

We
OR
Our Nationhood Defined

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M. Sc., LL.B.



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*To the memory of those noble martyrs who
despite ignominy calumny and contempt at
the hands of their own underserving
brethren have kept the flame
of true Nationality
burning in our*

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PREFACE TO THE NEW EDITION

The favourable reception given to the third edition by the discerning public is manifest in that edition going out of stock within less than a couple of years. We are, therefore required to reprint it. It is hoped that this reprint will be accorded the same appreciation as was extended to the previous edition.

Publisher

PREFACE TO THE FIRST EDITION

It is with a deep sense of relief that I place this little work in the hands of the readers. After all that is written in the pages following, it seems superfluous for me to write anything in particular at length. However, I take the opportunity of this preface, to explain the limits which I had set myself when penning this work. I have, throughout the work, scrupulously stuck to one idea "Nation" and except where it was unavoidable have given no consideration to the allied concept, the "State." "Nation" being a cultural unit and "State" a political one, the two concepts are clearly distinguishable, although there is certainly a good deal of mutual overlapping. Considerations about the "Hindu State" or as people now please to call it the "Indian State";

have been reserved. If it is possible the question may form the subject matter of another book. And yet, in applying the Nation-Concept to our present day conditions, there is a discussion of the relations of the various communities to the Hindu Nation—but not from the political point of view—not from the standpoint of the State, though to some of the readers it may appear to be so but solely from the point of view of the unit called the 'Nation'. Hence all passing remarks to the relations between the 'Nation' and 'Minority Communities' as appearing in this work are to be understood in this light, without confusing the question of the Minorities political status with that of their inclusion or otherwise into the body of the "Nation".

Such is the scope of this book. I pray the reader to remember that this work aims only at analysing the "Nation" concept, applying it to our present day problems and establishing the proposition that in this country, our Nation means and independently of the questions of majority always must mean the Hindu Nation and nought else.

Incidentally in doing this I may have had to resort to certain strong expressions and to lay bare, once again, the intentions which led

the foundations of the Congress. I hope, however, that I have paid my humble respects to those Nationalist giants, who despite this handicap, have, all down these years, been putting up a gallant fight in the cause of the Motherland. Some of these I have mentioned and it is not out of any want of reverence that numerous other names have not been put down, but for certain reasons of my own. All the same, I sincerely beg to be excused, if inadvertently the book seems to countenance any disparagement of these noble souls, who in various ways strove and are striving to keep the national pulse beating unintermittantly in our land

The manuscript of this book was ready as early as the first week of November 1938, but its appearance earlier, however desirable, was not possible due to many difficulties. And even now singlehanded, I would not have undertaken this trouble and would have let the work lie idle. But the Bharat Prakashan which has set out to publish treatises inculcating and feeding the truly national point of view, came to my help and undertook to bring out as its first publication. The concern has so promptly executed the work, that within a few days from the time it was entrusted with

this work, it has brought out the book in this elegant form For its timely service I cannot be too thankful to this institution

It is hoped that this work fulfils its mission If it stimulates thought and provokes the public to sift matters for themselves, and come to the right Nationalistic outlook, I shall have become fully paid for the labours

Whatever its merits or demerits, I offer this work to the public as an humble offering at the holy feet of the Divine Mother—the Hindu Nation—in the hope that She will graciously accept this worship from an undeserving child of Her Own For the rest, let the public judge

NAGPUR,
Varsha Pratipada, 1861 }
22nd March, 1939

M S Golalkar

PROLOGUE



We are born in strange times. It may be, we are fortunate to have been born in the present conditions, it may even be, we are most fortunate to have been so born. It all depends upon our angle of vision. Some may deem it a stroke of rare good luck to come into the world, in a nation full of peace and plenty, of power and glory. Some others may think otherwise and thank God that during their sojourn here, they are faced with hardships, with scarcity, adversity, and trouble, through which they have to struggle on to prosperity. In affluence, we are born and we die, that is probably all about our life. But in adverse circumstances we get an opportunity to put forth the best in us, to test our manliness, to stand before the world a colossal personality, full of grandeur, in triumph as well as in defeat. We are offered the chance to rise to our full stature, to soar into heights beyond the highest flights of human imagination. But be it as it may, one thing is certain, that we, in Bharatwarsha to-day, live in strange times.

Strange times indeed when we do not live but merely exist. Strange and altered words which for centuries conveyed to us certain definite ideas have changed meanings. Distortion is rampant. Noble words are profaned. Nobility is at a sad discount. Selfishness, greed, injustice, hypocrisy stalk here and there in insolent pride and pass for virtues. Sterling merit is discouraged. In fine we are rolling down at a terrific speed into the bottomless abyss of degeneration and yet congratulate ourselves upon our progress. Such is our condition to day.

Strange very things that traitors should sit enthroned as national heroes and patriots heaped with ignominy. That is the point. We have learnt to call a class of people patriots, saviours of the nation. We have also learnt to dub all the rest as unnatural. Really have we thought over it well? Do we in fact understand what it is to be national? Or do we merely echo a well worn slogan without appreciating the essence thereof?

We are being orsed all about us such a great fuse of national regeneration, independence and what not. Such a cloud of dust. I mean words are raised that it is ten to one. We move about in a sort of stupor and know not what we do. What do we strive for? Independently of the means, what is it that we are out to attain? Swaraj? Independence? What is swaraj and whose independence is our goal? Do we strive to make our nation independent and glorious or merely to create a state with certain political and economic powers centralised in other hands than those of our

present rulers? Do we clearly perceive that the two concepts—the nation and the state—are distinctly different? If we do not, we are merely groping in the dark, and may end by destroying what may be most after our heart. To avoid such a calamity, for it appears from the days' condition that such a disaster is impending, it is necessary that we disillusion ourselves and see clearly our goal and the way to it.

Especially now, when we appear to have become nationally conscious and thrown ourselves in action we must cry halt in our headlong career and ask ourselves the question "whither are we heading?" Will it lead us to our proper end or land us in a confounded confusion? And it is with this motive that the following is attempted.

We stand for national regeneration and not for that hap-hazard bundle of political rights—the state. What we want is swaraj, and we must be definite what this "Swa" means. "Our kingdom"—who are we? It is this question, most pertinent at this stage, that we shall attempt to answer. For this purpose we must analyse and understand the universally acknowledged nation concept and see how far we actually subscribe to it. And if we do not, why, and whether such an aberration is in any way proper. We must also see what the idea nation should denote to us in our struggle for national regeneration, by applying the universal concept to our case. And we will look at our problem from more points of view than one.

CHAPTER I

To start with The life of Nations is not to be counted in years. What days are in the life of man years or seven centuries may be in that of Nations. Especially so is the case of the Nation of Hindustan. Whereas with the exception of China all the chief Nations of the world today can trace the history of their civilized life (I should say Semi-Barbaric life) and go back at best a couple of thousand years we cannot say when at what particular point of time we in Hindustan discovered the state of nature and started an ordered civilized national existence. It seems as if we never were uncivilized. The Vedas the most ancient literature extant to day embody ideas too noble except for a highly organized and cultured people to express. Indeed for all their vaunted superiority of intellectual investigation the Western Scholars have not still seen even the hem of the garment of the glorious God-dee of knowledge whom our ancient sages saw in all her splendid totality and assimilated into their-

own being. And when the Vedas came into existence, we are at liberty only to conjecture in vain. Leaving these times of the dim past, into the mysteries of which History dare not venture, let us come to what is known as the epic age. Let us ignore even the vast stretch of time that must have elapsed between these two ages. And of the two great Epics, Ramayan and Mahabharat, which give their name to this period, let us consider only the latter one, Mahabharat. *What is the time of

* It is interesting to note the colossal ignorance of Historians of the West, about our ancient History. Every child in Hindusthan knows that Ramayan is the work of the father of Sanskrit poetry, Valmiki, and the first piece of literature in Sanskrit. Mahabharat is a much later work. Every child also knows that the story of the Ramayan is about a personality much more ancient than the heroes of the Mahabharat. From the internal evidence also it can be shown that whereas the Ramayan is referred to in the Mahabharat, no mention of even the dynasties of Bharat and others of the latter Epic is traceable in Valmiki's work. The language of the two works also gives ample proofs of Mahabharat being a much later work. But obsessed with the idea, that Aryans came to Hindusthan from some-where near the Caspian Sea or the Arctic region or some such place, and invaded this land in bands of marauders, that later they settled down first in the Punjab and gradually spread eastward along the Ganga forming kingdoms at various places, at Ayodhya among them, the historian feels it an anachronism, that the kingdom of Ayodhya in the Ramayan should be older than the more western Pandava Empire at Hastinapur. And he, with pedantic ignorance teaches us that the story of the Mahabharat is the older. Unfortunately such misconceptions are stuffed into the brains of our young ones through text books appointed by various universities in the country. It is high time that we studied, understood and wrote our history ourselves and discarded such designed or undesigned distortions.

Epic ? When was the great battle fought ? When was the immortal gem in the diadem of this great Epic the Shrimat Bhagawadgeeta set in words ? Orientalist Scholars have ascertained that the Geeta must be about 1 500 to 2 000 years prior to Buddha's birth. And Buddha lived about 600 B C. Evidently the Mahabharat is at least 4 500 to 5 000 years old. If we take into consideration the fact that the Mahabharat depicts a highly organised elaborate civilized society at the zenith of its power and glory and try to find out how long the race must have taken to attain that stage we shall certainly have to go back another several thousand years into the unknown past. For such a complex civilisation could not have been the product of a day. When after about 2 000 years of progress conquest of nature and the humanising influence of Christ the West even today has scarcely washed off the paint of her barbarous forefathers we must say that we must have lived and progressed many times that period before we could attain that superhuman social structure sung in that immortal song. Undoubtedly therefore we-Hindus-have been in undisputed and undisturbed possession of this land for over 8 or even 10 thousand years before the land was invaded by any foreign race.

Thine apart from any consideration of the Hindu or the Aryan race being indigenous or otherwise of one thing we are certain that the very first page of history records our existence as a progressive and highly civilized nation in the then world in the land which therefore came to be known as Hindustan the land of the Hindu.

And after all what authority is there to prove our immigrant nature? The shady testimony of Western scholars? Well, it must not be ignored that the superiority complex of the "White Man" blurs their vision. Can they acknowledge the greater antiquity and superiority of a nation, now held in thrall by one of their peoples? They have neither such generosity nor love of truth. Till yesterday they wandered wild in the wildernesses their nude bodies wierdly tatoood and painted. They must needs show, therefore, that all peoples of the world were at that time in the same or worse state. And they set about proving, when the superior intellectual and spiritual fruits of Hindu Culture could not be denied, that, in origin, there was but one Aryan race somewhere, which migrated and peopled Europe, Persia, and Hindusthan, but that the European stock went on progressing whilst the Hindu branch mixed with the 'aborigines', lost its purity and became degenerated.

Again there is another consideration. By showing that the Hindus are mere upstarts and suatter on the land (as they themselves are in America, Australia and other places) they can set up their own claim. For then neither the Hindus nor the Europeans are indigenous and as to who should possess this land, becomes merely a matter of superior might, mere priority of tresspass giving no better right to any race to rule undisturbed on any part of the globe. We are merely dreaming and imputing motives, one, may say. But, then, how is the strange fact of European tea-planters and merchants, who make a show of having settled

in this land (for their own gain and at their own choice of course) being placed on a par with the Hindus and given minority rights in the present constitution (1935) to be explained? If the Europeans really acknowledged the Hindus to be children of the soil and the Europeans in this land mere squatters and deepeners thereof could they have perpetrated such a palpable absurdity? No, the European particularly the Englishman will never cease duping us into believing that we have no more right in this land than he has

But it may be said Lok Tilak pronounced the Arctic origin of the Aryans. Quite so. We may agree with him that originally the Aryans i.e. the Hindus lived in the region of the North Pole. Modern Paleontologist researches demonstrate that the North Pole is not stationary and quite long ago it was in that part of the world we find is called Bhar and Orissa at the present that then it moved north east and then by enmetimes westerly some times northward movement it came to its present position. If this be so did we leave the Arctic Zone and come to Hindustan or were we all along here and the Arctic Zone left us and moved away northwards in its zigzag march? We do not hesitate in affirming that had this fact been discovered during the life time of Lok Tilak he would unhesitatingly have pronounced the proposition that the Arctic Home in the Vedas was verily in Hindustan itself and that it was not the Hindu who migrated to that land but the Arctic Zone which emigrated and left the Hindu in Hindustan

Enough of this. Man's knowledge (?) of those times is merely conjectural. He puts forth hypothesis, which are merely of tentative value, Hypothesis is not truth. Out of the heap of hypotheses we reject all and positively maintain that we Hindus come into this land from nowhere, but are indigenous children of the soil always, from times immemorial and are natural masters of the country. Here we compiled our inimitable Vedas, reasoned out our Philosophy of the Absolute, the last word on the subject, built our sciences and arts and crafts. Here we progressed in cultivation, industries and trade, flourished and prospered—a great nation of a great race—propounded the one religion, which is no make-belief but religion in essence and built up a culture of such sublime nobility that foreign travellers to the land were dumbfounded to see it, a culture which made every individual a noble specimen of humanity, truth and generosity, under the divine influence of which, not one of the hundreds of millions of the people ever told a lie or stole or indulged in any moral aberration; and all this long before the west had learnt to eat roast meat instead of raw: And we were one nation—"Over all the land from sea to sea one Nation! is the trumpet cry of the ancient Vedas !

After the time of the Mahabharat, we have another gap of many centuries, which the accredited history has not been able to fill. But we can surmise that the nation lived its usual life without any serious occurrence. Then came Buddha and the great Emperors of the Gupta Dynasty, Ashoka,

Harshavardhan Vikramaditya Pulkeehi and others of whose rule of peace power and plenty we obtain incontrovertible evidence. The invasion of the world conqueror Alexander was a mere error. In fact he cannot be said to have invaded the country at all so haasty was his retreat. However with the passage of time a sense of security spread its benumbing influence over the whole nation and the great corruptor Time laid his hand heavily on the people. Carelessness waxed and the one Nation fell into small principalities. Consciousness of the one Hindu Nationhood became rusty and the race became vulnerable to attacks from without. Buddhistic influence—a misunderstanding of the teachings of the great Master—had the painful effect of effacing from the minds of the masses their tenacious adherence to their faith. Over individualization in the field of religion followed and the consequence was that the individual became more prominent than the society the Nation. For those whom the spirit of true religion did not touch intensely this was another name for self seeking even at the cost of the welfare of the whole. And yet the race spirit did not wholly die out. The Race Spirit is too tenacious to be dead so easily. And when the first real invasions of murdering hordes of Muselman freebooters occurred they indeed found the nation divided against itself and incapable of stemming the tide of devastation they brought in their wake. But not for long. Here and there principalities of staunch Hindu Spirit put up a tough fight and carried on an unceasing war with the invaders. The Great

Empire of Vijayanagar, the illustrious Rana Pratap of Chitor fought the enemy to the last drop of their blood. Then came the glorious period of Hindu revival under the Great Shivaji and the illustrious line of Hindu warriors, who overthrew the Moslem domination right upto the Sindhu river, and shattered the throne of the "Great Moghul", emblem of the Muslim victory. About the same time in the Punjab, was being welded that band of unconquerable Hindu heroes, the Sikhs, headed by their immortal Gurus. These two Hindu forces would have come together to be welded into one, but that Guru Govind Singhji came a bit too late into Maharashtra for the purpose and found the province engrossed in a life and death struggle with Aurangzeb. Unfortunately for our Nation, Chhatrapati Shivaji was dead about 25 years ago, his son treacherously captured and murdered by Aurangzeb and the whole territory was in a conflagration. And Guru Govind Singhji could not fulfil his mission of joining the two streams together into an invincible torrent, before he laid down his mortal frame at Nanded (now in the Nizam's dominions). Yet they had practically achieved their purpose, the power of the invaders was entirely broken and the Hindu Nation was emerging victorious from this 800 years' war. But before the fruits of the great victory were gathered, before the Nation had even breathing space to gather strength to organise the 'State', a new foe, from an altogether unexpected quarter, stealthily, treacherously entered the land and with the help of the Musalmans, and such traitorous scions of the pedigree of a Jaichand.

Rathod a Summersingh as still existed manoeuvred and started taking possession of the land Exhausted as it was with its long war the Hindu Nation still put up a gallant fight now victorious now beaten till at last its strength was greatly sapped and the whole land was usurped by the new invaders These foreigners began to consolidate their power and have thus far been able to maintain themselves But the Nation the Hindu Nation was not conquered It did not succumb suppliant at the feet of the enemy No on the contrary it raised itself weak as it was once again in 1857 to beat off the foe This so called mutiny may be said thus far to be the last great nation wide attempt to end the long war The attempt failed but even in their defeat a whole galaxy of noble Hindu patriots stands out—glorious objects of the Nation's worship

Was at least now the conquest of Hindustan complete? Was the Hindu Nation subjugated? Let History speak Here come before our eyes the figures of Wasdeo Balwant Anuseaheb Patwardhan whole race of martyrs in Bengal in the Punjab the U P Maharashtra Madras throughout the length and breadth of the country who have been grimly fighting for their mother—the Hindu Race and Nation too many and too sacred to name. And with other weapons the staunch fighters Lok Tilak Lala Lajpat Rai Bipin Chandra Pal and a host of others and the days notaries—M Gandhi and others too recent to be named all Hindu workers rightly conceiving the National future or not but all sincerely and sternly

fighting the foe. Surely the Hindu Nation is not conquered. It is fighting on. Ever since that evil day, when Moslems first landed in Hindusthan, right up to the present moment, the Hindu Nation has been gallantly fighting on to shake off the despoilers. It is the fortune of war, the tide turns now to this side, now to that, but the war goes on and has not been decided yet. Nor is there any fear of its being decided to our detriment. The Race spirit has been awakening. The lion was not dead, only sleeping. He is rousing himself up again and the world has to see the might of the regenerated Hindu Nation strike down the enemy's hosts with its mighty arm. The star has risen and is steadily climbing up the firmament. At no distant date the world shall see it and tremble with fear or dance with delight. It all depends upon the nature of those it shall shine upon

Thus do we understand the History of Hindusthan. In a nutshell we may state that in this land of ours we have lived for God knows how long, a great Nation of the grandest culture, that though, for the last thousand years or less, the land has been infested with murderous bands of despoilers in various parts, the Nation has not been conquered, far less subjugated; that through all these years it has engaged in a terrible struggle to free the land of this pest and the great struggle is still relentlessly raging with varying success to both sides. In short, our History is the story of our flourishing Hindu National life for thousands of years and then of a long unflinching war

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continuing for the last ten centuries, which has not yet come to a decisive close. And when we understand our History thus rightly we find ourselves not the degenerate down-trodden uncivilised slaves that we are taught to believe that we are to-day but a Nation a free Nation of illustrious heroes fighting the forces of destruction for the last thousand years and determined to carry on the struggle to the bitter end with ever increasing zeal and unflagging national ardour. And Race Spirit calls National consciousness blazes forth and we Hindus rally to the Hindu standard the Bhagawa Dhwaja set our teeth in grim determination to wipe out the opposing forces.

To counteract this conquering spirit to extinguish the correct Hindu National consciousness our Histories are designed to teach us that we never were a nation but a medley of warring chieftains that our real History begins with the Moghul rulers that the rise of the Hindu power in Maharashtra and the Punjab were mere rebellions of plundering chiefs that the 1857 conflagration was a mutiny and the sacrifices of the modern martyrs the deserving punishment meted out to traitors and that peace reigned in the land for the first time since the consolidation of the British power. Not satisfied with this—for it was certain that sooner or later the cat would surely come out of the bag and reveal the utter falsity of such a designedly distorted narrative—another effort was made to put the race on a wrong track and

unfortunately this attempt seems to have borne the bitter fruit. The idea was spread that for the first time the people were going to live a National Life, the Nation in the land naturally was composed of all those who happened to reside therein and that all these people were to unite on a common "National" platform and win back "freedom" by "constitutional means." Wrong notions of democracy strengthened the view and we began to class ourselves with our old invaders and foes under the outlandish name-Indian-and tried to win them over to join hands with us in our struggle. The result of this poison is too well-known. We have allowed ourselves to be duped into believing our foes to be our friends and with our own hands are undermining true Nationality. That is the real danger of the day, our self-forgetfulness, our believing our old and bitter enemies to be our friends. As a matter of fact we have in Hindustan a triangular fight. We, Hindus, are at war at once with the Moslems on the one hand and British on the other. The Moslems are not misled. They take themselves to be the conquering invaders and grasp for power. In our self-deception, we go on seceding more and more, in hopes of "Nationalising" the foreigners and succeed merely in increasing their all-devouring appetite. The consequence for us is that we go more and more astray and lose sight of our cherished goal of National regeneration. Indeed, we begin to fear that calling ourselves Hindus even, is denationalising. Thanks to Sir William Wedderburn, Sir Henry Cotton, Mr. Hume and others of the type, we have almost

completely lost sight of our true Hindu Nationhood in our wild goose chase after the phantasm of founding a really democratic state in the country. Their aims are being realised. The Congress they founded as a safety valve to seething nationalism* as a toy which would lull the awakening the giant into slumber. An instrument to destroy National consciousness has been as far as they are concerned a success. Our own denationalization under the name of Nationality is nearing its consummation. We have almost forgotten our Nationhood.

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* Appendix A —Extract from the life of A. D. Hume by Sir William Wedderburn (page 77 etc) showing the motives which led to the foundation of the Indian National Congress

CHAPTER II

“What is the notion of the Democratic states about Nation”? Is it the same haphazard bundle of friend and foe, master and thief, as we in Hindusthan understand it to mean? Or do the political thinkers of the democratic West think otherwise?

We believe that our notions today about the Nation concept are erroneous. They are not in conformity with those of the Western Political Scientists, we think we are imitating. It is but proper, therefore, at this stage to understand what the Western Scholars state as the Universal Nation-idea and correct ourselves. With this end in view, we shall now proceed with stating and analysing the World's accepted Nation concept.

The word “nation” denotes a compound idea. It consists of certain distinct notions fused indissolubly into a whole, which stands so long as its components exist in unison. The various-

political philosophers have expressed the idea in different words but always conveying the same sense. Modern dictionaries too give the same meaning. Fowler defines the word Nation to mean a people or race distinguished by community of descent, language, history or political institutions. The definitions given by the various Political Scientists are more comprehensive and more to the point. We will quote a few though a large number of the authors can easily be cited and examine them to find out what in essence they in common subscribe to.

According to Prof. H. Combe, it (Nationality) is a corporate sentiment, a kind of fellow feeling or mutual sympathy relating to a definite home country. It springs from a common heritage of memories, whether of great achievement and glory or of disaster and suffering. With Burgess, Nation means a population having a common language and literature, common customs and common consciousness of rights and wrongs, inhabiting a territory of a geographical unity. Bluntschli, the famous German writer on politics, defines Nation thus— It is a union of masses of men of different occupations and social states in a hereditary society of common spirit, feeling and race bound together especially by a language and customs in a common civilization which gives them a sense of unity and distinction in from all foreigners *quite apart from the bond of state*. * Gettel is very clear in his expression of the concept when in his Introduction to Political Science he

* Italics our own

says that "Nationality is to denote a population having common bonds, of race, language, religion, tradition and history. These influences create the consciousness of unity that binds individuals into a nationality."

Gumplovic is brief but most significant in defining "Nation" as a "community of civilization." Our own writer on politics Mr. Kale says in his "Indian Administration", "A Nation is a community, members of which are bound to one another by racial, ethnological, religious and linguistic ties."

It is needless to multiply quotations. Let us see what we obtain as the gist of the idea. That "a definite home country," a territory of a geographical unity" is essential for a nation is evident, though every one may not have explicitly expressed its absolute necessity, to so many words. The next point which comes up as of the essence of the concept is "Race"—'hereditary Society,' 'Religious idea,' 'common civilization,' expressed also as "Common heritage of memories," "Linguistic unity" are the three other factors most prominently present in the Nation-concept as understood by the learned political thinkers of the world. In fine, the idea contained in the word Nation is the compound of five distinct factors fused into one indissoluble whole, The famous 'five "Unities" — Geographical (country), Racial (race), Religious (religion), Cultural (culture) and Linguistic (language). We will take each severally and examine its place in the concept.

COUNTRY—That for any race to live the life of a Nation it is essential that it should have a territory of its own delimited if possible by natural geographical boundaries is an unquestionable truth. Indeed such a piece of land is the physical basis of any National life. A Nation without its country is unthinkable. It is only when a race inhabits a definite territory as its own possession and develops therein that blossoming forth into its peculiar culture it attains to the resultant nationhood. History records abundant proofs of races acquiring a country shaping themselves into Nations in course of time. It may be said that even the U S A in which a number of European peoples settled and amalgamated themselves into homogeneous whole have achieved independent nationhood as a result merely of a separate country otherwise there is nothing to distinguish the parent stocks from their American offspring. At the same time it is an illustration in point to show how an independent life in a separate country produces varying interest and in time stands the mother race with a distinct new culture giving rise to a new Nation. History also records notable examples of ancient Nations being deprived of nationality as a consequence of their losing their mother land. Take for example the Jews. The Jews were a prosperous nation. But times changed. The nation was conquered and subjected to a tyrannous rule under the Romans. A number of Jews finding it difficult to live in those conditions maintaining their own religion and culture left their country Palestine and came to Hindustan—the purest stock of the children of Israel—

and to this day they are inhabiting the country of the Hindus (Ben Israel of Bombay Presidency). Later, the engines of destruction let loose under the name of Islam, completely destroyed their power and the Jews, in order to save what was most dear to them — their religion and culture, fled from the country and scattered, all the world over, naturalising themselves in various parts of the globe. Thus scattered they still live and with them live their religion, culture, and language. They are still the same old Jews. With them nothing has changed except that they are exiles from their country and have no place to call their own and they are all without exception a rich and advanced people. But they are a people in name and are not a nation, as the whole world knows. The recent attempts to rehabitating Palestine with its ancient population of the Jews is nothing more than an effort to reconstruct the broken edifice and revitalize the practically dead Hebrew National Life. Another example is of the Parsis. The same old tale of Islamic invasion, with its attendant Massacres, devastation, destruction, loot and arson, violating all sacred places desecration of religion and culture, and forced conversion to the faith of the ready executioner, and everything else that ever went in hand with the spread of Islam, was then repeated in all its hideousness in Iran. A number of staunch Parsis, decided to trust the harsh elements of nature rather than the unparalleled cruelty of Islam, took with them their sacred fire and set sail for anywhere away from Iran and from the murderers who enthroned themselves in-

that fair land They happened to land in Hindue-
 than the land of the generous Hindus who extend-
 ed to them hand of fraternal love and gave them
 succour and protection And in this new country
 they have lived and prospered and are today a
 wealthy class with their religion and culture
 intact But the Parsis are not a Nation No one can
 say that the Iranian Nation of Parsis is extant to-
 day Why? Because they lost their own country
 because they have no geographical unit of a
 territory to call their own wherein to live in un-
 disputed possession and develop according to their
 own natural tendencies their traditions and their
 culture But let these two notable examples
 suffice for no one can seriously dispute the fact
 that for a people to be and to live as a Nation a
 hereditary territory a definite home country relat-
 ing to which it has certain indissoluble bonds of
 community is essential

RACE—It is superfluous to emphasize the
 importance of Racial Unity in the Nation idea A
 Race is a hereditary Society having, common
 customs common language common memories of
 glory or disaster in short it is a population with a
 common origin under one culture Such a race is
 by far the most important ingredient of a Nation
 Even if there be people of a foreign origin they
 must have become assimilated into the body of
 the mother race and inextricably fused into
 it They should have become one with the original
 national race not only in its economic and political
 life but also in its religion culture and language
 for otherwise such foreign races may be considered

under certain circumstances at best members of a common state for political purposes, but they can never form part and parcel of the National body. If the mother race is destroyed either by destruction of the persons composing it or by loss of the principles of its existence its religion and culture, the nation itself comes to an end. We will not seek to prove this axiomatic truth, that the Race is the body of the Nation, and that with its fall, the Nation, ceases to exist.

RELIGION AND CULTURE — Where religion forms the very life-breath of a people, where it governs every action of the individual as well as of the society as a whole, where in short, it forms the only incentive to all action, worldly and spiritual, it is difficult to distinguish these two factors clearly. They become one, as it were. Culture being the cumulative effect of age-long customs, traditions, historical and other conditions and most particularly of religious beliefs and their attendant philosophy, (where there is such a philosophy) on the Social mind, creating the peculiar Race spirit (which it is difficult to explain), it is plainly a result mainly of that religion and philosophy, which controls the social life and shapes it, generation after generation, planting on the Race consciousness its own particular stamp. But ordinarily, where religion is a mere matter of form, or worse still, a toy luxury to play with, it is culture which is the important factor, and can be easily distinguished from Religion. For example in Europe, except Turkey and modern Russia, the whole continent professes Christianity, but this

religion not having permeated into the life of the people remaine practically an ornament without moulding the minde of the people. As each each Nation while being Christian in common with the others has developed its own peculiar culture and evolution of the Race spirit of its pre Christian ancestors. And every Nation is proud of this distinctive feature and guards it most zealously. For where religion does not form a distinguishing factor culture together with the other necessary constituents of the Nation idea becomes the crucial point in the making up of individual Nationality. On the other hand in Hinduethan Religion is an all absorbing entity. Based as it is on the unshakable foundations of a sound philosophy of life (as indeed Religion ought to be) it has become eternally woven into the life of the Race and forms as it were its very soul. With us every action in life individual social or political is a command of Religion. We make war or peace engage in arts and crafts amass wealth and give it away indeed we are born and we die—all in accord with religious injunctions. Naturally therefore we are what our great Religion has made us. Our Race Spirit is a child of our Religion and so with us culture is but a product of our all comprehensive Religion a part of its body and not distinguishable from it.

But whether the two Religion and Culture can be shown in distinction or not whether the one forms an appendage of the other every unit which we call a Nation does profess and maintain a National Religion and Culture these being necessary to complete the Nation idea.

At the present, however, there is a general tendency to affirm that Religion is an individual question and should have no place in public and political life. This tendency is based upon a misconception of Religion and has its origin in those, who have, as a people, no religion worth the name. And yet it will not be unprofitable to consider this problem at this stage. If Religion concerns itself merely with matters other-worldly, if there be another world, so the sceptic will say, then surely it should have no place in affairs of this world. Then only will it surely be a question to be solved by each in his own individual way, in the privacy of his life. In Europe, in practically the whole of the world except Hindustan, Religion means not more than a few opinions, dogmatically forced down the throats of one and all, without any consideration for individual aptitudes or the fact that the teachings therein do not accord with modern knowledge. It is just the only way for all—a square hole for balls of all shapes and sizes to fit in. And at its best it is an attempt to establish a relationship between the individual and God, for the spiritual benefit of the former. With this view of Religion, even at its best, it is natural to affirm that it should have no place in Politics. But then, this is but a fractional part of Religion. Religion in its essence is that which by regulating society in all its functions, makes room for all individual idiosyncracies, and provides suitable ways and means for all sorts of mental frames to adopt, and evolve, and which at the same time raises the whole society as such, from the material, through

the moral to the spiritual plane. As many minds so many ways—that is the spiritual rule of true Religion. On the worldly or material plane too it affords opportunities for the development of each to the fullest stature of his manhood not for a moment however forgetting from pointing out and leading on the way to the attainment of the highest spiritual life and Bliss Infinite. Such Religion—and nothing else deserves that name—cannot be ignored in individual or public life. It must have a place in proportion to its vast importance in politics as well. To give it a go by or even to assign it an insignificant place would mean degeneration on all hands. Indeed politics itself becomes in the case of such a Religion a small factor to be considered and followed solely as one of the commands of Religion and in accord with such commands. We in Hindustan have been living such a Religion. For us individual social and political prosperity is the first stage to be attained towards achievement of real life in its fullness. We cannot give up religion in our National life as it would mean our stopping short on the lowest rung of the ladder when we have the whole way clear before us as it would mean that we have turned faithless to our Race Spirit to the ideal and mission for which we have lived for ages in spite of greater calamities than what sufficed to annihilate Babylon and Mear and Iran and a number of the ancient civilizations.

Apart from this and taking that Europe has a religion (those whose who have raised the cry of no-religion being all Europeans) it is small wonder

that they should have said so. Europe has been the scene of much bloodshed in the name of Religion. Although they are all Christian Nations, from an ill-placed pride in a particular form of worship in the minds of the ruling classes, they shed much innocent blood and acquired such notoriety, that for the general peace it was considered profitable to assume a more tolerant attitude towards the various sects and religious persuasions, and leave the individual to choose whichever he liked, provided only, he did not, in following his beliefs, become a nuisance to his neighbours. To ban religion altogether from all public and political life is but one step forward and a natural one.

There is yet another and much more important consideration. Sects, forms of worships, are only parts of a religion, followed by a group of persons or by individuals, they are not so many Religions. Europe, therefore, has but one Religion all over. Naturally, Religion does not form there a distinguishing factor of Nationality. And so in the conflict of Nations religious zeal does not form an incentive to any act of war or peace. Under such conditions National differences arise solely out of the country, race, culture and possibly the language being different. Such is the state of affairs obtaining in Europe since long. And most of the modern thinkers on Political Science being Europeans and having before them the problem of the Christian countries only, they found the religion factor superfluous in their political life. Hence the proposition that religion has no place in politics.

And yst as we shall soon see religion though thus cried down has been still zealously maintained as an essential ingredient expressly or implicitly in the Nationhood of most of the European Nations themselves. So also with culture. If there be but one culture throughout and one religion country and race with the differences of language if such difference exists will be sufficient to constitute distinct Nationalities. Not that under such conditions the two shall not be factors in the nation idea only they will not be manifest for then they shall have no need to be so. This fact should be borne in mind as it will have to be referred to again when we will study our old conception of Rashtra.

There is one more question. The modern Socialist doctrine denies religion altogether. We reserve this question for a later page. In passing we shall only state that Socialism in whatever form is the theory of the State and takes no account of Nationality and at present is beyond our scope. We will therefore for the time being let it be.

LANGUAGE —Every Race living in its own country evolves a language of its own reflecting its culture its religion its history and traditions and planting it with another is dangerous. It is an expression of the Race spirit a manifestation of the National web of life. Every word every turn of expression depicts the Nation's life. It is all so intertwined into the very being of the race that the two cannot be severed without fatal results.

Take away from a nation its ancient language—its whole literature goes with it—and the Nation as such ceases to be. It is not for nothing that the English long tried, even by the force of arms, to force down their language on the Irish and to suppress their mother tongue. It is also not for nothing that not only the Irish fought hard and preserved their sacred language but the little Welshmen also in these modern times of glorious political life as a part of Great Britain, are striving hard to stem the tide supplanting their tongue with the 'foreign' language, not without success. For these all know that loss of their ancient language would for ever kill out their dear national sentiment, and with it wipe out any possibility of their building up independent healthy national life. One of the best evidences of an enslaved people is their adoption of the language and customs of their conquerors. Language, therefore, being intricably woven in the all-round life of a race is an ingredient of great importance in its nationality. Without it the nation concept is incomplete.

Ordinarily in every nation these three, religion, culture and language form a compound factor. In the modern nations it is only latterly that they can be seen in their separateness. We shall, therefore, illustrate the importance of these factors in unison. Take the example of Afganistan. It was once Gandhar, a province of the Hindu Nation. It changed its form of faith by embracing Buddhism and gradually had the hold of religion upon it progressively weakened, till at last, with the advent

of the Muslims It fell an easy prey to the invader and was deprived of its religion and with it its Hindu culture and language The country is there, the ancient race too is there - but it no longer is the same old nation that it used to be Gandhar is no more Similarly with Baluchistan Palestine became Arab a large number of Hebrew nations in Palestine changed faith and culture and language and the Hebrew nation in Palestine died a natural death Where is the Parsi Nation today? Their land is there still inhabited by the descendants of the old Parsis, but is there the Parsi Nation in their home-country Iran? It has ceased to be with the destruction in the country of the three essentials Religion Culture and to a lesser extent language But let us not multiply example These few though merely indicative suffice for our present purpose

CHAPTER III

Thus far we have examined the views of the chief pre-war political writers and drawn upon old history to support the conclusion arrived at, that the Nation Concept comprises the five constituent ideas—country, race religion, culture and language—as the necessary and indispensable ingredients, in the existence of which five in a homogeneous whole, the Nation exists and in the destruction of any one of which the Nation itself experiences extinction. Now we have to look into the post-war period and see if the same old rule still holds good or has been given up and substituted by some new one, or has been even modified

The war left most of the principal European Nations unaffected so far as their constitutions went. Germany changed from a monarchist state to a Republican one but its national life did not alter with the change in the form of Government. So also with Russia. But a number of small states -

were created out of the remains of the old Nations together with the territories despoiled from the vanquished nations. These new states were thus composed of the original national race with an incorporation in its body politic of a people racially culturally and linguistically different. It was therefore necessary to frame certain standard rules in order to establish peaceful governments in these states. The League of Nations supervised over all these changes and reorganized and formulated the now famous

Minority Treaties whereby the rights of the national and foreign races could be equitably adjusted and due protection granted to the minorities in such states. If indeed the world were of opinion that Nationality was only another name for political unity and Race Religion Culture and Language had nothing to do with politics there would have been no trouble for then there could be no class of people to demand special privileges and protection. But the League of Nations composed of the best political brains of practically all the Nations of the world thinks otherwise and does not seem to countenance the view endorsed by raw political agitators. The very definition of the word Minority as a class of people incorporated in the body of a Nation

citizens who differ from the majority of the population in Race Religion and Language (culture also is implicitly there) To discuss the problem of minorities is though very useful for a proper understanding of our problem today not within scope of this book. We shall only state in one

small sentence that for such a foreign race to claim preferential treatment at the hands of the Nation, it should not be an upstart, a new, voluntary settlement, and it should not be below 20% of the total population of the state

To return to our subject, the post war statesmen, though not speaking of Religion, Culture and Language as essential constituents of the Nation concept, have tacitly acknowledged that they are so, and have even gone to the length of emphasising the necessary nature of the Race factor, as for the Geographical unity, since every state with which they had to deal, did not live in the air, but inhabited a properly delimited territory possessed by the national Race, from the very beginning of its national life, there arose no reason to express country as an essential factor for National life. This however, was made express, when in order to confer their lost Nationality upon the exiled Jews the British with the help of the League of Nations, began to rehabilitate the old Hebrew country, Palestine, with its long lost children. The Jews had maintained their race, religion, culture and language, and all they wanted was their natural territory to complete their Nationality. The reconstruction of the Hebrew Nation in Palestine is just an affirmation of the fact that Country, Race, Religion, Culture and Language must exist unavoidably together to form a full Nation idea. Thus it is evident that the war and its resultant adjustments have not affected the old conception and that as of yore, the world, the western world

especially still holds firm to the statement that for the Nation to manifest itself and live it must be composed of the five constituent Units Geographical Racial Religious Cultural and Linguistic and of all these five without exception

Letterly some thinkers thinking it wise to drop the words Religion Culture and Language altogether from the Nation idea have defined Nation to mean a race living in a hereditary territory and possessed of common traditions and common aspirations. It is considered that this definition satisfies those who are impatient of the maintenance of Religion in politics. It is thought that by adopting this new outlook on Nationality all problems arising out of religious cultural and linguistic differences shall cease and the world be blessed with smooth running states. That the states should run without the least friction amongst those who live under their sway we also heartily wish but we fail to see how this change of words in expressing the Nation idea can bring about this desirable state of affairs. Indeed has the understanding of the Nation concept undergone a change in its expression? At least we do not see that this new definition alters the old conception in the least far less supercedes it for to any person with average intelligence it will be evident that this New definition acknowledges the two first constituents Country and Race in so many words but substitutes the other three by common traditions and common aspirations. What are Common Traditions? It is not the tradition of a race

the sum—total of its religious, cultural and political life? And is it not the distinctive language of every race the result of its own peculiar traditions? In fact the one word "Traditions" is expressive of all the three factors, Religion, Culture, and Language, as it embraces the whole past life of the Race in all its aspects. Thus far we have nothing more than a play of words, calculated to blind-fold the unwary tramp on the road to an understanding of the Nation idea. Thus far this "New" definition has been merely stated in another garb, what the old thinkers right up to the League of Nations, have emphasised as the essence of the concept. The only "change" which now remains to be considered is in the additional words "Common Aspirations". The aspiration of the individual, as also of the Race are conditioned by its mental frame. As is the mould in which the Racial mind is thrown—of course by its age-long traditions, so are its desires—its aspirations. It is the Race Consciousness awakening to march further on, but it must tread the road into which its past traditional way has led it. It cannot abandon its fixed groove without seriously upsetting the whole fabric of its existence and endangering its life. Indeed it cannot help moving along the path which tradition has opened out for it. Look at Italy, the old Roman Race consciousness of conquering the whole territory round the Mediterranean Sea, so long dormant, has roused itself and shaped the Racial—National aspirations accordingly. The ancient Race spirit which prompted the Germanic tribes to over-run the whole of Europe, has

re risen in modern Germany With the result that the Nation perforce follows aspirations predetermined by the traditions left by its depredatory ancestors Even so with us our Race spirit has once again roused itself as is evidenced by the race of spiritual giants we have produced and who today still the world in serene majesty Thus the words common aspirations and nothing material to our old tested definition they only seem to confer on every Race the indisputable right of excommunicating from its Nationality all those who having been of the Nation for ends of their own turned traitors and entertained aspirations contravening or differing from those of the National Race as a whole

Accordingly we state that our proposition stands unchallenged Indeed it is based on such scientific understanding of the question that it could not be otherwise Thus the conclusion at which after so much discussion we arrive is that for the Nation concept to exist and be manifest it must have as its indissoluble component parts the famous five unities Geographical (country) Racial (race) Religious (religion) Cultural (culture) and Linguistic (language) that the loss or destruction of any one of these means the end of the Nation as a Nation This is the unassailable position on the view of Nationality subscribed to by the world's Political notaries, ancient and modern

Having thus far studied what in essence the word "Nation" ought to mean we shall go into

the present condition of some important modern states and see how far the "Ought" accords with what "Is" Theory and practice are not always in agreement and the theory which can find no place in practical life, deserves to be discarded. Whether our theoretical conception of the Nation arrived at above is one of these dead theories, or stands the test of practical life, has now to be seen.

The Nation, with which to-day we are most in contact, is England and we will take it first in our study. So far as Country and Race are concerned they are so patent facts that no one questions their importance in the Nation concept. Culture, too, belongs to the same category, it being notorious how each nation jealously guards it and keeps it at its best. The knotty point is Religion and to a certain extent Language. Especially, today when democratic states boast of having washed their hands clean of it, Religion deserves careful scrutiny. Does England believe in a state Religion? The answer is plainly in the affirmative for, otherwise, why should it be an essential condition that the king of England must be of the Protestant persuasion? Why should the whole galaxy of priests of the Church of England be paid out of the State treasury? More notably, why should there be a Bishop of that Church appointed at Calcutta, at State expense? Does not the English Nation, openly or clandestinely, help the missionary activities in Hindusthan and other places? If it is but Religious toleration, why are not the Hindu priests of the most important,

holy places paid by the British Government? And why is not the Bishop of Calcutta left to his own resources to live upon the charity of his flock? There is but one answer England has a State Religion the Protestant form of the Christian faith and believe in maintaining and strengthening it as in its strength that of the Nation is preserved As for language the English attempt at killing out the indigenous languages and forcing upon the conquered races the National English tongue are notorious Wherever the English went Ireland Wales Hindusthan—in all such places they have tried to supplant the original language by English Indeed such is the Englishman's pride in his National language that he tries his best to make it the world's *Lingua Franca* With England then theory fully accords with practice regarding the Nation idea

The other Nation most in the eye of the world today is Germany This Nation affords a very striking example Modern Germany strove and has to a great extent achieved what she strove for to once again bring under one sway the whole of the territory hereditarily possessed by the Germans but which as a result of political disputes had been portioned off as different countries under different states Austria for example was merely a province on par with Prussia Bavaria and other principalities which made the Germanic Empire Logically Austria should not be an independent kingdom but be one with the rest of Germany So also with those portions inhabited by Germans which had been included after the War in the new

State of Czechoslovakia German pride in their Fatherland for a definite home country, for which the race has certain traditional attachments as a necessary concomitant of the true Nation concept, awoke and ran the risk of starting a fresh World-conflagration, in order to establish one, unparalleled, undisputed, German Empire over all this "hereditary territory" This natural and logical aspiration of Germany has almost been fulfilled and the great importance of the 'country factor' has been once again vindicated even in the living present. Come we next to the next ingredient of the Nation idea—Race with which Culture and language are inseparably connected, where Religion is not the all absorbing force that it should be German race pride has now become the topic of the day. To keep up the purity of the Race and its culture, Germany shocked the world by her purging the country of the semitic Races—the Jews Race pride at its highest has been manifested here Germany has also shown how well nigh impossible it is for Races and cultures, having differences going to the root, to be assimilated into one united whole, a good lesson for use in Hindusthan to learn and profit by Then the state language is German, and the foreign races living in the Country as minorities, though they have freedom to use their respective languages among themselves, must deal in the nation's language in their public life The factor of religion, too, is not to be ignored The president, if any, of the Republic has to take an oath, which in its nature is purely religious The state

holidays are mostly the Christian holidays according to the Roman Catholic sect. To be brief all the five constituents of the Nation idea have been boldly vindicated in modern Germany and that too today in the actual present when we can for ourselves see and study them as they manifest themselves in their relative importance.

Another notable example is that of Russia. We had reserved this Nation as it professes no particular religious creed. And yet howsoever it may have changed since the War it still conforms fully to the complete Nation concept. In the beginning when the new doctrine of Socialism in the Communistic form was in full swing in Russia, the slogan was "Workers and peasants of the world unite." It seemed as if the people had burst the bounds of nationality and set out for Internationalism with the whole of humanity as its field of work. But the rest of the world and even most of the people in Russia itself were not ready to grasp such a broad ideal. Human mind is what it is and unless it takes up a high philosophical attitude it cannot even conceive of the oneness of the world. As a natural consequence Russian Internationalism is no more and today we find that Russia is a more orthodox Nation probably than any other in the world. It is now not the old kind of nation that is all. But that is a Nation all the same is evident. There is as of old the Country and its old Race with its Russian language. So far nothing has altered. The only change is that the Nation has given up its old Religion and

Culture and built up new ones in their place. In Russia now we have the new religion known as Socialism—and the new culture that of the workers, evolved out of their materialistic culture of Russia; they may, however, feel surprised at our statement that Socialism is modern Russia's Religion. But there is nothing to be surprised at. To most, religion means a set opinions to be dogmatically followed, for the good of the individual and of the society and for the attainment of God. Here we have a religion which does not believe in God. It is a Godless religion but a religion none the less. For the Russians, their prophet is Karl Marx and his opinions are their Testament. Even in other parts of the world there have been Godless religions in the past. The Russian religion is the modern form of those ancient ones. The socialists are veritably the descendants of Virochana and Charvak. But it does not profit us to discuss the beliefs to which the Russian Nation adheres with religious fervour. These beliefs are sacred to them and they are intolerant of all who differ from them or hold other or contradictory views. There is but another example of Semitic religious intolerance, which has, in this form once again bathed the world in blood. We rest satisfied with pointing out that Russia has its country, race, its materialistic godless religion, with its resultant culture and its language and stands out before the world a Nation in its complete Nationhood, shorn of its borrowed feathers of Inter Nationalism.

We shall take only one more example, that of Czechoslovakia, as it is very instructive to us.

This was a state formed after the Great War of portions of Germany Austria Hungary and Poland joined to the Czech rule to serve as a buffer state against Germany The League of Nations adjusted and balanced the rights of the Nation—the Czech with those of the minorities among them the Sudeten Germans Under the direct supervision of the League was made this distinction within the state of the Nation supreme in the state and minorities living under the protection of the Nation and owing a number of duties to it in return for the right of state citizenship Czech language Czech religion, the state language and all without exception had to deal in that language (Articles 128 and 129) and denationalization (which could result only by giving up one's religion and culture and consequently race situated as Czechoslovakia is or by political opposition to the establishment) was declared an offence and the offenders liable to be penalized (Article 132) Here was implicitly an avowal by the League of Nations that Nation and State are not synonymous that in the State the Nation should be supreme and its components Country Race Religion Culture and Language should be respected and where possible followed by all the foreign races living in the state as minorities And yet in spite of the most scrupulous care taken to bring about harmony in spite of the vigilance of the League all unnational elements in the Czech state have fallen out and justified the fears of many political scholars regarding the wisdom of heaping together in one State elements conflicting with the National life But of this later

No need multiplying examples Those interested may first purge their minds of any preconceived notions and look into the constitution of the various nations of the world and convince themselves, how everywhere National existence is entirely dependant upon the co-ordinated existence of the five elements constituting the Nation idea—Country, Race, Religion, Culture and Language That is the final incontrovertible verdict of theoretical discussions and their practical application to the world conditions past and present.

CHAPTER IV

Now we shall proceed to understand our Nationhood in the light of this Scientific concept. Here is our vast country Hindusthan the land of Hindns their home country hereditary territory a definite geographical unity delimited naturally by the sublime Himalayas on the North side the limitless ocean on the other three sides an ideal piece of land deserving in every respect to be called a Country fulfilling all that the word should imply in the Nation idea. Living in this Country since pre-historic times is the ancient Race—the Hindu Race united together by common traditions by memories of Common glory and disaster by similar historical political social religious and other experiences, living under the same influences and evolving a common culture a common mother language common customs common aspirations. This great Hindu Race professes its illustrious Hindu Religion the only Religion in the world worth of being so denominated which in its variety

is still an organic whole, capable of feeding the noble aspirations of all men, of all stages, of all grades, aptitudes and capacities, enriched by the noblest philosophy of life in all its functions, and hallowed by an unbroken, interminable succession of divine spiritual geniuses, a religion of which any sane man may be justly proud. Guided by this Religion in all walks of life, individual, social, political, the Race evolved a culture, which despite the degenerating contact with the debased "civilizations" of the Musalmans and the Europeans, for the last ten centuries, is still the noblest in the world. The fruit proves the worth of the tree and the common mind of a people the value of its culture. The spirit of broad Catholicism, generosity, toleration, truth, sacrifice and love for all life, which characterises the average Hindu mind, not wholly vitiated by Western influence, bears eloquent testimony to the greatness of Hindu culture. And even those, spoiled by contamination with foreign influences do not but compare favourably with the best in the rest of the world. Not only has this culture been most markedly effective in moulding man after the picture of God, but in the field of learning (we distinguish learning and knowledge) also, it has produced, to the immortal glory of the Race, intellectual giants, outshining the greatest savants of the modern Scientific world. Great mathematicians like Bhaskaracharya, great chemists and physicians like the authors of the Charak Samhita, Bhavaprakash and Sushruta, great artists and sculptors, whose works like the Taj, the Ajanta paintings, the Werool

(Ellora) Caves and numerous others well known to the world still delight and charm the people of the world great politicians and diplomats like Arya Chanakya Amatya Rahebaa great economists like Kautilya great warriors and Emperors like the Hero of the Ramayana Chandragupta Hareha Pulakeshi Pratap Shiwaji Chhatrasal the godly Sikh Gurus—all these and many more—succeeded in our times by their worthy offspring Ramanujam Sir C V Raman Sir Jagdish Chandra Bose Dr B Sahn Dr Bhattacharya Kaviraj N N Sen Raja Ravi Varma the painters—Tagore and others Gokhale Lala Lajpat Rai Bipin Chandra Pal Lok Tilak C R Das Shastri V G Kale the heroes of 1857 Tatyasaheb Kunwar Singh the warrior queen Laxmibai of Jhansi great poet and dramatist of old—Kalidas Bhavabhuti, Magha and countless others represented today through the medieval Ramprasad Tulsidas Surdas Jnaneshwar Ramdas Tukaram by Rabindra Nath Tagore Sharadchandra Chakravarti Rameshchandra Datt Babu Premchandra* N C Kelkar V D Savarkar and many more—the whole line of luminaries in every branch of learning all these and many more unnamed for want of space are the glorious fruit of this ancient culture and bear unimpeachable testimony to its greatness More glorious still is the succession of Religious spiritual philosophers from the Vedic sages down to the seers of our own day—Swami Vivekanand Swami Ramtirth Maharsi Ramann too numerous to name Europe may boast of a few (she is however ashamed of them today) St Francis St Theresa, St Paul

Luther, Max Muller, Paul Duessen, Romain Rolland, but here are countless such even today, who, in their divinity, vie with the "Master" of the European saints. No race is endowed with a nobler and more fruitful culture surely. No Race is more fortunate in being given a Religion, which could produce such a culture. In a nutshell such are the religious and cultural complements of this Nation. The last, language, seems to present some difficulties, for in this country every province has its own language. It appears as if the Linguistic unity is wanting, and there are not one but many 'Nations', separated from each other by linguistic differences. But in fact that is not so. There is but one language, Sanskrit, of which these many 'languages' are mere offshoots, the children of the mother language. Sanskrit, the dialect of the Gods, is common to all from the Himalayas to the ocean in the South, from East to West and all the modern sister languages are through it so much inter-related as to be practically one. It needs but little labour to acquire a going acquaintance with any tongue. And even among the modern languages Hindi is the most commonly understood and used as a medium of expression between persons of different provinces. We have no hesitation in saying that though the vastness of our country has had the necessary consequence of giving birth to different dialects in the various localities still all these local tongues, are naturally united in their great parent, the Sanskrit, and are essentially one. There is thus no doubt regarding the existence in us of the fifth component of the Nation idea—

language. Thus applying the modern understanding of Nation to our present conditions the conclusion is unquestionably forced upon us that in this country Hindusthan the Hindu race with its Hindu Religion Hindu Culture and Hindu Language (the natural family of Sanskrit and her offsprings) complete the Nation concept that in fine in Hindusthan exists and must needs exist the ancient Hindu nation and nought else but the Hindu Nation. All those not belonging to the national i.e. Hindu Race Religion Culture and Language naturally fall out of the pale of real National life.

We repeat in Hindusthan the land of the Hindus lives and should live the Hindu Nation—satisfying all the five essential requirements of the scientific nation concept of the modern world. Consequently only those movements are truly National as aim at rebuilding re-vitalizing and emancipating from its present stupor the Hindu Nation. Those only are nationalist patriots who with the aspiration to glorify the Hindu race and Nation next to their heart are prompted into activity and strive to achieve that goal. All others posing to be patriots and wilfully indulging in a course of action detrimental to the Hindu Nation are traitors and enemies to the National Cause or to take a more charitable view if unintentionally and unwillingly led into such a course mere simpletons misguided ignorant fools.

CHAPTER V

If, as is indisputably proved, Hindustan is the land of the Hindus and is the *terra firma* for the Hindu Nation alone to flourish upon, what is to be the fate of all those, who, today, happen to live upon the land, though not belonging to the Hindu Race, Religion and Culture? This question is too very common and has its genesis in the generous impulse of so many Hindus themselves, that it deserves at least a brief answer

At the outset we must bear in mind that so far as 'nation' is concerned, all those, who fall outside the five-fold limits of that idea can have no place in the national life, unless they abandon their differences, and completely merge themselves in the National Race. So long, however as they maintain their racial, religious and culture differences, they cannot but be only foreigners, who may be either friendly or inimical to the Nation. In all ancient Nations it is all those who had a well developed National life even before the Great War

L 3

this view is adopted. Though these Nations practise religious toleration the strangers have to acknowledge the National religion as the State Religion and in every other respect inseparably merge in the National community. Culturally linguistically they must become one with the National race they must adopt the past and entertain the aspirations for the future of the National race in short they must be Naturalized in the country by being assimilated in the Nation wholly. Naturally there are no foreigners in these old Nations and no one to tax the generosity of the Nation by demanding privileges as Minority communities in the State. It is this sentiment which prompted the United States of America England France and other old nations to refuse to apply the solution of the Minorities problem arrived at by the League of Nations to their States. The avowed reason for their declaration that the decision of the League was not binding upon them was that its application might shatter the unity of their empire and create uncalled for difficulties by rousing the demon of separateness and variegated interests of the distinct minorities which had been expressed in the speech of the American Representative to the League on the occasion of discussing the advisability of applying the Minorities decision to all the countries of the world. He said There are no distinctive characteristics in respect of Race Language and Religion between the elements forming each of the peoples of that continent (America). Uniformity of language throughout the territory of each American State complete religious tolerance

combined with a completely natural assimilation of emigrants by the principal mass of population of each of the States, have produced in them natural organisations of which the collective unity is complete. This means that the existence of minorities, in the sense of persons with a right to the protection of the League of Nations, is impossible." It is worth bearing well in mind how these old Nations solve their minorities problem. They do not undertake to recognise any separate elements in their policy. Emigrants have to get themselves naturally assimilated in the principal mass of population, the national Race, by adopting its culture and language and sharing in its aspirations, by losing all consequences of their separate existence, forgetting their foreign origin. If they do not do so, they live merely as outsiders, bound by all the codes and conventions of the Nation, at the sufferance of the Nation and deserving of no special protection, far less any privilege or rights. There are only two courses open to the foreign elements, either to merge themselves in the national race and adopt its culture, or to live at the sweet will of the national race. That is the only logical and correct solution. That alone keeps the national life healthy and undisturbed. That alone keeps the Nation safe from the danger of a cancer developing into its body politics of the creation of a state within the state. From this standpoint, sanctioned the experiences of shrewd old nations, the non-Hindu peoples in Hindusthan must either adopt the Hindu culture and language, must learn to respect and hold in reverence Hindu religion,

must entertain no idea but those of glorification of the Hindu race and culture if -e they must not only give up their attitude of intolerance and ungratefulness towards this land and its age-long traditions but must also cultivate the positive attitude of love and devotion instead—in one word they must cease to be foreigners or may stay in the country wholly subordinated to the Hindu nation claiming nothing deserving no privileges far less any preferential treatment—not even citizen's rights. There is at least should be no other course for them to adopt. We are an old nation and let us deal as old nations ought to and do deal with the foreign races who have chosen to live in our country.

In the new states created after the war however such an assimilation had not been achieved nor was there any prospect of its being achieved in the near future. All the same this tried solution of the problem of the foreign races should have been as a rule applied everywhere. But the League of Nations struck another note and formulated the new famous minority treaties and laid down certain general propositions which have been acclaimed as the public law of the world (Arthur Henderson's speech page 24 monthly summary of the League of Nations Jan 1931) but not without many an apprehension and misgiving. The authors of the solution knew how basat it was with grave dangers and yet they hoped that these treaties would serve as first step their declared object being to secure for the minorities that measure of protection and justice which would gradually prepare them to be merged in the national community.

to which they belonged" (Sir Austin Chamberlain's speech at the League Council on 9th Dec 1925, quoted by Dr. Radhakumud Mukerji). This risk, which the League ran certain states into, has been vividly expressed by Paul Fauchille in his speech at the League Council on 9-12-25. He said, "this is a solution (the minority rights solution) which perhaps is not without certain dangers, for, if equality of treatment of all the inhabitants of a country, is an element of political and social peace, the recognition of rights belonging to minorities as separate entities, by increasing their own strength, may provoke them to separate themselves from the state of which they form a part, and in view of the right of peoples to dispose of themselves, the recognition of the rights of these minorities runs a risk of leading to the disruption of states" Prophetic words! How true they sounded after the recent developments in Europe, under the very nose of the League of Nations! The disastrous fate of the unfortunate Czechoslovakia (to which as promised, we now refer) proves beyond the faintest shadow of a doubt, how hollow were the League's hopes and how justified the fears of Paul Fauchille. And yet the decision of the League on the minorities' rights was the most equitable and just, that could be conceived of. But even this just and equitable arrangement, instead of fostering the assimilation of the minorities into the National community, only served to increase their coherence and create in them such a sense of their own strength, that it led to a total disruption of the states, the Sudeten German minority merging in Germany,

the Hungarians in Hungary in the end leaving the National Czechs to shift for themselves in the little territory left unto them

Let us be forewarned lest the same story repeat itself in our Country. Our modern solution of the minorities problem is far more dangerous. It confers untold rights not only on those who by their number and years of residence (we doubt it) may be considered according to the League as minorities but also on rights and privileges far in excess of the minimum advocated by the League. The natural consequences are even now felt and Hindic National life runs the risk of being shattered. Let us take heed and be prepared. We shall not dilate upon this danger here as it is outside the ambit of our work we leave it to the reader to think for himself and read it in the developing events. We only remind him that it was not for nothing that all experienced Nations refused to adopt this decision of the League that it is not for nothing that they refuse to recognize any elements entitled to separate treatment that they insist on subordinating all to the general National life—religious, cultural linguistic political that they lay so much stress on the foreigners either cutting their old association and merging in the body of their National race in every way or deserving no right what so ever no claim to any obligations from the National race. And having thus reminded him we leave the reader to ponder over the Czech affair and find out for himself how our National life is in even a much greater danger.

But enough of this. These questions arise in discussions about the "state" with which we are not directly concerned within the scope of the present work. We are out to understand the Nationhood of Hindusthan which done, all questions regarding the form of "state" shall be worth entrusting to the "Nation" as we find it to exist.

CHAPTER VI

Thus then we conclude that in Hindusthan we have the ancient Hindu Nation. But it may be asked whether or not we are trying to force modern Nation concepts on the Hindus of old whether the ancient Hindus had any idea of Nationality or the National sentiment was a wholly modern development borrowed out of the West. We will in brief answer this question.

The word Rashtra which expresses the whole of the idea contained in the English word Nation is as old as the Vedas and in the ancient works is described in a general way as being so (Rashtra in truth) when it included Swaraj - independence the power of the National Race over the whole land from sea to sea *पृथिवीयैसमुद्रपर्यन्ताया ष्वराट्* and was endowed with wealth of every description *पशुधान्याहिरण्यसपदा राजसे शोभते इति राष्ट्रम्*. For the Rashtra concept to be complete it should be composed of देश country and जाति Race or जनपद people. No mention is found of the three components Religion

Culture and Language, but the concept of जनपद explicitly includes these, as we shall soon see देश to be really so should be capable of conferring on the Ruling Race wealth and power भर्तुर्दण्डकोषवृद्धि दिशति ददातीति देश ॥ 1 e. it should have a scientific frontier and should be richly productive The love for country is an essential factor in the national life of a Race Indeed to be Nationally minded is also expressed as being "patriotic" i. e. having pride in one's country, it is right-minded, its Nation consciousness is manifestly awake. Such a Nation consciousness manifesting itself in love for the "Motherland"—has always been a living one in the Hindu Race, and has found its most beautiful and touching expression in the epic Ramayana, when on being suggested that it would be better to reign in the newly conquered territory of Lanka, rather than risk an encounter with his brother, Bharat, who may have, during the period of Rama's exile, become a changed man, avaricious of the parental crown, the divine Hero of the Epic, श्री रामचन्द्रा—the ideal Hindu man and king—replied

अपि स्वर्णमयी लका न मे लक्ष्मण रोचते ।
जननी जन्मभूमिश्च स्वर्गादपि गरियसी ॥

" Oh Lakshmana! This golden land of Lanka with all its riches, has no appeal for me. To me my mother and motherland are greater by far than Heaven itself! *

*This same love is manifest today in all right-minded Hindus The great patriot the late Vithal Bhai Patel, expressed his dying wish that his remains be brought to Hindusthan, his beloved motherland. There is another picture of a so-called "Patriot", Maulana Mohammad Ali (who also died

In addition to this factor of power and glory in country some other factors descriptive of a good country for the Nation show that it should have all four classes of society as conceived by Hindu Religion and should be free from free hooting hunters and Mlechhas this latter word meaning all those who do not adhere to the social laws dictated by the Hindu Religion and Culture. Evidently the ancient masters had in mind the religious and cultural unity of the people living as a Rashtra in the country.

We come to the next concept जाति which may be translated as Race. It has been defined by Gautama in Nyaya sutras this समानप्रसवामिका जाति । Race means those people who have a common origin and common fellow feeling i.e. are related together the common traditions and naturally by common aspirations. This word too by emphasising common origin and at the same time laying special stress on the feeling of oneness—cohesion—points out the existence of common bonds of fellowship among the people. It is well known that of all the forces that have worked and are still working to abroad) who directed his remains to be taken not to the land which had fostered him and his forefathers before him but to the foreign land of Mecca. These two personalities may be taken to represent the Hindu and Moslem mentality in our country. Love for the country being the first essential of Nationality it scarcely need be told who is a nationalist and who a foreigner to the National life in Hindustan. This example strongly substantiates our proposition that in this country Hindus alone are the Nation and the Moslems and others if not actually antinational are at least outside the body of the Nation.

mould the destinies of the human race, none, certainly is more potent than that, the manifestation of which we call religion. All social organisations have as a back ground, somewhere the workings of that peculiar force and the greatest cohesive impulse, ever brought into play amongst human units, has been derived from this power" (Swami Vivekanand). It is plain that the great savant Gautama had in mind a complete picture of a people of a common origin, common religion, common traditions and aspirations, when he put down his brief but pregnant aphorism, defining the word जाति In our ancient literature sutras aphorisms abound and the learned in the lore know how a little syllable by its relations with other ideas is complete expression of a whole range of concepts Similar is the case with this sutra. In two syllables प्रसव and आत्मिका are contained in their fullness all ideas of common origin, Religion, Culture, Language etc. which make of a people, a race strictly so called. Here again in pointing out the second essential of the Nation idea, the ancient Hindu Scholars have clearly indicated not only Racial Unity, but Religious, Cultural, and Linguistic Unities as well.

The third word जनपद, which means ' people ' and may be taken to be a near synonym of the word जाति is more explicit जनपद is a complex idea. It includes country and race chiefly indeed, but by definitely stating the nature of the Race, it has given a prominent place to Religion and Culture also. जनपद means जनस्य वर्णाश्रमलक्षणस्य द्रव्योत्पत्तेः स्थानमिति The place where a people " Characterised

by Varnas and Ashrams enriches itself Characterised by Varnas and Ashrams—that is following the Hindu frame work of society obeying the Hindu codes in short subscribing to the Hindu Religion and Culture—that is important The people in the country must be Hindus by Religion and Culture and consequently by Language to be really included in the concept जनपद a component of the Rashtra idea of the ancient Hindu

Taking these three together we find that the political scholars of old Hindusthan centuries ago recognised the essential value of the five unities Country Race Religion Culture and Language towards making a complete Nation concept It is nothing to be wondered at that they did not actually express Religion etc in their definitions. As we have said once before in the case of Races professing common Religion and Culture the difference of Nationality depends solely on the difference of Country and Race and these two concepts alone need emphasis In the days of old when the Hindu definition was framed there is reason to hold that in the whole of the then world—at least as far as the old authors were concerned (we do not enter into discussion whether the Hindu Religion and Culture were actually followed by all Races in the whole of the world as we know it today There seems to be much evidence to show that Hindu culture had penetrated to the whole of the Southern archipelago to Asia and probably to America as well But whether it was so or the ancient Hindus knew only that part of the globe where Hindu religion and Culture

reigned.) All peoples followed Hindu Religion and evolved Hindu culture and where any of these peoples had any doubt they came to Hindusthan, the cradle of Religion and Culture, to take their instructions. It is this fact which made the first and greatest law giver of the world—Manu to lay down in his code directing all the peoples of the world to come to Hindusthan to learn their duties at the holy feet of the "Eldest born" Brahman of this land—

एतद्देशममृतस्यसकारादश्नन्मनः ।

सु त्वं चारत्रं शिक्षेरन् शृण्विष्यं सर्वं मानवा ॥

Thus there being no differences on the score of Religion, Culture, or Language, the old masters did not find it necessary to mention these constituents as being essential in forming the Rashtra concept. They emphasised only the other two, Country and Race, on which alone depended, in their time, difference of Nationality. At the same time, they were not ignorant of the remaining three essentials and have made implicit reference to them as the unavoidable ingredients of their Nation idea.

From this we can safely conclude, that even in the remotest past, full understanding of Nationality and its resultant National consciousness were constantly awage in the ancient Hindus and is not an imported sentiment of present-day origin.

CHAPTER VII

Seeing now that ancient Hindustan understood its Hindu Nationality the question naturally forces itself upon us as to how we have today so far forgotten ourselves as to need being reminded of the scientific concept and roused to our Hindu National consciousness. Why is it that a number of our workers have taken a different lead and followed channels of work destructive of such Nationality? How do we find that today this traditional and correct understanding fails to appeal to many and they start with a muddled conception of their real National Nature? But it is not difficult to account for this misconception. We have already (in Chap II) traced briefly the cause of our progressive denationalization. We shall here repeat the whole of it a bit more extensively. In the long peace which succeeded the great battle of the Mahabharat the whole nation was lulled by a sense of security into a sort of stupor, and the cohesive impulse resulting from a knowledge of impending common danger having ceased

to function for centuries, for want of such danger, a gradual though inperceptible, falling away from a living consciousness of the one Hindu Nation, resulted in creating little independent principalities and weakened the Nation. Kingships became the objects of the peoples' reverence and supplanted the Nation idea. When the moslem invaders came, the little kingships fell and a large part of the country passed into the hands of the enemy. But the dormant National consciousness roused itself under Shiwaji and the Sikh Gurus and rejuvenated the Hindu Nation. Shiwaji's epistle to Raja Jayasingh, Aurangzeb's general, clearly expresses the meaning of the great upheaval in Maharashtra. He writes— "The enemy rules us with our help. Why do you serve him? You are a great warrior, a shrewed statesman, a wise general. You have a good following. Rise for the cause of the Hindu Nation in the North, and I, too, with my brave spearsmen, shall rush down from my mountain throne, like a torrent, sweeping out the enemy from the land and join you in the plains, where we shall amalgamate our force and create such a blaze of power, that we shall wholly destroy and root out the least vestige of the foe, and re-establish the Hindu Empire in Hindusthan." (summarized*) But before the ideal could be fully realised the Nation had to face a strange enemy and though the struggle has not yet the laurels to day are wholly with the invader, ceased;

* The epistle which, even in the present, represents our call to action is reproduced in appendix B.

This now force—the British—is well aware of the strength of Hindusthan and knows that it lies in the Hindu National consciousness. Systematic attempts were therefore made to weed it out. Insidiously the Hindu religion and culture are calumniated. Hindus taught to discard as old fashioned and out of date their noble heritage and what is worst their history is distorted and thus they are educated to believe that they never were Nation they were children of the soil but mere upstarts having no better right than the Moslems or the British to live in the country they never were masters of the country but were always docile slaves either of the Moghuls or the British—muck drawers of water and hewers of wood. The crown of such and many other denationalizing activities was the propagation of the amazing doctrine that the Nation is composed of all those who for one reason or the other happen to live at the time in the country. The absurd result of such a view is that European adventurer who for their private selfish ends came to the land but yesterday have earned a place in the National polity and under our present constitution have their representatives in the National Legislatures of the country. Indeed they have made our country a veritable serai. The natural evil which flowed from the working of this body was and is that many a sincere worker taking the serai theory to be true rushed into action followed the false scent and was lost in the quagmire of antinational and denationalizing work unwittingly unwillingly.

Why did not the Hindu think for himself? Why did he allow himself and still allows himself to be misled by scheming, selfseeking Englishmen into absurdities and political blunders? The reason is simple and lies in the common human weakness of associating good qualities and wisdom with wealth and power. A famous saying in Sanskrit—

यस्यास्ति वित्तं स नरं कुलीनः ।

स पांडित्यं स श्रुतिमान् गुणज्ञ ॥

describes how the human mind naturally attributes all wisdom and greatness to the possessor of riches and power. When the tide of war turned in favour of the English, and for a time it deemed as though the Hindus were finally overthrown, there came a period of full and diffidence, resulting in the fostering of the idea, that the victors, superior in their military prowess and scheming skill, in wealth, and possessed of a brave show of physical prosperity, must also needs be superior in all kinds of knowledge, be endowed with the very highest wisdom regarding every subject of study. That was why Hindus in the beginning of the British rule started aping the manners and customs of the English and voicing opinions borrowed from the west, with an air of conviction. Every European idea, however absurd was gospel truth, everything Hindu by contrast was naturally false and foolish. Though in course of time the advancing tide of Hindu cultural degeneration received a powerful set-back, it still had had sufficient time to work upon the minds of the people, especially those learned in Western lore, and vitiate their thought.

This Educated class of Hindus became in truth **आग्लेज** slaves of the English as into Dr S V Ketkar has aptly described them They had cut their moorings lost their footing in the National pest and become deculturised denationalised people They found no difficulty in eagerly gulping down the extra ordinary absurdity that their country was not theirs but belonged to the strangers and enemies of their Race equally with them These creatures took upon themselves the burden of leading the people to what they considered following the false start, as the National regeneration And today the same old tale of the blind is going on necessitating trumpet calls of correction from right minded Patriots following whose resounding footsteps we have complied this little work towards the same end of arousing proper National Consciousness among the Hindus in the country

To our mind that is the genesis of the present day ignorance of true Nationality The same ignorance the same lack of the National sentiment of the right sort is the root of our troubles All through the centuries since the moslems first tread upon this land it is this want of National Consciousness which has been the cause of our ills Persons interested in calumniating Hindus make much of the caste system superstitions the want of literacy the position of women in the social structure and all sorts of true or untrue flaws in the Hindu Cultural Organisation and point out that the weakness of the Hindus lies solely in these No society is entirely free from

defects The European Society, we maintain, is exceptionally defective and consequently in a constant state of unrest. And yet, Europeans, as Nations, are free and strong and progressive. In spite of their ugly social order, they are so, for the simple reason that they have cherished and do still foster correct national consciousness, while we in Hindustan ignore this *causa causa* of our troubles and grope about in the dark, chasing phantoms of our imagination, created by misconceptions set afoot by interested hostile parties. Look at the times of the Mahabharat, of Harshwardhan, of Pulakeshi, all the so called evils of caste etc, were there no less marked than today and yet we were a victorious, glorious nation then. Were not the bonds of caste, illiteracy etc, at least as stringent as now, when the country witnessed the grand upheaval of the Hindu Nation under Shiwaji? No, it is not these that are our bane, but the dormancy of National feeling, which alone by fostering party ambitions, created internal dissensions and facilitated foreign invasions, produced mean selfishness, suppressing noble patriotism and gave birth to the whole race of Jaychand Rathod, Mansingh, Chandrarao Morey, Sumarsingh and their worthy progeny of the day, best unnamed. Do we not today witness this same apathy towards true Nationality in our so called workers? Is not there the same pettiness, selfishness, working our ruin? Do we not find even in the present, people playing false to the Nation merely to maintain themselves in the public eye?

Except this meanness we do not see any other reason why we do not still rise as a nation to our full height. This meanness and the ignorance of the general mass of the people about their real National nature created and maintained by this meanness stand in our way. Many of us are working our ruin by purposely calumniating all those who have Hindu Nationhood at heart and dubbing them as communal and anti national. Does it not seem plain that they believe that we are a Nation in the making and had never enjoyed National life before? But as we have seen we Hindus have been living thousands of years a full National life in Hindu than. How can we be communal having as we do no other interests but those relating to our Country our Nation? And yet the masses are being duped into believing that we who stand (as we must rationally do) for the Hindu National renaissance are not National and that those others who hold with absurd tenacity to the serial theory and disown their cultural heritage are the real patriots. Such is the degeneration of these self styled regenerators of the Nation who happen to have become the custodians of the fate of this unhappy Nation.

The heart bleeds at the thought of this unreasonable unjustifiable attitude. It grieves us to see how we fritter our energy in anti national work and lay the blame upon the Social order and such other things as have nothing to do with National revival. We conclude this painful chapter by once

again pointing out that our gradual denationalisation, our letting our race-spirit to fall asleep, has been the root cause of our present unhappy condition and, even now, it is this same apathy towards our real nationality, which makes it difficult for the nation to rise to its full height and regain its due place in the world. We emphasise that it is none of the so-called dravhida regaining our ancient glory, but it is only the want of proper national feeling and its ugly progeny of the day's queer, "National" work, of hugging to our bosom our most inveterate enemies and thus endangering our very existence.

EPILOGUE

We however do not despair of the future. We warn our feeling reader that we may have walked too near the brink of the slough of Despond and pry him not to stalk into it blindly. For there is hope. Wait and work and the race spirit which all along has been protecting us from certain destruction shall do so once again. Our mission in the world is unfulfilled and is eternal. All past civilizations had their day abode a day or two and passed away because they had nothing to fulfil. We however live on despite far greater calamities and ever emerge triumphant masters of the world. We have no reason to lose hope. Act on the stage so gleamed with woe we all but sickened at the shifting scenes. And yet be patient our playwright will show in some fifth Act what this wild drama means. Let us be patient. This is but darker the darkness before the dawn—the inevitable sunrise. Do we not already see the heralding

streaks of the great luminary brightening up the whole horizon of the East ?

Every time our race has been down—trodden. Beings of a super-human order, veritable divinities, have been born in our land, rovtalized our Nation. Every event of National regeneration has been preceeded by a glorious out-burst of spirituality, our indomitable race-spirit, which has always heralded a period of all-round glory, Our race is in truth the phoenix which rises in new youthful vigour from its very ashes We cannot die. What seems to be our death merely confers upon us a fresh lease of life We are an immortal race with perennial youth. Take any instance of national greatness and truth of this statement shall be revealed. The great Empire of Ashoka had its birth in the spiritual awakening under Lord Budha, Shree Shankaracharya was in time followed by the illustrious Vijaynagar Empire. The great Hindu renaissance under Chhatrapati Shivaji was the outcome of the years of spiritual life blossoming forth in a Jnaneshwar, a Tukaram, a Ramdas. The great religious masters, Guru Nanak and his successors, laid the foundation of the Hindu upheaval exhibiting itself in the warlike Shikhs. And the same story is repeating itself today. The spiritual Sun has broken forth in all its glory in Bengal as the Shree Ramkrishna-Vivekananda order in the Punjab, in the south it manifests itself through Maharshi Ramanna and the great patriot Sage Aurobindo Ghosh sits in Pondicherri brooding deep over the spiritual awakening of the National race spirit. Here is an all absorbing flood of spiritual

light dispelling all darkness all doubt and pregnant with the promise of rejuvenation in store for the Hindu Nation

We have no reason to be afraid of our future We have no cause to despond All we have to do to remount our throne is to respond to the awakened Race spirit and re-rouse our national consciousness and victory is in our grasp The undying voices of our sages call let us gird up our loins and follow them The spirit of the race beckons to us and has lighted for its benighted children the path to their cherished ideal with beacons of undying spiritual splendour Let us rouse ourselves to our true nationality let us follow the lead of our race spirit and fill the heavens with the clarion call of the Vedic seers from sea to sea over all the land One Nation one glorious splendrous Hindu Nation benignly shedding peace and plenty over the whole world

Shivaji's Letter to Jayasingh

O Sardar of Sardars, King of Kings, Manager of the Mango-trees of the Garden of Bharat, O piece of the heart and consciousness of Ramchandra, the Rajputs hold up their heads owing to thee. The grandeur of the Empire of Babar's dynasty is rendered all the more powerful owing to thee and it is its good fortune to receive thy help. O Jayashah, whose fortune is ever young and whose intellect ever old, be pleased to accept the salutations and blessings of Shiva. May the creator of the world protect thee. May he show thee the path of Religion which is Justice.

I have heard that thou hast come to make battle upon me and subjugate the Deccan. Thou desirest in this world to make thy face glow with blood drawn from the hearts and eyes of the Hindus. But thou knowest not that thy face is painted in black, because owing to it, this country

and religion are in danger if thou considerest for a moment or givest thought to thy hands and thy strength then thou wilt discover whose blood lends the glow in this world and the next

Further if thou hadst come of thy own accord to conquer the Deccan my eyes and my head could have been laid on earth for thee to tread upon I would have marched with my whole force at the stirrup of thy horse and would have yielded up to thee the country from one end to the other But thou hast in fact come to conquer at the instance of Aurangzib and under the instigation of those who desire to destroy the Hindus

I do not know how I shall deal with thee If I join thee there is no manliness in it For brave men are not time servers The lion pursues not the policy of the fox Or if I lift up the sword and the axe then the Hindus on both sides will suffer The greater sorrow is that my sword which thirsts for the blood of the Mussalamane should be drawn from the scabbard for some other purpose If the Turks had come to fight this battle then indeed the prey would have come to the lion in its lair For they are Rakshasas in the guise of men devoid of justice and Religion and are sinful

When supremacy could not be secured by Afzalkhan and Shastakhan proved no better you are engaged to fight against me because he himself (Aurangzib) is not fit to bear battle with me He desires that no strong persons should be left surviving among themselves and get disabled so

that the fox may rule the forest. How is it that his secret policy is not transparent to thy brain ? It is clear that thou art under the influence of his magic spell. Thou hast seen much good and evil in this world. Thou hast reaped both flowers and thorns in the garden of life. It is not meant that thou shouldest fight us people and bring the heads of Hindus to death. After having attained ripe wisdom in action, do not thou exhibit (the folly of) youth, but remember the saying of Saadi : " The horse cannot be ridden on all the roads ; sometimes discretion is the better part of valour. " (Lit ; Sometimes it is more fitting to throw down the shield and fly.) Tigers attack the deer and other animals They do not indulge in a fratricidal war with the lion.

Or if thy cutting sword has true water, if thy prancing horse has true spirit, then do thou attack those who are the enemies of religion and abolish Islam root and branch. Had Dara shikoh been the King of country, he would have treated his people with kindness and favour. But thou decievest Jaswantsing, thou didst not first consider the high and low in thy heart. Thou art not be satisfied with having played the fox and hast come to fight the battle with the lions. What dost thou get from this running about and labouring under the sun ? Thy desires lead thee to a mirage. Thou art even as a mean creature who exerts his utmost and captures a beautiful damsel ; but instead of tasting the fruit of that garden of beauty himself delivers it into the hands of the rival. How canst thou feel proud at the mercy of that mean man ! Dost thou know

how the services of Joharsing were rewarded? Doest thou know by what means he dealed to bring calamities to Prince Chhatrasal? Doest thou know what calamities that man has inflicted on other Hindoes also? I believe that thou hast attached thyself to him and hast laid down for him the self respect of thy family. But what is the value of this net to which thou art caught for the sake of the Rakehasas? This hood that binds thee is not strooger than the cord that girde thy loios. In order to attain his ends he hesitates not to shed the blood of his brothor or take the life of his father. Or if thou appealest to loyalty remember thou also thy conduct in reference to Shah Jahan. If fate has endowed thee any intellect or if thou seekest to pride thyself on thy manhood or manliness then do thou heat thy sword at the fire of the distress of the land thou wast born in and wipe off the teare of the unhappy ones who suffer from tyraooy.

This is not the time for fighting between ourselves eloce a grave danger faces the Hindus. Our children our country our wealth oor God our templee and our holy worshippers, are all in danger of existence owing to his machinations and the utmost limit of pain that can be borne has been reached. If the work goes on like this for some time there will not remain a vestige of ourselves on the earth. It is a matter of supreme wonder that a handful of Muselamans should establish supremacy over this vast country. This supremacy is not due to any valour on their part. See

if thou hast eyes to see See what policy of duplicity he plays with us, how differently he colours his face from time to time He claps our own chains to our feet ; he cuts our heads with our own swords.

The most strenuous efforts should be made at this time to protect Hindus, Hindusthan and the Hindu religion I desire to make an effort and bring about stability and strive my utmost for the sake of the country. Polish thy sword and thy intellect and prove thyself a Turk to the Turks If thou joinest hands with Jaswantsing and divestest thy heart of the layers of trickery, and if thou bringest about unity with the Rana (of Mewar), then indeed there is hope for great things Do you all rush and fight from all sides ; tramp down that serpent under the rock ; so that he may for sometime occupy himself with ruminating on the consequences of his own actions ; and may not further entangle the Deccan in his meshes And I may in the meantime with the aid of these and other lance-bearing heroes, make a way with the other two emperors (Sultans of Bijapur and Golkonda) so that I may rain the showers of swords from the thundering clouds of army on the Mussalmans ; so that from one end of the Deccan to other, I may wash out the name and very vestige of Mahommadanism Thereafter with the assistance of wise statesmen and the army, like the river swirling and foaming as it emerges from the mountains of the Deccan, I may come out of the plains. And forthwith present myself for your service and hear you render your accounts ; and we may inaugurate a grim war

on all sides and devote the battle field to it and tide of our army may submerge the crumbling walls of Dehli so that nothing may be left of the Aurang (the throne) and of the Zeh (grandeur) so that nothing may remain of the sword of his tyranny or the net of his policy so that we may flow a river of pure blood and satisfy the souls of our ancestors and with the grace of God the just and the Giver of life we shall entomb him below the bottom of the earth

If two hearts combine they can burst a mountain! They can dispel and scatter the whole armies I have much to tell thee in regard to this matter which cannot in sooth be put on paper I am desirous of having a talk with thee so that no unnecessary pain or labour may be involved If such is thy desire I shall come to thee and hear what thou hast to say Thy maiden of speech may open her mouth in privacy and I may take guard against the words being divulged so that we put our hands to the plough of effort and practise some incantations so that mad Rakshasa I swear by my sword by my horse by my country and by my religion that no harm shall befall thee in this Or we may find out some other way to attain our object and make our names in this world and the next Be not suspicious owing to the incident of Afzalkhan the report spoke not truly He had secretly kept twelve hundred warlike Hussite cavalry to accomplish my death Had I not raised my arm against him first who would have written this letter to you? But I do not believe any such thing of you

there is no inherent enmity between us. Or if I receive the desired reply from thee, I shall present myself before thee alone at night. And I will show thee the secret letter which I cleverly extracted from Shastekhan, so that I may remove all doubts from thy mind and rouse thee from thy sweet sleep,

Or if this letter does not appeal to thee, then indeed I am ready with my sword to deal with thy army. Tomorrow the moment the sun shall conceal his face behind the evening cloud, the crescent moon of my sword shall flash forth. This is all. God be with thee *

* From " Shivaji Souvenir ".

Origine of the Indian National Congress

Mr Hume admitted that there was a certain risk in the congress agitation that the experiment was quite new in India and that circumstances were not wholly favourable. Also he explained that had it been possible he personally would have gladly postponed the propaganda some years.

But he wrote no choice was left. I have always admitted that in certain provinces and from certain points of view the movement was premature *but from the most vital point of view the maintenance of the integrity of the British Empire* the real question when the Congress started was not is it premature but is it too late will the country now accept it? *A safety valve for the escape of great and growing forces generated by our own action was urgently needed and no more efficacious safety valve than our Congress movement could possibly be devised.* Knowing the country and the people as I do having been through something of the same kind though on a small scale in the Mutiny and having convinced myself that the evidence of the existing state of the proletariat was real and trustworthy I could not then and do not now entertain a shadow of a doubt that we were then truly in extreme danger of a most terrible revolution.

