Maharashtra and Gujarat for three months from June to August. News from Tamil Nadu is also received by me regularly. West Bengal, as it stands today, does not have the capacity of reaching anywhere near the high standards of performance achieved by these five states with their diligent perseverance and deep reverence for India's basic culture and religious perceptions. Bengal and Kolkata, at the dawn of the twentieth century, had acted as the torch-bearer and front-runner for the entire country. But now she has fallen to ignominy, and is regarded as a backward state. Like the legendary frog of the country-well, the complacent dispensers of Bengal's destiny have chosen self-exile from such larger arenas. They confine themselves within carpetted, air-conditioned closets in some mysterious lanes of Kolkata.

Do they ever realise to what abysmal depths they are pushing the future generations of Bengalees ? Showing due respect to the roots of India, and following her traditions and culture, the afore-mentioned five states have been categorised by our President as belonging to class 'A' states. But West Bengal, having disregarded and disgraced the traditional holistic culture of Indian civilisation, has been adjudged as a 'C' class state by Dr. Abdul Kalam. Lakshmi and Saraswati, the goddesses of Resources and Learning, both have departed from here. To account for such a tragedy I am sharing below some personal experiences of unbridled intellectual terrorism in West Bengal.

(1) One afternoon in the winter of 2002 Akashvani (FM) Kolkata was broadcasting a radio drama on Sadhak Ramprasad. I was listening to it with respectful attention. Suddenly in course of the drama, I heard Ramprasad delivering a tearful monologue, sitting on the barge of Sirajuddaula, expressing his mortification and asking for forgiveness from Mother Kali for being forced by poverty to compose his 'Vidyasundar' in a prurient style. It was announced later that a certain doctorate had created that dramatised version. I was dumbfounded to learn this, and mute sorrow gripped me for days. Why the poetic drama 'Vidyasundar', usually regarded as composed by Rai Gunakar Bharatchandra, was attributed solely to the saintly Ramprasad? In any case, the whole context in which this lamentation was uttered in the play patently showed up as an attempt to blacken the character of Ramprasad, while glorifying that of the nawab.

(2) A few days afterwards I was listening to a programme for students on the same wave length. The producer put the following question to the guest teacher through a student of class IX from Barasat, "Sir ! We now find that Vidyasagar had supported a society based on science, while Vivekananda had preached for a Vedantic society. We are at a loss whom we should follow." It was clear that the student was in the role of a mere 'his master's voice'. He had in all probability read neither Vidyasagar nor Vivekananda. Even if he had, his understanding could not be adequate for a question of that depth. What does a society based on Science mean? In which of his writings did Vidyasagar express such ideas ? Nothing was revealed. Yet the names of two great personalities were entangled in a mischievous controversy. Ramprasad,

Vidyasagar or Vivekananda, none had ever attempted their great work through such trickeries.

(3) Recently I was studying a collection of Vidyasagar's writings (published in 1972 by *Vidyasagar Jatiya Samiti*), the 27-page long foreword whereof had been written by the renowned intellectual Shri Gopal Haldar. On pages 14 and 16 of the foreword Shri Haldar summarised certain portions of a report and a letter (1850 and 1853) of Ishwar Chandra as under :

(a) "It is true that many views of Hindu philosophy are a misfit in the context of modern progressive outlook. A thorough knowledge of both Indian and Western philosophies will help to locate and realise the *pitfalls* and *futility* of our philosophy."

(b) "Due to certain reasons teaching of Sankhya and Vedanta in the Sanskrit College cannot be avoided. It is, however, undisputed that *both Vedanta and Sankhya are now exploded*. To help the students to overcome this influence, it is necessary to teach them *proper Western philosophy* in English as an antidote."

Such views from Ishwar Chandra lead to a serious and painful question : Did he really merit the title Vidyasagar i.e. ocean of learning? In 1882 Vidyasagar, wearing his sacred thread, had spent five long hours in a discussion with Shri Ramakrishna, apparently in a spirit of humility and reverence, at his own residence. He heard from Shri Shri Thakur (Ramakrishna) that 'Brahma'-The Ultimate Reality never becomes *Ucchishta*. That is to say, no human words can ever express It. Amazed, Ishwar Chandra confessed, "I have learnt something new today."

Was it the same Ishwar Chandra who thirty years earlier had possessed such a slavish mentality ? (Ref. Shri Shri *Ramakrishna Kathamrita*- Vol. 3 by Sri M).

However, the above derogatory comments were made by Ishwar Chandra when he was 30-32 years old. It may be presumed that at that age even a strong-minded and spirited man like him had been swept off his moorings by the torrent of occidentalism. Therefore, it might be possible that at a mature age when he met Shri Ramakrishna he could realise his folly. Otherwise he would not perhaps have spent five long hours listening to Shri Ramakrishna respectfully.

What has been the real outcome of such so-called 'proper Western philosophy' ? Colonialism and exploitation, communist pogroms, destruction of other cultures, two world wars, dropping of atom bombs on Japan, apartheid in South Africa, religious conversion by any means fair or foul—the list can be made much longer. And what is the outcome of the 'exploded and worthless philosophy' of the Hindus ? Theirs is the only civilisation in the world which has been repeatedly attacked, persecuted and plundered, and yet had forever been crying all out for peace and peace only. It is absolutely beyond comprehension how our great intellectuals, oblivious of the above historical facts, or perhaps ignoring the same, have dragged Ishwar Chandra to defend and praise their own fundamentalist views. It is perhaps due to their absolute control that the Universities of Calcutta and others in West Bengal teach Confucian philosophy, but shun the teachings of Yoga or Vedanta. Even if Vedanta is taught somewhere, it is presented as a faulty philosophy. Alas, Ishwarchandra, did you ever divine that your concepts of

education would produce such dismal perversions ! Your humane qualities like self-abnegation, devotion to mother, charity, humility etc., are not remembered by them even for a moment. You have become a pawn in their political chessboard—because you are an atheist who reviles at Hindu philosophy.

The modern progressive thoughts, as referred to in the works of Ishwar Chandra, follow from the Graeco-Roman culture and civilisation. Yet the propounders of such progressive and “real” philosophy (i.e. Western) have failed to keep their own civilisation alive. Their life span was between five hundred and one thousand years at the most. On the other hand, the Hindu civilisation and culture, based on the ‘false and worthless’ system of Vedanta and Yoga darshan, is alive for more than six thousand years, uninterrupted.

Let us now see what A.L. Basham and Bede Griffiths say about this unique historical phenomenon. They are being quoted because, if a Hindu praises his own culture and philosophy the band of intellectual terrorists immediately mark him as a fundamentalist and go after him/her. First, Basham :

‘No land on earth has such a long cultural continuity as India... In India the Brahmin still repeats in his daily worship Vedic hymns composed over 3000 years ago.’
(*A Cultural History of India*, O.U.P. 1999, page 2).

‘The quiet and gentle happiness which has at all times pervaded Indian life will, surely, not vanish before the more hectic ways of the West’ (*The Wonder that Was India*, RUPA 1971, page 486).

'We have said much about India's debt to other cultures but we must make it clear that she has given as much as or more than she has taken' (Ibid...page 486)

'From Goethe onwards most of the great German philosophers knew something of Indian philosophy. Schopenhauer... indeed openly admitted his debt ...The monisms of Fichte and Hegel might never have taken the forms they did if it had not been for Anquetil Duperron's translation of the Upanishads. In the English speaking world the strongest influence was felt in America' (Ibid...page 489).

Bede Griffiths (formerly a scholar of comparative literature in the Oxford University, who later engaged in spiritual quest in India for 30 years, wrote (*The Marriage of East and West*— Collins Fount, 1983 p.258 & 172) :

'It is the great illusion of the Western world that knowledge consists in abstract thought and that an illiterate person is ignorant. In reality many illiterate people possess a wisdom which is totally beyond the reach of Western man. Ramakrishna, the Hindu saint, who more than any one else was responsible for the renewal of Hinduism, was an illiterate Brahmin, who spoke from the depth of intuitive wisdom.

'At the heart of the mythology of Hinduism there is a philosophical tradition, a spiritual wisdom far beyond that of the Greeks. There is nothing in Homer and Greek tragedies to be compared with the spiritual depth of the Vedic tradition.'

So, it is clear that the above Western historians and thinkers (and numerous similar unprejudiced intellectuals)

never consider Western philosophy as the ultimate yardstick of truth, and the Hindu Philosophy of India as the nadir of delusion. The pertinent question then arises: Who then are opiated? Basham, Griffiths and their likes, or Sri Haldar and his followers ?

Another paramount point merits attention here. India was under foreign subjugation for about 1000 years (from 1000 to 1947 A.D.) But before that, did she not manage her own affairs for 5000 years or more? Had she not established, on the solid basis of realisation and theory, the ultimate goal of human society and life through the vicissitudes of her existence? Many foreign and Indian pundits are busy propagating the thesis that there was and is no well-defined country named 'Bharatvarsha', or a race known as 'Bharatiya'. They must understand that India, even without the distressing invasion and/or settling down of foreign cultures (excepting the Parsis), had the sure capacity to lead and manage her existence in the light of her own indigenous civilisation. Besides, there are innumerable instances to prove that an organic, living and unified entity always persisted and persists as an entire Bharat. Krishna, Vishnu, Shiva, Rama, Sita, Hanumana, Lakshmi, Saraswati, Ganesha— all are worshipped throughout India. The whole of India participates in the sacred congregations held from Gangasagar to Prayag, from Omkareshwar to Kanyakumari, with equal reverence. This is the real and eternal India, much beyond the reach of distortions of motivated, politicized history.

(4) Dishonouring Hindu gods and goddesses in the name of secularism or artistic freedom, and branding Hindu customs and rituals as superstitions— are now being

regarded as the hallmark of scientific temperament. But all these so-called open-minded intellectual terrorists dare not utter a single critical word about other religions or their superstitions. Do they know that the dictionary meaning of the word 'secular' means a view which does not accept anything beyond matter? It does not mean neutrality towards the practice of various religions. The Indian Constitution has used the word 'secular' in a sense which it simply cannot convey. "Religious Neutrality" would have been the correct phrase.

Dr. Radhakrishnan, in his book *'Recovery of Faith'* (1967, p.184) had clearly stated that the word 'secular' in the Constitution of India has not been used to imply irreligiosity or non-spirituality. The purpose was to adopt equal attitude to all religions by the state. Why the vote-hungry politicians and the praise-hungry intellectuals of India, who are subservient to the designing foreign scholars, lack the courage to treat all religions and religious groups on the same footing? The reasons are too obvious to be mentioned.

Can those who are continuously harping on the word 'prejudice', like turning a rosary, be taken to *Bipradas* of Sarat Chandra for a few minutes ? The (maternal) aunt of Vandana had disparaged the efforts of Dayamoyee, the mother of *Bipradas*, to consecrate a tank after observance of proper rituals of worship, yajna, charity etc. as mere superstition. Vandana retorted, "Aunt, I do not consider them to be superstitious. On the contrary, I think that the attempt to judge something that I neither know, nor try to know, as superstitious is a superstition by itself. (*Sarat Sahitya Samgraha*- 6th volume, p. 124). The

progressive (?) educated society of today is joining the band of these mindless aunts with gusto.

(5) A few months back a well-known Hindu litterateur of Bengal supported a strange theory titled "*dharma oudasinya*" (Indifference to Religion) in a well-circulated Bengali daily. Such renowned intellectuals should know the following facts :

(a) Attendance in American churches has leapt to more than 90% after 11th September, 2001.

(b) The room for the guards on the right side of the main gate of entry to the Red Square at Moscow has been converted into a small church where men and women, young and old, are seen viewing and praying in front of the many pictures and small icons hung on the walls. Many are lighting candles. Some of them are also found praying with their eyes shut. I had watched this moving sight myself about four years back.

(c) During my visits to Kualalampur for imparting training in human values to the employees of Malayasian Airlines, a government sector establishment, I saw every time a Maulavi reading out in Arabic from the Koran for five minutes at the start of every session. Everybody would remain standing. The majority community of the population there accounts for only 55 per cent. Yet there was no walkout or boycott, no hurling of abuses against the majority by any 'secular' minister or any 'secular' newspaper.

(d) In the Education Act of 1995 in Great Britain recommendations have been made to teach about six major religions at the secondary stage. Hindu religion is

one of them. But in the next section of this main clause it is declared that since Britain is a country pre-dominantly of the Christians, the teachings of Christian philosophy will be given importance and priority. This is an instance of honesty and moral courage that deserves emulation. It puts the members of all religions in the proper relative perspective.

(e) A little surfing on the internet has revealed that each of the major Western universities like Oxford, Cambridge, Harvard, Chicago, California, Stanford etc., has a prominent school of religion or divinity or theology. In some of them it has also been clearly prescribed that training and research will be conducted on Catholic philosophy only.

(f) It is no less important to remember that in a great secular country like the United States, every dollar note carries the declaration—'In God We Trust'!

(g) In several international seminars in India and abroad I have heard a number of speakers introducing themselves by saying "I am a Muslim, representing such and such country". They do so firmly without any hesitation or embarrassment. Does a Hindu do so—ever?

We thus get a clear picture of the so-called 'indifference to religion' throughout the modern world. One wonders how our Hindu intellectuals have been possessed by such a suicidal and pathetic mentality of slavery ! What an idiotic crusade by them for cutting out the very roots of the magnificent tree that shelters them !

Moreover, it is seen that in India the Hindus only are being advised to be secular and indifferent to religion. It is also

found that the practice of distorting and deliberately misinterpreting the Hindu culture in the name of scientific outlook has become the easiest and fastest way to gain stature by many so-called intellectuals. Several of them probably had never studied science at all. The present President of India, Dr. Abdul Kalam, is an eminent scientist too. What he says about this high-sounding 'scientific temperament' is pertinent in this context. When he was a student of I.I.T., Madras, he had deeply felt the conflict between spiritual consciousness nurtured within him since his childhood and the so-called scientific temperament (*Wings of Fire* 1999, p.19). Later, at the peak of his career, he had reconciled the conflict thus :

"I have always been a religious person in the sense that I maintain a working **partnership with God**. I was aware that the best work required more ability than I possessed, and therefore I needed help that only God could give me. Today I can affirm that the Kingdom of God is within you in the form of this power." (Ibid. p.49)

During his adolescence whenever he used to come near the Siva temple at Rameshwaram he tended to feel a current of power flowing within him (ibid. p. 6). Surely Dr. Kalam never uttered any empty slogan on 'scientific temperament'. Neither did he deride the mythological gods and goddesses of India. In childhood he used to listen to the stories of the Ramayana and the Mahabharata, and to draw wholesome inspiration therefrom. He never found any incitement in them. Will the many intellectuals who are always castigating Hindu faith realise, reading the comments of Dr. Kalam, that it is they who are burning with the poison of blind disbelief?

In his next book *Ignited Minds* (2002, p. 5) Dr Kalam has presented us with the following :

"It was Einstein's turn. I would like to recall my friend Werner Heisenberg's view—"You know, in the West we have built a large, beautiful ship. It has all the comforts in it, but one thing is missing—it has no compass and does not know where to go. Men like Tagore and Gandhi and their spiritual forebears found the compass."

It has been reported about JBS Haldane, the famed British geneticist who had adopted Indian citizenship, saying that the 'rainbow of my childhood imagination was tinged fully with the character of Hanuman. How much I wished then if I could serve Ram like Hanuman did' (*Bartaman*, June 15, 2004).

Have the philosophies of Rabindranath and Gandhi avoided or scorned Vedanta or Sankhya? Were their lives founded on any of the so-called modern, scientific philosophies of the West ? And Einstein, Heisenberg, Kalam, Haldane—do they not epitomize scientific temperament ? If obsession with religion be regarded as blind prejudice, will it be wrong to say that obsession with science is even more so ?

(6) The book *The Clash of Civilisations* (Penguin, 1996) by Samuel Huntington of Harvard, is the product of thorough and elaborate research. Here he has frankly admitted that both Christianity and Islam are vigorously expansionist in nature. While the first has resorted to conversion, the second has adopted the policy of not only conversion but also unrestrained procreation for that (p.-65).

This long-term strategy is disturbing the demographic balance of the entire world. He has also said that the coercive imposition of economic globalisation is compelling people everywhere to cling more and more to religion afresh to protect their identity.

Let us also consider the clear views of Prof. Huntington with regard to the outcome of the "flawless" philosophy of the West : "The West won the world not by the superiority of its ideas or values or religion,...but rather by its superiority in applying organised violence". (Ibid. p.51). This is the inherent character of Western philosophy and civilisation that originated from Greece-Rome-Jerusalem. Yet it is India which is being chastised into abandoning her philosophy of Sankhya, Vedanta etc. What an irony of fate! What a foul conspiracy !

Let me narrate an incident that bears upon the future of Hindu civilisation under such two-pronged attack. During September-October 2002, on my way to and from the Thakurpukur area I would often hear loudspeakers blurting out animated lectures in Bengali on various superstitions and evil practices of the society (meaning the Hindu society of course). Seven to eight months later i.e. in May/June 2003, I saw women missionaries frequenting that area. Most of them were South Indians, though they were accompanied by some suddenly-arrived white women also. They delivered lectures in English for conversion from makeshift platforms set up at some crossings of main roads. These were reported by reliable eyewitnesses. I had almost forgotten about them. Then suddenly in early September 2003 someone told me: "Let us take a round in the Nepalgunje- Kabardanga area. You will see how

huge numbers of Hindus have become Christians." Have any of the media-men or intellectuals analysed this and some similar events in detail? Let alone the North-eastern region of the country, in this city of Kolkata itself such conversions are being carried on frequently today, most likely with the knowledge and support of political parties.

Do the neo-intellectuals of Bengal realise that, excepting Nepal, India is the only country in the whole world that is the home of the Hindu civilisation? On the other hand, there are many countries in the world which are the homelands of Christianity and Islam. In such circumstances may not the Hindus become refugees in their own country? Is this the fate that an unholy alliance of politicians, journalists and intellectual terrorists are trying to draw near? If that be so, we ought to know who gave them such authority. Surely not the common Hindus in general!

(7) Let me present another example of the pseudo-secularism or 'religious indifference' of public media and liberated intellectuals of India. About four years back a scornful article was published regarding the yogic powers of Satya Sai Baba in an all-India English daily on behalf of the Indian Rationalists Association. Only a few days later, another English daily printed an appeal inviting prompt information from any person who might have any personal experience regarding the miraculous powers of Mother Teresa. It is however not known to me whether any protest, whatsoever, was published against such an appeal by the said Association. No advertisement is needed for collecting the facts about the miracles of Sri Sai Baba. Those who come to him from the different parts of the world are neither fools nor illiterate persons. It is

about that time that a German Professor at Bangalore unhesitatingly remarked to me about Mother Teresa: 'Oh! She is a right wing agent of the Pope.' Yet our high-minded Nobel Prize winners can recall only her, not the Ramakrishna Mission monks, when it comes to 'serving God in man'.

It was this very magnanimous Pope who, in 1999, had declared in his speech at Delhi that in the 21st century entire Asia has to be brought under the sway of Christianity. And for a such noble, liberal and 'progressive' purpose India was of course the most suitable country. Why did Pope avoid going to China or Japan and announce this great millennial goal there?

Yet we often hear some renowned Indian intellectuals delivering smooth lectures from podiums to paint Macaulay and his ilk in full glory, and confer on them a new stature as representatives of truth. They are also singing paeans of 'Christian ethics' fervently. They thus debunk the eternal religion and culture of India (*Sanatan Dharma*) by any means, and glorify other civilisations of the world by hook or by crook. It is not known whether any other race in the world has ever been the victim of such a curse. It is beyond comprehension whether, being goaded by some invisible irresistible power, or by deliberately joining a cruel conspiracy, they are trying to dishonour Mother India by re-enacting the disrobing of Draupadi in the Royal Court of the Kauravas!

If anybody protests against such blatant intellectual terrorism, then vociferous noise is raised to silence him by reminding him of the duty of the majority community and the values of toleration, secularism etc. Worse still,

he is branded as a fundamentalist. These latter should know that Hinduism is not a one-prophet- one-book system, nor does it convert. So, Hindu fundamentalism has never been, and will never be. Visionaries like Swami Vivekananda and Shri Aurobindo had warned us about such intellectual terrorists as 'traitors' and 'betrayers'.

(8) For the last two decades, I have been trying to understand the Art of Management and to re-interpret it in the light of the enduring core of Indian psycho-philosophy. For this I have been invited to every part of India to conduct educational workshops for three to four days in many private and public sector organisations, mostly outside West Bengal. Not less than six to seven thousand top level managers have joined such workshops till date. Participants from all the communities namely Muslims, Christians, Parsees, Sikhs etc. have enlisted themselves in them. Many have come from foreign countries also. In course of such workshops, principles from original Hindu philosophy (e.g. Gita, Vedanta, Smriti, Sankhya etc.), matched from time to time with relevant philosophical ideas from the Koran, Granth Sahib, Bible, Dhammapada etc., have frequently been cited (and are still being done). I have also been invited to places in Europe, Australia, Malaysia etc. for similar short term programmes. But never have I faced any unpleasant reactions like leaving the classroom, thumping the tables, or wasteful altercations anywhere. Even in India sometimes Muslim or Sikh participants have amazed me outside the classroom by narrating beautiful examples from the Gita, Vyadh Gita, Ramayana, Mahabharata etc. But on a few occasions it is the Hindu participants who have shown fake broad-mindedness by kicking off useless

arguments. Such things have been mortifying for me.

(9) Immediately after his appointment as the President of India, Dr. Abdul Kalam, while delivering a lecture at Hyderabad, started his speech with the following words : 'In three thousand years of our history, people from all over the world have invaded us, captured our lands, conquered our minds. From Alexander onwards the Greeks, the Turks, the Moghuls, the Portuguese, the British, the French, the Dutch all of them came and looted us. Yet we have not done this to any other nation. We have not grabbed their land, their culture, and never tried to enforce our way of life on them.' Whose were the 'conquered minds'? Undoubtedly those of the class of present-day vote-seekers and culture-killers. And who are these 'we'? Undoubtedly the Hindus, Buddhists, Jains and Sikhs of India. Yellow, White and Saffron, the colours of purity and renunciation, are the symbols of this 'we';—not the imported or imposed red or black. No sensible person can lose sight of the fact that this civilisation forged by the 'we' of Dr. Kalam has not survived for more than six thousand years merely on the dirty diet of prejudice and deception only. This is just impossible. Yet these 'we' did not plunge into looting, invasion or grabbing. They perpetrated none of these. Does it remind you of the poem *Dui Bigha Zamin* by Rabindranath?

(10) About a century ago the hero in Rabindranath's novel *Gora* had voiced many cautions which are still quite relevant today. For example :- (a) "Haranbabu, falsehood is a sin, false condemnation is a greater sin. There is hardly any sin more heinous than false condemnation of one's own race. (b) Whatever you are identifying as evil practice,

you are doing so by parroting English books... you will have the right to talk on this only when you can condemn the evil practices of the Englishmen also. (c) Now our only duty is to show unhesitating and unflinching respect to everything of our country and thus to instil reverence in the minds of the detractors of our country. To be ashamed of our own country is to weaken and poison our minds with slavery."

What infallible foresight ! Today the atmosphere is such that mere utterance of the word Hindu is being regarded not only as shameful but also as a crime. And this in the only homeland of the Hindus in the world! Only Israel is a miniature parallel case. We have it from some authoritative sources that in 1947 some Muslim leaders had wanted the British to hand over India to them. Why? Because the British had wrested India from Muslim rulers. Thus the Hindus would have no self-governed homeland at all.

(11) "Demolish Imperialism" is a ubiquitous slogan —on walls, on platforms, in meetings and at tea tables. But it is not done in the interest of India or the Hindus. On the contrary, some intellectual terrorists dig up abuses and malicious misinterpretations by these very imperialists from old records and papers on the pretext of research. These are then used to tarnish the image of India. Thus, if Hindus and India are condemned, these very 'imperialists' are then resurrected and garlanded. This is hypocrisy.

(12) Of course we have amongst us such wise intellectuals, professional voteseekers and leading journalists on whom even Rabindranath fails to make a mark—what to speak of Sri Ram or Sri Krishna who are

considered to be lewd, spiteful and villainous. Pity, O pity ! O Tulsidas, Surdas, Mirabai, Sri Chaitanya, Kabir, Tukaram, Sri Ramakrishna—why, of all places, did you choose this land of Bharat as the field of your spiritual endeavours to realize Truth ? It is due to your irrational stupidity that we are failing to uplift our country, and are ashamed of showing our faces. We are, therefore, striving hard to efface all of you from our national consciousness. In the syllabi for primary and secondary education we are replacing Gandhi-Aurobindo with Lenin-Mao; we are removing the Ramayana and Mahabharata to make room for the French Revolution and Russian Revolution. Completely ignoring the gruesome anti-Hindu campaign in Kashmir for more than twenty years, we are arranging to include the Gujarat events in school curriculum. We are also trying to set up bright and noble examples in the field of education by punishing the students of primary classes for not joining a political procession in support of Iraq, by making them stand on the bench without any food for the whole day ! On the anvil are so many other revolutionary steps that will soon promote the new generation to the status of excellent rootless scum !

(13) In conclusion I would like to draw the reader's attention to a few more issues :

i) In a well-knit joint family it is not the eldest son who only shoulders the entire responsibility. The younger ones also have many duties. This principle is equally applicable and essential for India as a whole. The example of the Parsi community is illuminating. It has been able to fully integrate with Bharat, without losing its own identity. Why? Suffering persecution from Islam, the Parsis sought refuge in India. They cast their anchor wholly in Bharat, snapping all links

with earlier moorings. Their contribution to Bharat has been wholly positive and outstanding. It is said that the Muslims also, unlike the British, have stayed back in India. Welcome. But the one critical difference between the Parsis and Muslims is this : the reference points, the ultimate anchors of the latter are outside India. The other difference is also crucial : The integrating Parsis had come as seekers of succour. Similar healthy integration has taken place more recently in the case of Tibetan Buddhists and Iranian Bahais. But the Muslims had come as pure invaders. The spirit of being the erstwhile conquerors and rulers of Bharat persists in the subconscious of this latter community. Therefore, just because they have stayed on, does not make the entire stretch of Muslim history in India a worthy or legitimate phase. Sentiments are not a monopoly of those semitic minorities who have imposed themselves upon Bharat by force and guile.

ii) Continuous, one-sided effrontery and harassment of the majority are producing a backlash. Instead of fostering communal harmony and amity, they are aggravating disunity, suspicion and suppressed indignation. It is not the point here to deny every Indian a place in this land. But the widening gulf between the slandered majority and the pampered minorities, is reaching ominous proportions.

iii) None of the four countries sharing borders with us on our west, north and east is friendly towards India. Against this alarming background, relentless internal attempts to corrode the main trunk of Indian civilization are becoming suicidal.

iv) Not this only. Some intellectuals are now using the argument that since ancient Indian texts do not use the

word Hindu, there is nothing called Hinduism which is to be defended. Their trickeries are endless indeed. How would a 'Hindu' then identify him/herself? Is not a nameable religion one of the indispensable factors of identity for the man-in-society? What new identity can they offer in lieu? Vedist? Sanatan dharmist? Will the enormous quantity of outstanding world literature on Hinduism produced over the last 350 years, be burnt? No, these issues do not matter. For them smashing the psychological backbone of the Hindus is the real objective. This group of humanity must be reduced to pulp.

v) Many are apprehending that West Bengal may become a second Kashmir in the near future. That class of Indian intellectuals who are devoid of common sense and conscience, should be advised that they can prattle about high-sounding ideas of Marxism, Leninism, Maoism, Gandhism, secularism etc., simply because the Hindus still constitute the majority in India. The day when Islam will be able to dominate India again, all their loud voices will be silenced. It is their urgent duty to appreciate the ground realities and come to their senses at the earliest.

vi) Rabindranath (*Rabindra Rachanavali* vol.5 p.326) said through Nalinaksha in *Noukadubi*: "He who cannot build has no right to destroy." Our intellectual terrorists should keep this in mind.

vii) Sarat Chandra in *Pather Dabi* has narrated some past history in a few sentences through Sabyasachi : "The practice of civility has a limit... Do you know when India was defeated at the hands of the Huns? It happened when the Huns had started burning the young kids of India like torches and made war trumpets with skin stripped from

the back of our women. Indians had not learnt to retaliate against such unimaginable brutality. And what was the result ? We lost our country, our kingdom. Our temples were desecrated and demolished. We are still suffering the punishment for such impotency." (pp.392-93)

After the Huns other races have continued to commit limitless savagery in India. And what are the masochistic intellectuals of today doing? Like a defective gramophone record they are ceaselessly parroting anti-Hindu slogans taught by the missionaries and the ulemas. They are unable to look beyond the nose to judge the Indian civilisation or the Hindu culture against the international historical background. Let us call out to such over-ashamed Hindus to exit the despicable Hindu religion and culture, and adopt another faith of their choice. The sooner they do so, it is better for India. An empty cowshed is better than having a mischievous cow !

viii) The same Sabyasachi of Sarat Chandra, on the eve of his farewell on a stormy night about eight decades ago, had uttered these fateful words : "Do you think that all the problems and reasonings of a foreign country would be applicable in your own country ? When external machinations are causing damage at every moment, why do you want to indulge in internal conflicts ? Do you know why the bonds of affection and respect have broken down? It is due to the folly of a few like youbecause of the strife of the educated elite against one another. There is a vain feeling of unbiased uprightness in condemning one's own people. This fetches a cheap fame too. But this is not only wrong, it is false too." (Ibid. p.405)

ix) Will Durant in his *Story of Civilization* had to admit,

while writing on India, that for centuries together most brutal atrocities were perpetrated on the Indian people under the guidance of the leaders of a particular group of minorities. This bloodbath of the majority community of India has been described by him in the following words : "The conquest of India is probably the bloodiest in history." Quoting the historians of that very community, Durant has drawn a picture of that limitless barbarity in a few pages for appraisal by future generations. Internal dissensions amongst the majority community of India, as well as the unrealistic pacifism of the Buddhist and Jain religions, were the main reasons for such heart-rending events, according to him. That is why his warning to India that "a nation must love peace, but keep its powder dry"—must be remembered. It may also be noted that *Pather Dabi* of Sarat Chandra was written several decades before the *Story of Civilization* (Will Durant, 1954 part I, pp. 459-63).

x) I would like to put a few humble questions to those who are so much ashamed, tearful and indignant about Gujarat. First, why their over-sensitive humanitarianism vanishes when the majority community suffered first at Godhra—without any provocation ? Secondly, suppose that about 1000 to 1500 years ago elaborate arrangements for TV, Video, Internet etc. had existed. If with their help the bestiality of destruction, loot and carnage at Somnath, Delhi, Panipat, Mathura, Chitore and similar other innumerable places were telecast side by side the incidents at Gujarat, would our professional vote-seekers and suave intellectuals then admit that the incidents of 2002 in Gujarat, when compared with the incidents during the years 900 to 1100 A.D., were as insignificant as a puddle before the ocean? Thirdly, an important lesson in

psychology is the reality of the sub-conscious mind. Our intellectuals must be knowing this. But whether they understand this, is doubtful. If this theory of sub-conscious be true for individuals, it must be equally true for a country or a race. Impressions in the sub-conscious level do not vanish like flies or mosquitoes at the mere wave of our hand. If the impressions of the sub-conscious are churned up continuously by cruel incidents everywhere (in temples, roads, railways, Parliament House, embassies etc.) without provocation, then reactive explosions can naturally take place occasionally. Fourthly, does not the third law of Newton, or for the matter of that the cause and effect relationship, predict the same result ? Why does the scientific temperament of our intellectuals evaporate like camphor when the majority is at the receiving end ? Fifthly, let us imagine something farfetched. Suppose that a 'Godhra' was committed in our neighbouring country in the East by the minority community. Would it be really difficult then to visualise that perhaps not a single minority soul would remain alive there ? Had it so happened, the media, the government and the intellectuals of that country would certainly not have united in showering heaps of indignant condemnations on the majority community. The minority in that country knows its place clearly. Yet, it is found that a few king-size litterateurs and journalists from this side of Bengal, who are greedy of fame, cannot help going there to flaunt their 'love of humanity'. We also desire that relations between the two countries remain good. But, like in our neighbouring countries, why cannot India let each community know its proper place? Can we ever solve such a grave problem by having recourse to unconvincing lies, as if India exists in a vacuum. No other country in the

world practises such shameless double standard, against its own mainstream. This secular image of India, founded on hypocrisy and falsehood, has failed, and will always fail, to earn praise anywhere in the world. This is amply testified by reports published in foreign newspapers and magazines.

It is worthwhile to note here that in the country to the west of India, the right of the minority community to vote is limited to electing candidates only from their own community. This principle has completely done away with the poisonous game of playing with minority votes. This I came to know from a Parsi friend in Singapore. His ancestral home and business are located both in Karachi and Mumbai. In India there is no such differential treatment for the minorities. But has India earned any praise or gratitude for this ? On the contrary, we are grievously suffering from its pernicious results.

xi) A young literary person of a minority community once complained to Sarat Chandra that their community was not being represented adequately in Bengali literature. Sarat Chandra said, "I know that. But love and hate, praise and reproof, good words and bad words all go side by side, and these are unavoidably and inextricably linked in literary works. But your community will neither appreciate nor tolerate this. On the contrary, you might inflict such severe punishment the very thought of which gives us shivers." (*Sarat Sahitya Sangraha* 8th part, p. 366).

That the apprehension of Sarat Chandra was not unfounded has been amply demonstrated by two glaring instances recently—the treatment meted out to the authors of *Satanic Verses* and *Lajja* respectively. The most inferior

culture of the Hindus does not provide for such an excellent system like Fatwa. It is precisely for this reason that our so-called liberal intellectuals could, unhesitatingly and proudly, extend cordial invitation to the shooting of "Water" at Calcutta from Kashi where it was banned by public protest just about four years back. And very recently, by ordering a ban on *Dwikhandita*, the vainglorious banner of secularism has been hoisted high again. Secularism is a big stick to beat the Hindus only.

(xii) Lastly, it is necessary to realise squarely and promptly that there is no greater sin than denigrating the flawless record of Indian Hindu civilisation, when judged against the wider background of world history (as mentioned by Basham-Kalam-Durant), and thereby striking at the very root of self-respect among Indians.

About a year ago we were reading together from the book *The Master as I saw Him* by Sister Nivedita. Our grandson, a student of class V, had also joined us. We came across a passage where Swami Vivekananda was telling Sister Nivedita, "All great men must suffer." I asked our grandson, "Can you name some such great men?" He said, "Yes. Jesus, Muhammad." "Can you name someone of India?" I asked again. He tried for some time but could not remember any of the names like Buddha, Gandhi, Netaji or anyone else. The reputed ICSE school in Mumbai where he reads has been established and is run by Sindhis. These little children or teenagers are being taught, in the name of Indian civilisation and culture, only a few nearly-extinct social customs, though they had their usefulness and essential ideals when they were adopted. Researchers, teachers and writers are never tired of chewing this cud. Neither do they have any desire to know

themselves.

Recently history has been re-written in our western neighbouring country. It is learnt from the media that this new history extols their religious culture and expansion of civilisation to great heights. But here, after independence, Indian historians themselves have been sparing no pains to paint our culture and history in the darkest possible colours. (Arun Shourie : *Our Eminent Historians*, 1998). Leading English newspapers and magazines have been captured in a planned way over the last 50 years by India- and Hindu-baiters. They have been systematically brainwashed by certain elite universities and academic centres of India. Hence we see these voices readily glorifying or hiding the deeds/misdeeds of the minorities. And doing the reverse for the majority.

Therefore, it is a clarion call to our intellectuals : Please give up immediately your pretence of over-neutrality; try to realise in clear terms the poignant historical experience of India over a period of nearly 2300 years since the invasion of Alexander, stop acting like termites in damaging the trunk of the Indian civilisation. The Hindus have to be saved from the Hindus themselves. What an irony !

From our early youth we have frequently been seeing films and dramas, or reading novels and short stories where missionaries have been portrayed in the most benign light, and our priests/brahmins always projected as devils incarnate. True, there have been a few great-souled missionaries now and then. In the name of socially conscious literature and performing arts, TV programmes continue today carrying on this crusade against Hindu

traditions, religious rituals, cosmic beliefs etc. with persistent vigour. Our Marx-*putra* and Macaulay-*putra* (as someone recently put it so aptly) intellectuals and journalists are zealously fuelling this funeral of Hindu culture—lock, stock and barrel. Here are two pieces of their stratagem towards this end. While advocating Hindu-Muslim-Christian unity, insidious ploys are afoot to split and divide the Hindu social fabric from within. We have first hand reports of how during Census, Muslim families, in their strongholds, deny access to census personnel in their households. Under physical threat, these people have to record the considerably reduced number of members in such households. Whatever is told verbally must be recorded by the hapless visitors. And the less about the north-east, the better.

Let these politicized intellectual destroyers of India understand that Indian civilization and ethos must survive, not only for all Indians, but indeed for the entire humanity. Otherwise, global insanity and decimation are inevitable. May the warnings uttered by Gora-Nalinaksha, Vandana-Sabyasachi restore clear vision and moral courage to our club-going intellectual iconoclasts.

It is our duty to put on record for posterity that it was primarily the alliance of the two invading semitic cultures which conspired to vivisect the Yoga-Vedanta Hindu land of Bharat into three separate territories in 1947. Posterity should also know that, perhaps, not a single non-Hindu had risen to the gallows or suffered incarceration in the Andaman cellular jail for winning independence for Mother India.

This author has no axe to grind. He too longs for the day

when all communities will be living together amicably in Bharat. But this can never be achieved by hiding and distorting facts of the past and present. Posterity has to be informed that since 1947 we have had Presidents, Vice-Presidents, Chief Justices, Governors, Chief Ministers, Ambassadors, sports team captains and even an Air Chief Marshall from the minority community. Any parallel in the world? Any gratitude for such nobility from a Hindu majority country? On the contrary, if there are wars in Kashmir with our western neighbour, then some influential minority leaders advise armed personnel from the minority community not to fight their co-religionists. And yet our intellectuals go all out to justify everything done or not done by this community by inventing the specious argument that, unlike the British, they have stayed back. Perhaps it is the majority community which should be grateful for this! Also, unlike the British, they did not take wealth out of India. Wonderful! What about just two names : Sultan Mahmud and Nadir Shah?

My mother was an embodiment of endurance and refinement. In my early youth I often used to hear her plaintive words : "Do you know—this world bows before the strong, but tramples upon the weak!" She also used to sigh : 'the cat does not defecate on hard soil.' Today in my declining phase I seem to hear the same heart-rending cries from my Motherland.

[NB : This essay is directed chiefly towards a class of powerful Hindu intellectuals. Mention of the minorities is only incidental.]